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The Ancillary Literature of the ATHARVA-VEDA

A STUDY WITH SPECIAL REFERENCE TO The Pariśiṣṭas

B.R. MODAK

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The present work seeks to focus attention on the richness and variety of the Atharvaṇic literature. It undertakes to give at one place a comprehensive and connected account of the profuse ancillary literature belonging to the *Atharva-Veda*. This book also aims at bringing to the foreground the vast and important but mostly neglected literature in the Vedic field, namely, the *Atharva-Veda Pariśiṣṭas*. The *Atharva-Veda Pariśiṣṭas* deal with a number of subjects like the lore of constellations, royal ceremonies, rituals, religious observances, magic, philology, omens and portents, etc.

The present study is divided into two parts. The first part describes in brief the nature and contents of the *Atharva-Veda Saṁhitā* and then takes up the ancillary texts, other than the *Pariśiṣṭas*. The second part deals exclusively and exhaustively with the *Atharva-Veda Pariśiṣṭas*. All the *Pariśiṣṭas* have been studied in detail and their contents have been critically and systematically restated. Some general questions such as those relating to the date, the style, etc. of the *Pariśiṣṭas* have also been discussed. The study concludes with an index of the *Atharva-Veda mantras* referred to in the *Gopatha Brāhmaṇa*, the *Kauśika Sūtra*, the *Vaitāna Sūtra*, the *Pariśiṣṭas* and other Vedic texts.

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The Pariśiṣṭas

B.R. MODAK

RASHTRIYA VEDA VIDYA PRATISHTHAN
NEW DELHI

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Dedicated respectfully

to my Guru

PROFESSOR R. N. DANDEKAR

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Foreword

The *Atharva-Veda* is a book of ancient wisdom which deals with a number of subjects which have supra-terrestrial and terrestrial significance. A good deal of occult knowledge of the ancients is stored in this *Veda*. The exact meaning of the *Veda* has been a matter of research for the last several millennia; hence it is not possible to say with great precision what significance we can attach to the occult knowledge contained in the *Atharva-Veda*. In this context, the appendices of the *Atharva-Veda* promise to throw useful light.

Rashtriya Veda Vidya Pratishthan is happy that Dr B.R. Modak undertook the task of bringing a large number of appendices together, and of writing a thesis on this subject. It is also a matter of gratification that Dr R.N. Dandekar, the eminent Vedic scholar, found time to evaluate this thesis and recommend its publication under the scheme of the Pratishthan.

We feel that this publication will enrich our knowledge about the *Atharva-Veda* and will stimulate Vedic scholars to undertake further research in various issues which are relevant to the *Atharva-Veda* and its appendices.

New Delhi
November 1992

KIREET JOSHI
Member-Secretary
Rashtriya Veda Vidya Pratishthan

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Introduction

It has been observed—and, indeed, very rightly—that the *Ṛg-Veda* and the *Atharva-Veda* together present a more or less full picture of the life of Vedic man in all its aspects.[1] Broadly speaking, the *Ṛg-Veda*, which may justifiably be called 'the Veda of classes', deals with the higher strata of society consisting of poets, priests and princes, while the *Atharva-Veda* is pre-eminently 'the Veda of the masses'. In other words, it may be said that the *Ṛg-Veda* represents the main hierarchical current of Vedic culture and the *Atharva-Veda* represents its popular undercurrents. The two Vedas are thus complementary to each other. In a sense, however, the *Atharva-Veda* must be said to possess far greater interest from the socio-historical and cultural points of view than the *Ṛg-Veda*, for, by its very nature the *Ṛg-Veda* has a restricted choice of subject matter. The hymns in the *Ṛg-Veda* relate to what may be called hierarchical mythology and sacrificial ritual, especially the *soma* offering, but we get to know very little from it about the popular way of life and thought—about magic, medicine, witchcraft, spirits, etc. These matters do not fall within the purview of the sophisticated thinkers of the *Ṛg-Veda*. The *Ṛg-Veda* can by no means be said to touch all spheres of life, private as well as public.

The *Atharva-Veda*, on the other hand, exhibits remarkable freedom in the choice and treatment of its subjects. It portrays the life of the common man, in all its light and shade, hopes and fears, in all its vicissitudes from the womb to the tomb—indeed, from the pre-natal to the post-mortem condition. With its essentially heterogeneous material, embodying 'hymns and stanzas for the cure of diseases; prayers for health and long life; charms for the prosperity of home and children, cattle and fields; expiatory

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formulas designed to free from sin and guilt; charms to produce harmony in the life of families and in the deliberations of the village assembly; charms concerned with love and marriage and, indirectly, with the rivalries and jealousies of men and women in love; conjuration against demons, sorcerers and enemies; charms for kings in peace and war; and charms calculated to promote the interests of the Brāhmaṇas',[2] the *Atharva-Veda* is a veritable mine of information regarding the full life of the common man. In this Veda 'the obscurer relations and emotions of human life are brought to the surface and exploited'.[3] On the popular plane of religion, the *Atharva-Veda* certainly deals with notions of greater antiquity than those of the *Ṛg-Veda,* though it is generally believed that on the higher philosophical plane the *Atharva-Veda* represents a more advanced stage.[4] Therefore, the *Atharva-Veda,* accordingly, possesses great value not only as a source of the cultural history of ancient India, but also as a highly interesting anthropological document.

The *Atharva-Veda* is a Veda of practical performance *par excellence.* It is easily seen that a majority of its *mantras* are intended to serve a definite and 'drastically practical' purpose.[5] Even the so-called philosophic hymns in this Veda aim at some practical end.[6] The *viniyoga* (application) aspect is, therefore, more important in the *Atharva-Veda* than in any other Veda. An adequate understanding of this Veda, therefore, depends to a large extent upon the knowledge of the rites and practices which its *mantras* are prescribed to accompany.[7] Very often, however, there is hardly any rational connection between the contents of a *mantra* and its *viniyoga.* The employment of the hymns often appears secondary and to be without any bearing on the real nature of the hymns. As is to be expected with the primitive way of life and thought, this connection is essentially magical rather than logical.

For a proper understanding of this tradition of Atharvaṇic magical ideology and practices one has necessarily to depend upon the ancillary literature belonging to the *Atharva-Veda.* For it is in that literature that the tradition is preserved more or less fully. Without a critical and comprehensive study of this ancillary literature, which, incidentally, is quite profuse, one cannot hope

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to be able to form an adequate estimate of the *Atharva-Veda* and its peculiar thought-complex.

The *Atharva-Veda* has come down to us in two recensions—the Śaunakīya and the Paippalāda, though it is traditionally believed to have had nine *śākhās*.[8] Of these two recensions, the Śaunakīya recension is more popularly known.[9] The ancillary literature belonging to the *Atharva-Veda* comprises, as stated by the *Caraṇavyūha*,[10] of the following works:

I.	*Brāhmaṇa*	*Gopatha Brāhmaṇa.*
II.	*Upaniṣads*	A large number of *Upaniṣads* are traditionally connected with the *Atharva-Veda.*
III.	*Sūtras*	*Kauśika Sūtra* and *Vaitāna Sūtra* including the *Atharva Prāyaścitta.*
IV.	*Kalpas*	*Nakṣatra-Kalpa, Śānti-Kalpa, Āṅgirasa-Kalpa, Vaitāna-Kalpa* and *Saṁhitā-Kalpa.*
V.	*Lakṣaṇagranthas*	*Caturādhyāyikā, Prātiśākhya, Dantyoṣṭhavidhi, Pañcapaṭalikā* and *Bṛhat-sarvānukramaṇī.*
VI.	*Pariśiṣṭas*	They are seventy-two in number.

Generally speaking each Veda (or Vedic school) has its *Saṁhitā, Brāhmaṇa, Āraṇyaka* and *Upaniṣad.* Similarly, from among the six *vedāṅgas* each Veda has its own *śikṣā, kalpa, chandas* and *jyotiṣa*—the same *vyākaraṇa* and *nirukta* being regarded as common to all the Vedas for all practical purposes. The enumeration of the ancillary texts made above will show some peculiar points about the *Atharva-Veda* in this respect. There is no *Āraṇyaka* belonging to the *Atharva-Veda*[11] but there is a very large number of texts calling themselves *Upaniṣads.*

The *śikṣā* of the *Atharva-Veda* will be found in its *Prātiśākhya, Caraṇavyūha,* as also in one of its *Pariśiṣṭas* (*Varṇapaṭala, Atharva-Veda Pariśiṣṭa* 47) and in one of its *Lakṣaṇagranthas* (*Dantyoṣṭhavidhi*).[12] As regards *Kalpa*-literature, the *Atharva-Veda* is well-known for its five *Kalpas.* The *Nakṣatra-Kalpa,* which is counted as the first among the *Pariśiṣṭas,* deals with the rites to be

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performed under various constellations. The *Śānti-Kalpa* is an important text dealing with the pacificatory ceremonies which are often encountered in Atharvaṇic literature. The *Vaitāna-Kalpa* is the same as the *Vaitāna Sūtra*, which is a *Śrauta Sūtra* while the *Saṁhitā-Kalpa* is identical to the *Kauśika Sūtra*, which is partly a *Gṛhya Sūtra*. There is no extant *Dharma Sūtra*[13] belonging to the *Atharva-Veda*, although Paiṭhīnasi is mentioned as the author of a *Smṛti* and is referred to as such by Dārila, the commentator of the *Kauśika Sūtra*, by the *Atharvaṇīya Paddhati*[14] and is often mentioned in the *Pariśiṣṭas*.[15]

The Atharvaṇic *vyākaraṇa* is treated in the two texts, *Caturādhyāyika* and *Atharva-Prātiśākhya*. which are included among the *Lakṣaṇagranthas*. No Atharvaṇic text dealing with *chandas* has come down to us.[16] Some indications regarding *Atharva-Veda jyotiṣa* can be traced in the *Nakṣatra-Kalpa* (*Atharva-Veda Pariśiṣṭa* 1) and in the *Atharvaṇa Jyotiṣa*.[17] One Atharvaṇic *nighaṇṭu* is included among the *Pariśiṣṭas* (*Kautsavya-nirukta-nighaṇṭu, Atharva-Veda Pariśiṣṭa* 48).

Apart from their specific purpose the three texts, *Dantyoṣṭhavidhi, Pañcapaṭalikā* and *Bṛhatsarvānukramaṇī*, which are included among the *Lakṣaṇagranthas*, are important also from the point of view of the text-criticism of the *Atharva-Veda*. The *Pariśiṣṭas* of the *Atharva-Veda*, which form a voluminous literature, throw light on the Atharvaṇic traditions, beliefs and practices perhaps more fully than any other ancillary work. They may, therefore, be regarded as constituting the most significant aid for the study of the *Atharva-Veda*.

A brief survey of the more important work already done in the field of the study of the *Atharva-Veda* and its ancillary literature may be usefully attempted here. It is hardly necessary to emphasize that a really fruitful study of the *Veda* can proceed only on the basis of carefully prepared critical editions of the *Saṁhitās* and other ancillary texts pertaining to it. As early as 1856 the *Atharva-Veda Saṁhitā* in the Śaunakīya recension, critically edited by the veteran Vedists Roth and Whitney, was published in Berlin. It contained only the text without any commentary, as no commentary was then known to have existed. In 1880, S.P. Pandit announced the discovery of a commentary on the *Atharva-Veda*

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Saṁhitā, which was ascribed to Sāyaṇa. Pandit worked on that commentary assiduously for fifteen years and finally brought out (1895–98) in four volumes the Śaunakīya recension of the *Atharva-Veda Saṁhitā* together with the *pada*-text and the commentary of Sāyaṇa.[18]

In the meantime Roth had discovered in 1875 the Paippalāda recension of the *Atharva-Veda* in a single birch-bark manuscript at the University Library of Tübingen. He called it *The Atharva-Veda in Kashmir.* Later, in 1901, Bloomfield and Garbe published the complete text of the Paippalāda recension in three volumes in the form of chromophotographic reproductions of the Tübingen manuscript. Another edition of the Paippalāda recension with the text in Roman script and a translation with critical notes in English was undertaken by L.C. Barret in 1906 and completed in 1940. In India, between 1936 and 1941, Raghuvira published, in three volumes, the Paippalāda recension, from a single birch-bark Kashmiri codex.

Several editions of the Śaunakīya recension of the *Atharva-Veda* have been published in India. One of these was published by Sevaklal at Bombay in 1884. This was just a copy of the text edited by Roth and Whitney. Another edition was printed in 1900 by the Vaidika Yantrālaya, Ajmer.[19] An edition with Hindi interpretation by Kshemakarandas Trivedi was published at Allahabad between 1912 and 1921. The Śaunakīya *Saṁhitā* with Sāyaṇa's commentary was published by A. Shastri at Calcutta in 1913. In 1919, Lahiri published at Howrah the text, commentary and Bengali translation of the *Atharva-Veda.* Satavalekar published his edition of the Śaunakīya *Saṁhitā* at Aundh in 1939. It does not contain the commentary.

The credit of producing the first English translation of the entire *Atharva-Veda* belongs to R.T.H. Griffith. Published at Banaras in two volumes in 1895–96, the Griffith edition gives a free rhythmic rendering of the Śaunakīya *Saṁhitā.* But it was Whitney who did the Herculean task of preparing a truly critical English translation of the Śaunakīya recension. This translation, ably edited by Lanman, was published posthumously in 1905.[20] It contains a fairly comprehensive introduction and copious exegetical notes. In his *Indische Studien,* Weber published a German

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translation of the first five *kāṇḍas* of the *Atharva-Veda* with an introduction, critical comments and indices.[21]

The most outstanding name in the field of *Atharva-Veda* scholarship may, however, be said to be that of Maurice Bloomfield. It was, indeed, he by whom 'the *Atharva-Veda* was brought down from the clouds and given a resting place on terra firma'.[22] In 1897 Bloomfield published his *Hymns of the Atharva-Veda*.[23] In this work he gives a detailed introduction dealing with various problems relating to the *Atharva-Veda*, an English translation of selected hymns arranged subject-wise, critical comments and indices. A German rendering in verse of selected hymns of the *Atharva-Veda* was made by Friedrich Rückert, and a hundred selected hymns were translated into German by Julius Grill and published under the title *Hundert Lieder des Atharva-Veda* in 1879 at Tübingen. Reference may be made in this connection to the Hindi translation with commentary of the first eighteen *kāṇḍas* by Satavalekar, which was published in three volumes in 1929. Besides the works mentioned above, many individual hymns from the *Atharva-Veda* have been translated and critically treated by several scholars.[24]

A complete alphabetical index of the words in the *Atharva-Veda* was compiled by Vishveshvaranand and Vidyanand and was published at Bombay in 1907. Whitney also prepared an *Index Verborum to the Atharva-Veda*, which later formed the basis of his contributions to the Sanskrit-German lexicon published by the Imperial Academy of Russia.

As regards the ancillary literature of the *Atharva-Veda*, not much critical editorial work can be said to have been done. Critical editions of the various texts coming under this head are still a desideratum. Some of these texts have not, as yet, seen the light of day, while others have been published only in periodicals, some of them in the Roman script. A few texts like the *Āṅgirasa-Kalpa*, mentioned in the *Caraṇavyūha* (*Atharva-Veda Pariśiṣṭa* 49), are known only by their names.

The *Gopatha Brāhmaṇa* was first edited by Rajendralal Mitra and Harachandra Vidyabhusana.[25] This edition contains, besides the text of the *Brāhmaṇa*, an introduction which deals with such questions as the place of the *Atharva-Veda* among the Vedas, its

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recensions and the *Upaniṣads* ascribed to it. It also gives the contents of the *Gopatha Brāhmaṇa* and a note on the manuscript material used by the editors. A more critical edition of the *Gopatha Brāhmaṇa* was prepared by Dieuke Gaastra and published at Leiden in 1919. This edition also contains a critical introduction in German regarding the manuscript, the contents of the *Gopatha Brāhmaṇa*, its place in the *Atharva-Veda* literature, and its similarities with other *Brāhmaṇas*. At the end of the text, Gaastra gives an index of the *mantras* referred to in the *Gopatha Brāhmaṇa*.

As the so-called Atharvaṇic *Upaniṣads* have been excluded from the survey of the ancillary literature of the *Atharva-Veda* in this study,[26] details regarding the editions, etc. of these *Upaniṣads* have not been given here.

The *Kauśika Sūtra* was first edited by Bloomfield.[27] In his long and critical introduction Bloomfield discusses the nature of the *Kauśika Sūtra*, its commentators, its Atharvaṇic character and its relation to the *Vaitāna Sūtra* and other literatures. Extracts from the *Paddhati* of Keśava are given at the end of the text and extracts from the commentary of Dārila are given in the footnotes to the text. A number of useful indices are also appended. Another edition of the *Kauśika Sūtra* by Udaya Narayana Simha was published at Madhurpur (Bihar) in 1942. It consists of an introduction about the contents of the *Kauśika Sūtra*, the text with Hindi translation[28] and extracts from the *Paddhati* of Keśava.

The *Vaitāna Sūtra has been* edited by Richard Garbe.[29] His edition contains a short preface, the text, text-critical notes, index of quotations, index of words, and an introduction and translation in German. Another German translation of the *Vaitāna Sūtra* by W. Caland was published at Amsterdam in 1910.

There is a fairly long ritual text called the *Atharva Prāyaścittāṇi* which, however, is not mentioned in the *Caraṇavyūha* (*Atharva-Veda Pariśiṣṭa* 49). Perhaps it was considered to be a part of the *Vaitāna Sūtra* making up its last six *adhyāyas*. The *Atharva Prayaścittāṇi* was edited in the Roman script by Julius von Negelein in *Journal of the American Oriental Society* (New Haven), XXXIII (pp. 71–144). Negelein has also given copious footnotes in German and an index of the *mantras* and of words (pp.

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217–50). The German introduction to this work is published in *Journal of the American Oriental Society* (New Haven), XXXIV (pp. 229–77).

The *Śānti-Kalpa* consists of two *adhyāyas*. The first *adhyāya* was edited in the Roman script by G.M. Bolling.[30] It contains a short introduction regarding the manuscript material and Sāyaṇa's references to the *Śānti-Kalpa*. The second *adhyāya* was edited with a translation and commentary by the same scholar and was published in the Roman script in *Transactions of the American Philological Association*, XXXV, in 1904. Here, Bolling gives a detailed introduction in which he discusses the contents of the *Śānti-Kalpa* and its position in the Atharvaṇic literature. When this second *adhyāya* was first published, it was thought that it represented the full text of the *Śānti-Kalpa*. The abrupt way in which it began was regarded as not unusual with Atharvaṇic literature. Sāyaṇa too seems to have known only the second *adhyāya* and he wrongly calls it *Nakṣatra-Kalpa* as it begins with *nakṣatrāṇāṁ upācāraḥ*. The first *adhyāya* was discovered and published later and thus we now have the full text of the *Śānti-Kalpa*.

As regards the *Lakṣaṇagranthas*, the *Caturādhyāyikā* was edited by Whitney[31] under the title *The Atharva-Veda-Prātiśākhya*[32] or *Śaunakīya Caturādhyāyikā*. In this monograph, Whitney gives the text of the *Caturādhyāyika*, its English translation, exhaustive notes incorporating the traditional commentaries and useful indices.

The *Atharva-Prātiśākhya* was first edited by Viśvabandhu Shastri.[33] This edition consists of a short introduction and the text. The same *Prātiśākhya* was taken up by Surya Kanta for his Ph.D. thesis,[34] and was printed at Lahore in 1939. Surya Kanta's voluminous edition contains a detailed introduction regarding the two grammar texts, the *Caturādhyāyika* and the *Atharva-Prātiśākhya*, the text of the *Atharva-Prātiśākhya*, a comparison of the *Atharva-Prātiśākhya* with similar texts, exhaustive notes, indices, etc. Here reference may be made, in passing, to a work by the title *Atharvavedīyā Māṇḍūkī Śikṣā*. This work was edited by Bhagawaddatta and published at Lahore in 1921. It has not been recorded by the *Caraṇavyūha* (*Atharva-Veda Pariśiṣṭa* 49).[35] There is another phonetic treatise titled *Saptalakṣaṇa* of Śrīvatsāṅka,

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commented upon by Vaidyanath Shastri and edited and published by T.M. Narayana Shastri at Kumbakonam in 1918.

The *Dantyoṣṭhavidhi* was edited by Rama Gopal Shastri at Lahore in 1921. This edition consists of a short introduction in Hindi, the text with the Hindi translation and an index of the Atharvaṇic words mentioned in the text.

The *Pañcapaṭalikā* has been edited by Bhagawaddatta.[36] He gives a short introduction in Hindi about the nature of the work, the text with the Hindi translation and an index of the *mantras* referred to in the book.[37]

The *Bṛhatsarvānukramaṇī* was edited by Rama Gopal Shastri at Lahore in 1922. It contains a detailed introduction about the dates of the Vedas, the place of the *Atharva-Veda* in Vedic literature, the ancillary texts of the *Atharva-Veda*, the manuscript material used for the book and the text with indices.

The voluminous *Atharva-Veda Pariśiṣṭas* were edited in the Roman script by Bolling and Negelein. This work consists of three parts.[38] The first part contains a short introduction relating to the eleven manuscripts, which were collated, and the first thirty-six *Pariśiṣṭas*. The second part contains the remaining thirty-six *Pariśiṣṭas*. The contents of each *Pariśiṣṭa* are mentioned at the beginning of the text and the *variae lectiones* at the end. In the third part are given appendices containing an alphabetical list of the *Pariśiṣṭas*, concordance to the *mantras* of the *Pariśiṣṭas*, word-index and quotations from the *Atharva-Veda Pariśiṣṭas* found in Sāyaṇa's commentary to the *Atharva-Veda* and in Hemādri's *Caturvarga Cintāmaṇi*.

There are a few more ancillary texts belonging to the *Atharva-Veda*. One, the *Paippalāda Brāhmaṇa*, is cited in the commentary of Veṅkaṭamādhava on *Ṛg-Veda* VIII.1. A Pāṇinian *Sūtra* belonging to the *Atharva-Veda* is mentioned by the R.C. Bhandarkar Report (1883, p. 30) and *Āgastya Sūtra*, an Atharvan *Sūtra* of magical character is recorded in the Catalogue of Sanskrit Manuscripts, India Office (no. 485[1]). *Ānanda Saṁhita* is mentioned by Caland,[39] and an *Atharvaṇa Vidhāna* has been mentioned by Weber (Verzeichniss der Sanskrit und Prakrit Handschriften, p. 332).[40]

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Only a few general works and articles relating to the *Atharva-Veda* and its ancillary literature have been published. Most of these have been studied and referred to at various places in this book. However, at this stage, attention may be drawn to the more important ones among them. Of these, mention must, first of all, be made of Bloomfield's *The Atharva-Veda*.[41] This monograph consists of four parts. In the first part Bloomfield deals with the nature and chronology of the *Atharva-Veda*, the historical character of Atharvan, its relation to the *Gṛhya Sūtras*, the names of the *Atharva-Veda* and their meanings, and the schools of the *Atharva-Veda*. He also gives a brief sketch of Atharvaṇic literature and discusses the position of the *Atharva-Veda* in Hindu literature and the importance of that *Veda* according to its ritualistic texts. The second part is devoted to consideration of such topics as the redaction and external form of the Śaunakīya recension of the *Atharva-Veda*, the metres of the Atharvan and their relation to the critical restoration of the text, and the relation of the *Atharva-Veda* to the remaining Vedic literature. The third part gives the contents of the *Atharva-Veda* in the Śaunakīya school and the fourth part deals with the *Gopatha Brāhmaṇa*. Bloomfield's *The Atharva-Veda* thus constitutes a highly useful introduction to the study of the *Atharva-Veda* and allied subjects. Mention may be made here of Renou's *Les ecoles vediques et la formation du Veda*[42] wherein he has discussed the various schools of the four Vedas (pp. 65–72).

N.J. Shende has made a comprehensive study of the *Atharva-Veda Saṁhitā*, particularly from the point of view of the religion and philosophy embodied in it. In *The Foundations of the Atharvaṇic Religion*[43] he has dealt with the mythology of the *Atharva-Veda* with reference to the major and minor deities and also the demons and evil spirits. Mention may also be made, in this connection, of Renou's study of the Indra-mythology in the *Atharva-Veda*.[44] In his second book, *The Religion and Philosophy of the Atharva-Veda*,[45] Shende has discussed various topics relating to the *Atharva-Veda* such as medicine, erotics, statecraft, *gṛhya* rites, social and domestic practices, witchcraft, sacrifices, etc. It may be pointed out that Shende has limited the scope of both his books to a consideration of the *Atharva-Veda Saṁkitā*.

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Among the few recent works dealing with specific problems arising out of the *Atharva-Veda Saṁhitā*, reference deserves to be made to Sampurnananda's *The Vrātyakāṇḍa of the Atharva-Veda.*[46] This book contains the text of the fifteenth *kāṇḍa* of the *Atharva-Veda*, with Sampurnananda's own Sanskrit commentary and Hindi exegesis. While on the subject of Vrātyas, one might recall that, already in 1927, Hauer had published his remarkable work *Der Vrātya.*[47] Reference may be made here also to Hauer's later article 'Vrātyasamasyā'[48] in which he has pointed out that the Vrātyas were Aryans who had settled in India earlier and who were worshippers of Rudra. He has further pointed out that the origin of Sāṁkhya and Yoga can be traced to the fifteenth *kāṇḍa* of the *Atharva-Veda.* Among other writers who have written on the problem of the Vrātyas may be mentioned Charpentier,[49] Keith,[50] Winternitz,[51] Bhagawat,[52] Haraprasad Shastri,[53] Karmarkar[54] and Dandekar.[55]

Like the *Vrātya*-hymns, several other groups of hymns in the *Atharva-Veda* have been subjected to critical study by scholars.[56] Medicine has proved quite an engrossing subject in the *Atharva-Veda*, and several contributions—small and big—have been devoted to its study. A small treatise on Atharvan medicine called *Atharva-Veda Cikitsāśāstra* was written by Priyaratna Arsha. In this book the author puts forth the view that the *mantras* of the *Atharva-Veda* are not mere incantations but refer to various aspects of Āyurveda. The same author has written another book called *Atharvavedīya Mantraśāstra.*[57] However, a more comprehensive and scientific work in this field is *La Doctrine classique de la Medicine Indienne*[58] by Jean Filliozat where the author has discussed Vedic medicine with respect to pathology, anatomy as well as physiology and has tried to identify the Vedic names of diseases. In the index at the end of the book, he has given a list of Vedic passages relating to medicine.[59] Reference may also be made in this context to Reinhold F.G. Müller's *Grundsätze allindischer Medizin.*[60] Among other things, Müller in this book has dealt with the relation between the priestly and professional medicine-men of the Vedic period. W. Kirfel also refers to the *Atharva-Veda* in his various writings on Indian medicine.[61]

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Tarapad Chowdhury's *On the Interpretation of Some Doubtful Words in the Atharva-Veda*[62] may be characterized as a significant aid to a proper understanding of the *Atharva-Veda Saṁhitā*. In this monograph the author has made an attempt to find the meanings of a number of obscure words in the *Atharva-Veda*. Far more significant, however, is J. Gonda's Dutch work, *Stilistiche studie over Atharva-Veda*, I-VII.[63] On the basis of a careful study of parallelisms, repetitions, rhymes, anaphores, etc. in the *Atharva-Veda*, Gonda has shown that they do not constitute mere poetical devices but possess some magical significance. Gonda's observations on the style of the *Atharva-Veda* are relevant to the entire Vedic literature. The striking approach of this scholar to the study of the *Veda* is also evident in one of his recent papers, which is especially interesting from our point of view. He has there discussed the original sense of the title '*Purohita*' and the functions of its bearer.[64] Renou's two contributions,[65] one dealing with passages which are common to the *Ṛg-Veda* and the *Atharva-Veda*, and the other to the *Atharva-Veda* and Vedic ritual, are very valuable for a critical study of the text and contents of the *Atharva-Veda*.

Coming to the general critical writings on the ancillary literature of the *Atharva-Veda*, it may be pointed out that they have been adequately used in Parts 1 and 2 of this study. For instance, the work on the *Atharva-Veda Pariśiṣṭas* by Weber,[66] Negelein,[67] Bolling,[68] Fay,[69] Hatfield,[70] Goodwin[71] and others has, indeed, served as the starting point for the present study. Special reference, however, deserves to be made to Dina J. Kohlbrugge's *Atharva-Veda Pariśiṣṭa über Omina*.[72] Kohlbrugge has mainly dealt with the *Pariśiṣṭas* relating to omens, taking into account the work already done on this subject by scholars like Weber, Hatfield and others. The author has also taken note of later Sanskrit texts dealing with this subject, like the *Bṛhat Saṁhitā* and *Adbhutasāgara*, and has made references to the *Mahābhārata*, *Purāṇas* and classical literature like that of Kālidāsa and Bāṇa. In the main part of the thesis, the author has dealt with (1) earthquakes: *Atharva-Veda Pariśiṣṭas* 57, 62; (2) burning of quarters (*digdāha*): *Atharva-Veda Pariśiṣṭa* 58; (3) meteors: *Atharva-Veda Pariśiṣṭa* 58b; (4) lightning: *Atharva-Veda Pariśiṣṭa* 59; (5) whirlwinds: *Atharva-Veda*.

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Pariśiṣṭa 60; (6) halo: *Atharva-Veda Pariśiṣṭa* 63; (7) wonderful phenomena (*utpāta*): *Atharva-Veda Pariśiṣṭas* 70b, 70c; (8) *ketus* of the seasons: *Atharva-Veda Pariśiṣṭa* 64; and (9) *aušanasādbhutāni*: *Atharva-Veda Pariśiṣṭa* 71. The translations of the respective *Pariśiṣṭas* are also given. In a sense, the work is a comparative study of Indian literature dealing with omens.

It will be seen from the foregoing survey that comparatively very little work has been done relating to the *Atharva-Veda* in general and its ancillary literature in particular. One begins to wonder whether the importance of the *Atharva-Veda* is not underestimated—whether it has not been fully realized that the *Atharva*-Veda 'opens wide the door which the *Ṛg-Veda* puts ajar, and shows a world of religious and mystical ideas which, without it, could scarcely have been suspected.'[73] The work already done in the field of Atharvaṇic studies is by no means commensurate with the importance of those studies from the point of view of the cultural history of ancient India and of the evolution of human thought in general.

To begin with, therefore, the present study seeks to focus attention on the richness and variety of the Atharvaṇic literature. It undertakes to give at one place a comprehensive and connected account of the profuse ancillary literature belonging to the *Atharva-Veda*. This literature, which preserves the peculiar Atharvaṇic ideology and practices more fully than the *Atharva-Veda Saṁhitā* itself, has so far remained scattered and neglected. An attempt is, therefore, made to bring all the ancillary texts together and to subject each one of them (with the exception of the so-called Atharvaṇic *Upaniṣads*) to systematic analysis and examination. Consequently, this study claims to have added, in a sense, a chapter or two to the history of Vedic literature in general and of the *Atharva-Veda* in particular.

This study also aims at bringing to the foreground the vast and important but mostly neglected literature in the Vedic field, namely, the *Atharva-Veda Pariśiṣṭas*. The *Atharva-Veda Pariśiṣṭas* deal with a number of subjects like the lore of constellations, royal ceremonies, rituals, religious observances, magic, philology, omens and portents, etc. and an analytical and critical study of these will be most helpful in the proper understanding of the

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man representing the Atharvaṇic tradition. It will provide an important link in the history of the development of Indian thought by documenting the beliefs and practices belonging to a distinct way of life and thought.

The present study is divided into two parts. The first part describes in brief the nature and contents of the *Atharva-Veda Saṁhitā* and then takes up the ancillary texts, other than the *Pariśiṣṭas*, for a more or less detailed consideration of their nature and contents, their Atharvaṇic character, their similarities with other texts, their chronology, their linguistic and stylistic peculiarities, etc. As a matter of fact, each of these ancillary texts needs to be studied more thoroughly and critically. In this first part a background has been prepared for such an exhaustive study of the individual texts.

The second part deals exclusively and exhaustively with the *Atharva-Veda Pariśiṣṭas* and the various problems arising from their analytical examination. All the *Pariśiṣṭas* have been studied in detail and their contents have been critically and systematically restated. Some general questions such as those relating to the date, the style, etc. of the *Pariśiṣṭas* have also been discussed. The study concludes with an index of the *Atharva-Veda mantras* referred to in the *Gopatha Brāhmaṇa*, the *Kauśika Sūtra*, the *Vaitāna Sūtra*, the *Pariśiṣṭas* and other Vedic texts.

NOTES

1. Cf. Macdonell, 'Hymns (Vedic)', p. 57. 'These two Vedas furnish a body of material which is of inestimable value, not only for the early history of India in its various aspects, but for the study of the development of human institutions in general.'
2. Bloomfield, *Religion of the Veda*, p. 40.
3. Bloomfield, *The Atharva-Veda*, p. 7.
4. Cf. Macdonell, *Vedic Mythology*, p. 4.
5. That the *Atharva-Veda mantras* contain direct references to the performance of certain rites and actions becomes clear from the fact that, while prescribing their application (*viniyoga*), the *Kauśika Sūtra* merely says: *mantroktam* (do as prescribed in the *mantra*). Cf., for instance, the following passages: 8.14; 19.22, 26; 21.11; 23.14; 24.14; 26.14, 18, 22, 35, 36, 37, 43; 27.13; 29.24; 31.18, 22, 28; 32.5, 8; 34.14; 35.8, 11, 20; 36.26, 39; 38.29; 39.5.

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18; 42.23; 43.9; 46.7, 21, 30, 42, 44; 47.20; 48.3, 5, 8; 52.15; 55.2; 58.10; 59.16, 20; 61.1, 14; 62.1, 11; 63.4; 64.18; 25; 65.3; 66.1, 10, 23, 29; 71.4, 18; 77.11, 23; 80.4, 48; 82.26; 84.6; 86.3, 21. Cf. *Vaitāna Sūtra* 1.14; 5.7; 11.15; 30.27; 31.4 and Sāyaṇa, *laingiko viniyogaḥ* on *Atharva-Veda* VII. 65.1, etc.

6. Cf. Franklin Edgerton, 'The philosophic materials of the *Atharva-Veda*', p. 120.
7. Cf. Bloomfield, 'Vedic groups of charms for extinguishing fire', p. xxxix.
8. These were: Paippalāda, Stauda, Mauda, Śaunakīya, Jājala, Jalada, Brahmavada, Devadarśa and Cāraṇavaidya.
9. According to Lanman (*The Atharva-Veda Saṁhitā*, pp. 1013–21) the difference between the two recensions is mainly that of arrangement. Sūrya Kānta (*The Atharva-Prātiśākhya*, p. 47), on the other hand, states that there are some important variants in the Paippalāda recension. In this connection the work of Renou (*Vāk* 5) and Subhadra Jha (*Journal of the Bihar Research Society* 37, 38, 40) is quite significant.
10. *Atharva-Veda Pariśiṣṭa* (Bihar), 49.
11. The *Caraṇavyūha* (*Atharva-Veda Pariśiṣṭa* 49.4.3) mentions, however, that there are six thousand *grāmyāraṇyakas* (*etad grāmyāraṇyakāni ṣaṭ sahasrāṇi bhavanti*).
12. There are also other late texts called *Atharvavedīyā Māṇḍūkī Śikṣā* and *Saptalakṣaṇa* which are noted below. The *Atharvavedīyā Māṇḍūki Śikṣā* gives a general theory of tone and more particularly the musical tone of the *Sāman*.
13. In this connection, one agrees with Bloomfield, who says: 'It would be interesting to find the *Sūtra* literature of the *Atharva-Veda* completed by a *Dharma Sūtra* or some *Smṛti* going back to *Dharma Sūtra*.' ('The position of the *Vaitāna Sūtra* in the literature of the *Atharva-Veda*', p. 376). Cf. also *The Atharva-Veda*, pp. 17f; and Sāyaṇa, introduction to the commentary on the *Atharva-Veda*, SPP's edn., p. 25.
14. The *Atharvaṇīya Paddhati* also refers to Ācārya Upavarṣa as an author of *Mīmāṁsā*.
15. *Atharva-Veda Pariśiṣṭas* 4.4.12; 18b.16.1; 43.4.37, 54.
16. The *Bṛhatsarvānukramaṇī* (1.4) has defined a few metres.
17. This text also called *Vedāṅga-Jyotiṣa of the Atharva-Veda* was edited by Bhagawaddatta at Lahore in 1924. This work has not been taken into account in this study, as it is a very recent work. It claims to be Śaunakin and belongs to the tradition of Kāśyapa.
18. It is doubtful whether this commentary is from the pen of Sāyaṇa, the celebrated commentator on the *Ṛg-Veda Saṁhitā*. Of course, it is stated in the introduction to the commentary on the *Atharva-Veda*:

    ये पूर्वोत्तरमीमांसे ते व्याख्ययातिसङ्ग्रहात् ।
    कृपालुः सायणाचार्यो वेदार्थं वक्तुमुद्यतः ॥
    व्याख्याय वेदत्रितयमामुष्मिकफलप्रदम् ।
    एहिकामुष्मिकफलं चतुर्थं व्याचिकिर्षति ॥

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It may be pointed out that the hymns in the *Atharva-Veda* which are identical with those in the *Ṛg-Veda* have been differently explained in the two commentaries. On the basis of a comparative study of the commentaries on such identical *sūktas*, Surya Kanta has come to the conclusion that the commentator on the *Atharva-Veda Saṁhitā* cannot be the same as the commentator on the *Ṛg-Veda Saṁhitā* (*Bhāratīya Vidyā* 11, pp. 75–84). Elsewhere (*The Atharva-Prātiśākhya*, introduction, p. 56) he says: 'The Commentator has failed not only in the correct or even serviceable interpretation of the *Atharva-Veda* but also in correctly analysing the *saṁhitā* into the *pada*.' Whitney ('Witchcraft in ancient India', p. 90) has shown that Sāyaṇa's version differs at least in three hundred passages in the first four *kāṇḍas* of the Śaunakīya recension to which it professedly belongs. Incidentally, Sāyaṇa's commentaries on the Pūrva Mīmāṁsā and the Uttara Mīmāṁsā are not known. The question of the authenticity of Sāyaṇa's commentary on the *Atharva-Veda Saṁhitā* does not fall within the purview of this study. It may, however, be pointed out that for the sake of convenience the commentator on the *Atharva-Veda* has been referred to as Sāyaṇa in this study.

19. The second edition was published by Vaidika Yantrālaya in 1925.
20. Harvard Oriental Series, Vols. VII and VIII.
21. The first *kāṇḍa* is translated in *Indische Studien*, IV, pp. 393–430; the second in XIII, pp. 129–216; the third in XVII, pp. 177–314; the fourth and the fifth in XVIII, pp. 1–153 and 154–288 respectively.
22. F. Edgerton, 'The philosophic materials of the Atharva-Veda', p. 135.
23. *Sacred Books of the East* series, Vol. 42.
24. For some such translations of the *Atharva-Veda* hymns published in oriental and philological journals, see Bloomfield, *The Atharva-Veda*, pp. 57–58. For the translation of the first fifteen *kāṇḍas* of the Paippalāda recension see *Journal of the American Oriental Society* (New Haven), 26, 30, 32, 35, 37, 34, 40, 41, 42, 43, 44, 46, 47, 48, and 50 resp.
25. Bibliotheca Indica edition, Calcutta, 1872.
26. See the sequel.
27. *Journal of the American Oriental Society* (New Haven), XIV, 1890.
28. This translation cannot be said to have been done correctly. A considerable amount of matter from the *Paddhati* has been incorporated into the body of the translation without mentioning it or showing it separately in brackets. At a number of places the *mantras* have been wrongly understood. Thus, for instance, at 45.1 an expiation is mentioned for the killing of a (barren) cow which is later found to be pregnant. Here *yadi aṣṭāpadī syāt* is wrongly understood as a *mantra*. The same is the case with 122.3, where the formula is wrongly mentioned as *sa yam dṛiṣyāt* instead of *lohitam te prasiñcāmi*. The translation does not throw light on obscure points like 47.28; 48.8, 42, etc. Incidentally it may be said that the number of the *kaṇḍikās* and *sūtras* should have been mentioned at the top of every page for easy reference.
29. Text: Sanskrit Text Series, London, 1878; Translation: Strassburg, 1878.
30. *Journal of the American Oriental Society* (New Haven), XXXI, 1913, pp. 265–78.

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31. *Journal of the American Oriental Society* (New Haven), VII, 1862.
32. Whitney states in the introductory note, p.iii: 'That it has any coherent right to be called the Prātiśākhya to the *Atharva-Veda* is not, of course, claimed for it; but considering the extreme improbability that any other phonetic treatise, belonging to any other schools of that *Veda*, will ever be brought to light, the title of *Atharva-Veda-Prātiśākhya* finds a sufficient justification in its convenience, and its analogy with the names given to the other kindred treatises by their respective editors, Regneir, Weber and Müller.' But later it was due to the 'honest and laborious interest' of Bühler, Kielhorn and Bhandarkar that a number of manuscripts of the *Atharva-Prātiśākhya* were discovered.
33. This edition was published at Lahore in 1923.
34. The work was submitted to and accepted by the University of Oxford for the degree in the year 1937.
35. This and the following works have not been separately taken into account in this study.
36. This edition was published at Lahore in 1920.
37. The text is, however, not properly printed. The verses in the *khaṇḍas* of each *paṭala* should have been numbered for facility of accurate reference. *Khaṇḍas* 14 and 15 of the fourth *paṭala* are in verse and so they should have been printed accordingly. *Saṁdhi* rules have not been properly observed and the Hindi translation, being too literal, is not clear.
38. The first part was published at Leipzig in 1909 and the second and third parts in 1910.
39. *Sacred Books of the Vaikhānasas*, p. 10.
40. Bloomfield has given the following list of Atharvaṇic texts which are known to exist in the form of manuscripts ('On a proposed edition of the *Kauśika Sūtra* of the *Atharva-Veda*', p. clxxi). These manuscripts were sent to Bloomfield on request by K.M. Chatfield, Director of Public Instruction, in 1882. Though these works are minor, they may throw some light upon certain dubious passages in the *Kauśika Sūtra* and other Atharvaṇic texts.
    (1) आथर्वणवेदस्य अन्त्येष्टिकर्म (सपिण्डीकरणान्तकर्मायर्ववेदस्य)
    (2) आसुरीकल्पः
    (3) समानयश्राद्धविधिः
    (4) अथर्वतपर्णम्
    (5) आथर्वणप्रमिताक्षरा of वासुदेव
    (6) होमपद्धतिः
    (7) षोडशोपचारपूजा ब्रह्मवेदस्य
    (8) अनुष्ठानपद्धतिः कौशिकोक्तानां कर्मणाम्

    There are two more manuscripts which are *rahasya*-texts. The contents of some of these texts may be found already incorporated in the *Pariśiṣṭas*. The *Āsurī-Kalpa* and the *Śrāddha-vidhi* are *Atharva-Veda Pariśiṣṭas* 35 and 44 respectively; *Tarpaṇa* is found in 33. The texts mentioned in the list may have elaborated these themes. It appears that in later times it was found

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necessary by the adherents of the *Atharva-Veda* to base their *saṁskaras* and observances mainly on the Atharvaṇic *mantras* and hence such texts were compiled.

41. *Grundriss der indo-arischen Philologie und Altertumskunde*, II.1B, Strassburg, 1899.
42. Published at Paris, 1947.
43. Reprinted from the *Bulletin* of the Deccan College Postgraduate and Research Institute, Poona, Vol. IX, 1949.
44. 'Indra dans l'Atharva-Veda', pp. 123–29.
45. Bhandarkar Oriental Series, No. 8, Poona, 1952.
46. Published at Banaras, 1955.
47. *Der Vrātya: Untersuchungen über die nichtbrahmanische Religion Altindiens*, Stuttgart, 1927.
48. *Ojha Commemorative Volume*, pp. 13–22.
49. 'Bemerkungen über die Vrātyas', pp. 351ff.
50. 'The Vrātyas', pp. 155ff.
51. *Die Vrātyas*, published at München, 1925.
52. 'A chapter from the *Tāṇḍya Brāhmaṇa* of the *Sāma-Veda* and the *Lāṭyāna Sūtra* on the admission of the Non-Aryans into Aryan Society in the Vedic age', pp. 357ff.
53. *Absorption of the Vrātyas.*
54. *The Religions of India*, Vol. 1.
55. 'Rudra in the Veda', pp. 94–148.
56. Cf. M. Lindenau, 'De Skambha-Hymmen des Atharva-Veda', pp. 235 ff; V. Henry, *Les hymmes Rohitas.*
57. Published at Hardvar, 1949.
58. Published at Paris, 1949.
59. Filliozat has in one of his articles also dealt with the relation of magic to medicine.
60. Published at Kopenhagen, 1951.
61. 'Die fünf Elemente', 4; 'Ist die indische Medizin arischer Ursprungs?', 39.
62. Reprinted from the *Journal of Bihar and Orissa Research Society*, XVII, 1931, pp. 25–100.
63. Published by Veenman und Zonen, Wageningen, 1938.
64. 'Purohita', *Kirfel Commemorative Volume*, pp. 107–24.
65. 'Etudes vediques', pp. 405–38.
66. 'Ein *Atharvaparišišṭa* über *grahayuddha*', pp. 371 ff. Incidentally, mention may be made of A. Weber's *Zwei vedishe texte über Omina und Portenta* which was published in 1858. In this work Weber has given the translation of and critical comments on the *Adbhuta Brāhmaṇa* (which is a part of the *Ṣaḍvimśa Brāhmaṇa*) and also of the thirteenth *adhyāya* of the *Kauśika Sūtra* which deals with omens and portents.
67. 'Zur Religionsgeschichte Indiens. Die *Atharvaparišišṭa*', pp. 447 ff.
68. 'A contribution to the history of religion in India: The *parišišṭas* of the *Atharva-Veda*', pp. 113 ff.

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69. 'The *Pariśiṣṭas* of the *Atharva-Veda*', p. xxx.
70. 'The *Auśanasādbhutāni*', p. xii.
71. 'The *Skanda-yāga*', pp. v–vii.
72. Published by Veenman und Zonen, Wageningen, 1938.
73. F.W. Hopkins, *The Religions of India*, p. 153.

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PART 1

Ancillary Literature of the Atharva-Veda (other than the Pariśiṣṭas)

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1

The Atharva-Veda Saṁhitā

By way of an introduction to a critical study of its ancillary literature, a few observations regarding the nature and contents of the *Atharva-Veda* will not be out of place here. They will provide a sort of background against which the various themes discussed in the ancillary texts can be better understood and appreciated.

The *Atharva-Veda* contains matters which are essentially of a diverse nature, ranging from the beliefs of primitive peoples to philosophic disquisitions of a high order. On the one hand we find in it the dark and demonic powers which cause disease and misfortune and against whom the wizard hurls his curses or whom he tries to appease by praise or offerings; and on the other hand we see the great mighty gods whom the seer adores, prays to and offers sacrifices to for attaining happiness and prosperity.[1] Just as the *Atharva-Veda* consists of spells, incantations, magical and expiatory formulas, so also it contains sublime prayers, as in the case of the hymn addressed to Varuṇa (IV. 16). The practices enjoined by the *Atharva-Veda* surely reflect an attitude of mind very different from the one found in the *Ṛg-Veda* and represent a peculiar phase in religious evolution. We come across popular primitive beliefs which have come down from prehistoric times. But the philosophic hymns which are seen in the *Atharva-Veda* are the forerunners of the sublime philosophy of the Upaniṣads where we have, in the words of Schopenhauer, 'the fruit of the highest human knowledge and wisdom' and where we meet with 'almost superhuman conceptions'.

The various names by which the *Atharva-Veda* is known may be said to be due to this heterogeneous nature. Each of these names indicates some significant aspect of the contents of the *Veda*. The *Atharva-Veda* alludes to its own class of literature as

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Atharvāṅgirasa-Veda,[2] *Brahma-Veda*[3] and *Bheṣaja*.[4] It is also called *Bhṛgvaṅgirasa-Veda*,[5] *Aṅgiro-Veda*,[6] *Atharva-Veda*,[7] *Kṣatra*[8] and *Yātu*.[9] The *Mahābhārata* refers to it as the Veda of the Pañcakalpins.[10]

In the names *Atharvāṅgirasa* and *Bhṛgvaṅgirasa*, the two-fold nature of the *Atharva-Veda* becomes evident. It embodies two types of ritual:[11] the wholesome (the *bhaiṣaja*, the *sānta* and the *pauṣṭika*) ritual of the Atharvans or the Bhṛgus, and the black, exorcistic (*ghora* or *abhicāra*) ritual of the Āṅgirases Bloomfield has pointed out[12] an indirect yet significant testimony that this double character of the *Atharva-Veda* was clearly established in Brāhmaṇical times. It is seen in the formation of the names of the two apocryphal teachers—Bhaiṣaja Atharvaṇa[13] and Ghora Āṅgirasa.[14] In this connection we may further think of Śaṁyu Atharvaṇa[15] and of the expression *Atharvabhiḥ Śāntaḥ*.[16] Śānti is mentioned in the *Purāṇas*[17] as the wife of Atharvan and similarly in the *Ṛg-Veda*[18] Saramā threatens the Paṇis with the names of the terrible Āṅgirases. More important, however, is the fact that Bṛhaspati, the divine *Purohita*, is distinctly Āṅgirasa. In the *Kauśika Sūtra*[19] Bṛhaspati Āṅgirasa appears as the representative or the divinity of witchcraft performances. In the *Mahābhārata* he is frequently called *aṅgirasāṁ śreṣṭhaḥ*.[20]

The name *Bheṣaja* shows that the *Atharva-Veda* charms possess medicinal potency and can be effectively used against maladies. It may be noted in this connection that Āyurveda is said to be the *upa-veda* of the *Atharva-Veda* by *Caraṇavyūha* (*Atharva-Veda Pariśiṣṭa* 49.1.3). The fourth *adhyāya* of the *Kauśika Sūtra* lays down the use of various charms. with water and certain herbs, in the treatment of diseases like diarrhoea, cough, jaundice, fevers, hereditary diseases and so on. This mode of operation of medicine was what was considered a *prabhāva* by Caraka and Suśruta.[21]

The name *Brahma-Veda* presupposes several distinct currents of thought. On account of the peculiar, unsophisticated and non-hierarchical character of its contents the *Atharva-Veda* was originally not given official recognition by the hierarchical priests. A strong reaction began to develop against this priestly attitude, as a result of which the sponsors of the *Atharva-Veda* went to the

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other extreme and claimed that the *Atharva-Veda* was to be recognized not as just one of the four Vedas but as a Veda which comprehended the other three Vedas and claimed that the *Atharva-Veda* was to be recognized not as just one of the four Vedas but as a Veda which comprehended the other three Vedas and was thus identical with *sarva-vidyā*.[22] The other Vedas were finite and limited in scope, but this *Brahma-Veda* had no limitations of any kind.[23] The word *Brahman* also signifies 'the religious expression and religious action as a whole'.[24] Moreover, the *Atharva-Veda*, of all the *Saṁhitās*, contains the largest number of cosmogonic or theosophic hymns which deal explicitly (X.2) or implicitly (X.7) with the divine *Brahman*.[25] The beginning of the *Prātiśākhya*[26] and of the second *Pariśiṣṭa*[27] reflect the Atharvaṇic connection of their *Veda* with *Brahman*. It is, perhaps, due to this fact that quite a large number of *Upaniṣads* was associated with the *Atharva-Veda*.

Finally when hierarchical recognition came to be conceded to the *Atharva-Veda*, some place had to be found in the scheme of Vedic ritual for the priest belonging to that *Veda*. But the three main functions in the ritual, namely, the actual performance of the various rites, the reciting of the relevant *mantras* and the chanting of Vedic melodies had already been assigned to the priests belonging respectively to the *Yajur-Veda*, the *Ṛg-Veda* and the *Sāma-Veda*. The office of a fourth principal priest was, therefore, evolved. He was called Brahmā; he was to belong to the *Atharva-Veda*;[28] and his main function in the sacrifice was of the nature of general supervision.

The *Atharva-Veda* is called *Kṣatra* because it contains the largest number of hymns to be employed at royal ceremonies (*rāja-karmāṇi*) like the *rājasūya*, the *vājapeya*, the *Indramahotsava*, etc. In the *Atharva-Veda* one often comes across the words *kṣatra* and *kṣatriya*. Hymns addressed to horses (VI.92) and elephants (III.22), hymns meant for infatuating the enemy's army, for restoring a dethroned king, for destroying foes, for protecting the nation (III.1–8), as well as for making a king powerful by fastening an amulet of *darbha*, jewel, etc. on him (XIX.27–33) are significant in this connection. The reference to kings in many of the *Pariśiṣṭas* corroborates this character of the *Atharva-Veda*.

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The name *Yātu* suggests the magic potency of the *mantras* of the *Atharva-Veda*. It is needless to say that a very large number of the *Atharva-Veda* spells and charms were employed at various magical rites to appease demons, to bless friends and to curse enemies. It was on account of this that the *Atharva-Veda* was looked upon as impure[29] and was not, at first, included in the hierarchical Vedic trilogy.

The *Atharva-Veda* is sometimes called the *Veda* of the Pañcakalpin,[30] as five *Kalpas*, namely, *Nakṣatra-Kalpa, Śānti-Kalpa, Āṅgirasa-Kalpa, Vaitāna-Kalpa* and *Saṁhitā-Kalpa*, are associated with it.

The name *Atharva-Veda* is explained variously.[31] The *Gopatha Brāhmaṇa*[32] states that Vāta advised the sage Bhṛgu to look (*atha arvāṅ*) into the waters to seek for *Brahman*. Hence he was called Atharvan. The same *Brāhmaṇa* elsewhere[33] explains the word as 'one who makes an offering to oneself'. The name *Atharva-Veda* can also be explained on the basis of the fact that of the sages Atharvan, Āṅgiras and Brahman, who are the main seers of the *Atharva-Veda*, a majority of hymns are ascribed to Atharvan.[34] A dash of popular etymology has tried to derive the name from the root *thuru*, to injure, so that *a-tharvan* means non-injuring.[35] The word is also derived from the root *tharu*, to doubt.[36] The *Atharva-Veda* is said to explain the doubts that arise in the difficult portions of the other Vedas. It is also suggested that the word *atharvan* is to be connected with the old Iranian word *atar*, meaning 'fire'.[37] The sage Atharvan is said to have churned out the fire first[38] and accordingly Atharvans were a special type of fire-priests who later became experts in magic practices. It may be pointed out here that, of the various names given to this *Veda*, the name *Atharva-Veda* has persisted, while other names, like *Atharvāṅgirasa*, indicating the strongly diversified character of the hymns, have lapsed into oblivion.

The foregoing discussion of the various names by which the *Atharva-Veda* is known throws light on the richness and variety of the contents of that *Veda*. It has been well said that the *Atharva-Veda mantras* are used for *śāntika, pauṣṭika* and *ābhicārika* purposes.[39] The hymns of the *Atharva-Veda* may be generally classified into the following main groups.[40]

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1.	*Bhaiṣajyāni*	Remedial charms for curing disease and possession by evil spirits.
2.	*Āyuṣyāṇi*	Prayers for health and long life.
3.	*Sāmmanasyāni*	Spells to secure harmony in a family, assembly, village, etc.
4.	*Pauṣṭikāni*	Charms to secure happiness and prosperity.
5.	*Strīkarmāṇi*	Hymns pertaining to women, love and marriage.
6.	*Rājakarmāṇi*	Hymns to be used for royal ceremonies and for the welfare of the king.
7.	*Ābhicārikāṇī*	Charms to curse, injure and kill the enemy.
8.	*Kṛtyāpariharaṇāni*	Charms for counteracting the magic employed by the enemy.
9.	*Prāyaścittāni*	Spells for expiating sin and defilement.
10.	*Ādhyātmikāni*	Cosmogonic and theosophic hymns.

It will be seen from the forthcoming analysis of the contents of the ancillary literature of the *Atharva-Veda* that almost all these topics have been touched upon and expanded therein. The *Gaṇamālā* (*Atharva-Veda Pariśiṣṭa* 32) also has divided the *Atharva-Veda mantras* into groups, more or less on similar lines.

With a view to adding a chapter or two to a fuller history of the Atharvaṇic literature, a comprehensive survey of the ancillary texts mentioned above is now being undertaken. The *Brāhmaṇas*, the *Sūtras*, the *Kalpas* and the *Lakṣaṇagranthas* have been dealt with in Part 1 and the *Pariśiṣṭas* in Part 2.

The *Upaniṣads* ascribed to the *Atharva-Veda* have not been taken into consideration because a large number of texts calling themselves *Upaniṣads* are traditionally connected with the *Atharva-Veda*. As a matter of fact, however, many of these texts cannot be said to be strictly Upaniṣadic in character; nor can their connection with the *Atharva-Veda* be satisfactorily established. In most cases such a connection is obviously an afterthought. It appears that as it was essential to ascribe the *Upaniṣads* to some

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Veda, they were associated with the *Atharva-Veda*, the literature belonging to the other Vedas being already fixed.

The number of *Upaniṣads* related to the *Atharva-Veda* varies according to different authorities. The *Caraṇavyūha* (*Atharva-Veda Pariśiṣṭa* 49.4.4,10)gives two lists, one consisting of 28 names and the other 15. Aufrecht[41] mentions their number as 52, while Weber[42] enumerates 84 *Upaniṣads* and the *Muktikopaniṣad* gives the names of 31 *Upaniṣads*. Farquhar mentions 112 *Upaniṣads* as belonging to the *Atharva-Veda*.[43] Most of these *Upaniṣads* show traces of later composition and their style and contents differ materially from the older *Upaniṣads*. 'The usual marks of an *Upaniṣad* are for the most part wanting'[44] in them. Many of them appear sectarian as they elaborate and glorify only a point or two from their technique of worship.[45] Some of them are meant for *Sannyāsins*, some deal with Yoga practices and others with Vedānta in general.[46]

Though the *Upaniṣads* show a good advance over the philosophic portions found in the *Atharva-Veda*, there is little in them of what is generally called Atharvaṇic.[47] Thus, as the number of *Upaniṣads* related to the *Atharva-Veda* is unsettled[48] and too large and as they do not reflect the characteristically Atharvaṇic beliefs and practices with which we are mainly concerned here, they have not been included in the survey of the ancillary texts which follows.

NOTES

1. Cf. M. Winternitz, *A History of Indian Literature*, pp. 125f.
2. *Atharva-Veda* X.7.20; also *Mahābhārata* III.305.20; VIII.40.33; *Yajñavalkya Smṛti* I.312; *Manu Smṛti* XI.33.
3. *Atharva-Veda* XV.6.8; also *Gopatha Brāhmaṇa* I.1.22, 2.16,19,5.15,19; 11.2.6; *Atharva-Veda Pariśiṣṭas* I.15.1; 2.1.1, 2.1; 23.1.2; 33.1.1, etc.
4. *Atharva-Veda* XI.6.14.
5. *Kauśika Sūtra* 63.6; 94.3.4; *Vaitāna Sūtra* I.5; *Gopatha Brāhmaṇa* I.1,28,39, 2.9,18, 3.1,2,4. *Cūlikā Upaniṣad* 11 designates it as *Bhṛguvistara* and *Vāyu Purāṇa* (61.72) as *Bhṛguvistāra*.
6. *Śatapatha Brāhmaṇa* 13.4.3.8; *Gopatha Brāhmaṇa* I.1.8; *Taittirīya Saṁhitā* 7.5.11.2; Pāṇini's *Aṣṭādhyāyi* 5.2.37.

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7. *Gopatha Brāhmaṇa* I.29; *Śāṅkhāyana Śrauta Sūtra* 16.2.10; *Paingi Gṛhya Sūtra* 2.1.7; *Hiraṇyakeśi Gṛhya Sūtra* 2.19.6; *Baudhāyana Gṛhya Sūtra* 4.5.1.
8. *Śatapatha Brāhmaṇa* 14.8.14.2; *Bṛhadāraṇyaka Upaniṣad* 5.13.1.4.
9. *Śatapatha Brāhmaṇa* 11.5.2.20.
10. *Mahābhārata* XII.342.99; XIII.14.309.
11. Cf. *Gopatha Brāhmaṇa* 1.2.18; *Kauśika Sūtra* 3.19; *Vaitāna Sūtra* 5.10. It is, perhaps, for this reason that *Śatapatha Brāhmaṇa* (13.4.3.3) counts *Atharva* and *Āṅgirasa* as separate *Vedas*.
12. 'The meaning of the *Atharvāṅgirasaḥ*', pp. 180–82.
13. *Kāthaka Saṁhitā* XVI.3. Cf. *Indische Studien* III, p. 459.
14. *Kauṣītaki Brāhmaṇa* XXX.6, etc. Cf. Hillebrandt, *Ritualliteratur*, p. 169.
15. *Gopatha Brāhmaṇa* I.2.8; *Pañcaviṁśa Brāhmaṇa* XII.9.10.
16. *Kauśika Sūtra* 125.2.
17. *Bhāgavata Purāṇa*. III.24.4 and Wilson's translation of the *Viṣṇu Purāṇa* Vol.1, pp. 110, 200.
18. X.108.10, *āngirasaś ca ghorāḥ*. Cf. contrarily *Atharva-Veda* XVIII.1.58 (=*Rg-Veda* X. 14.6) and *Gopatha Brāhmaṇa* I.5.24; *atharvāṇo 'ngirasaś ca śāntāḥ*.
19. *Kauśika Sūtra* 135.9.
20. Weber (*The History of Indian Literature*, p. 11) conjectures that the name *Atharvāṅgirasaḥ* was assumed in order to impart greater sanctity to the contents.
21. Dasgupta, *History of Indian Philosophy*, Vol. II, p. 364.
22. Cf. *Gopatha Brāhmaṇa* I.2.18:

    एष ह वै विद्वान् सर्वविद् ब्रह्म
    यद् भृग्वङ्गिरोविद् ।

    and I.4.11:

    मयि सर्वम् ।
23. Cf. *Taittirīya Saṁhitā* VII.3.1.4:

    परिमिता वै ऋचः, परिमितानि यजूंषि, परिमितानि सामानि, अथैतस्यैवान्तो नास्ति यदेतद् ब्रह्म।
24. Bloomfield, *The Atharva-Veda*, p. 30.
25. Cf. F. Edgerton, 'The philosophic materials of the *Atharva-Veda*', p. 117.
26. नमो ब्रह्मणे ब्रह्मवेदाय ।
27. ब्रह्मणे ब्रह्मवेदाय रुद्राय परमेष्ठिने ।
    नमस्कृत्य प्रवक्ष्यामि शेषमाथर्वणं विधिम् ।।
28. Cf. *Taittirīya Saṁhitā* III.5.2.1 (=*Gopatha Brāhmaṇa* II.2.13 except the word *Vasiṣṭha*); *Gopatha Brāhmaṇa* I.2.18, 3.1,2; *Vaitāna Sūtra* 1.1; 11.2; *Kauśika Sūtra* 17.4, 140.4; *Atharva-Veda Pariśiṣṭas* 2.2,3; 3.1,3; Bloomfield, *Religion of the Veda*, p. 40.
29. *Āpastamba Dharma Sūtra* 1.9.26.7; *Baudhāyana Dharma Sūtra* 2.1.2.16; *Gautama Dharma Sūtra* 25.7; *Viṣṇu Smṛti* 37.26; *Manu Smṛti* 9.290; *Yājñavalkya Smṛti* 3.289. It was for this reason that even the practice of medicine was supposed to be impure. Cf. Bloomfield, *Sacred Books of the East* series, XLII, pp. xxxix ff.

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30. Cf. H.W. Magoun, 'On the *Āsurī-Kalpa*', p. xiv. The word occurs in the colophon of a *Kauśika Sūtra* manuscript where it is used of the writer of a *Kauśika Sūtra* manuscript. Cf. also Weber, *Verzeichniss der sanskrit und Prakrit Handschriften*, II, p. 96 where Pañcakalpin is mentioned as the author of *Atharvavedoktaṁ Jyotiṣam*.
31. Cf. Rama Gopal Shastri, *Bṛhatsarvānukramaṇikā*, Introduction, p. 23.
32. *Gopatha Brāhmaṇa* I.1.4.
33. *Gopatha Brāhmaṇa* I.3.19: *yad ātmany eva juhvati na parasmin*. Here the word *Āṅgirasa* is explained as 'one who does not call others by their names': *Yad ātmanaś ca pareṣāṁ ca nāmāni na gṛhṇāti*.
34. Atharvan—175 hymns, Brahman—100, Āṅgiras—15. Cf. C.V. Vaidya, *The History of Sanskrit Literature*, p. 164; also C.R. Lanman, Harvard Oriental Series, VIII, p. 1039.
35. Cf. Bloomfield, 'The meaning of the *atharvāṅgirasaḥ*', p. 182. *thurva—Dhātupāṭha* 1.5 62.
36. Rāma Gopal Shastri, *Bṛhatsarvānukramaṇika*.
37. Cf. N.K. Venkatesan, 'Zend Avesta and Atharva-Veda', pp. 397–417.
38. *Taittirīya Saṁhitā* III.5.11.3: *tvām agne puṣkarād adhy atharvā niramanthata* and IV.1.3.2: *atharvā tvā prathamo niramanthad agne*.
39. Cf. Madhusūdana Sarasvati, *Indische Studien*, Vol. I, p. 16; the *Paddhati* of Keśava on *Kauśika Sūtra* 1.1; the commentary of Deva on *Kātyāyana Śrauta Sūtra* 15.7.11, etc.
40. Cf. Bloomfield, *The Atharva-Veda*, pp. 57 ff.
41. *Catalogus Catalogorum*, Part 1, pp. 7, 289.
42. *The History of Indian Literature*, p. 171.
43. *Outline of Religious Literature of India*, p. 364.
44. G.A. Jacob, *Eleven Atharvaṇa Upaniṣads*, Preface, p. 1.
45. For example, the *Kālāgnirudra* and the *Gopīcandana Upaniṣads* describe the method of applying ashes and white earth (called *gopīcandana*) respectively to the body.
46. The Adyar Library of Madras has published some of the minor *Upaniṣads* dividing them into the following groups: (1) *Samnyasa* (2) *Yoga* (3) *Sāmānya Vedānta* (4) *Śaiva* (5) *Vaiṣṇava* and (6) *Upaniṣads* of Śāktas and minor sects.
47. Some *Upaniṣads* like the *Nārāyaṇopaniṣad* and the *Gāruḍopaniṣad* have cursory references to witchcraft. These have been noted in the section 'Magic in the *Atharva-Veda Pariśiṣṭas*' in Part 2.
48. Some of these *Upaniṣads* show a closer relation with the *Atharva-Veda* tradition. For instance, the *Muṇḍaka Upaniṣad*, which is one of the earliest, mentions Śaunaka. In the *Praśna Upaniṣad* and the *Atharvaśikhā Upaniṣad*, Pippalāda is mentioned. There is a *Śaunaka Upaniṣad* and the *Garbha Upaniṣad*, which deals with embryology, claims to be *paippalādaṁ mokṣaśāstraṁ*. The *Brahma Upaniṣad* reproduces passages from the fifteenth *kaṇḍa* of the *Atharva-Veda* and the *Praṇava Upaniṣad* is included in the *Gopatha Brāhmaṇa*. The *Śastra Upaniṣad* is connected with Pippalāda and some minor *Upaniṣads* mention Atharvan and Āṅgiras.

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2

The Gopatha Brāhmaṇa[1]

The *Gopatha Brāhmaṇa* is the only *Brāhmaṇa* belonging to the *Atharva-Veda* that has become known to us. It is comparatively limited in extent, consisting in its available form, of two books, the first containing five chapters (*prapāṭhakas*) and the second six. Each of these chapters contains a number[2] of sections (*khaṇḍas*). The *Caraṇavyūha*, which is one of the *Pariśiṣṭas* of the *Atharva-Veda*, says that the *Gopatha Brāhmaṇa* originally consisted of a hundred chapters, of which only two *Brāhmaṇas*, the *pūrva* and the *uttara*, have survived.[3]

This is quite plausible in view of the fact that the extant text of the *Gopatha Brāhmaṇa* appears like an *anubrāhmaṇa*; it deals with only a portion of the subject matter, which it should have explained in detail. It is presumed that the reader is familiar with the ritual of the *Veda* and hence the *Brāhmaṇa* elucidates only some obscure points. At some places[4] we come across statements like *tasyoktaṁ brāhmaṇam* or *tasyopariṣṭāt brāhmaṇam*, but these references cannot be traced in the present *Gopatha Brāhmaṇa*. The *Kauśika Sūtra* and the *Vaitāna Sūtra*[5] also refer to the *Brāhmaṇa* with the words *brāhmaṇoktaṁ* or *iti brāhmaṇam*, but the extant text does not include the portion referred to. There are a number of formulas[6] in the *Atharva-Veda Pariśiṣṭas* and the *Kauśika Sūtra* which cannot be traced to any existing text. It is possible that they belong to the lost portion of the *Gopatha Brāhmaṇa*. Moreover, the *Atharva-Veda Pariśiṣṭas* mention that Gopatha taught the practice of performing the *Skanda-yāga*[7] and *koṭi-homa*.[8] It is also said that he taught the method of using the ladle[9] (*sruva*) and the hand[10] while making an offering to the fire. It appears that the *Gopatha Brāhmaṇa* once consisted of all these—the *Skanda-yāga*, the *koṭi-homa*, *sruva-lakṣaṇa* and *hasta-*

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lakṣaṇa—which are now lost to us, and thus, as we have it how, it has a scrappy, disjointed and fragmentary appearance. Aufrecht[11] characterizes the *Gopatha Brāhmaṇa* as 'a wretched bungling piece of work', apparently referring to the fact that only eleven out of a hundred chapters have come down to us.

The *Gopatha Brāhmaṇa* has a number of passages which are similar to or identical with portions from the other *Brāhmaṇas.*[12] This holds good particularly in the case of the *uttara-brāhmaṇa.*[13] The *pūrva-brāhmaṇa* does not present its material in accordance with the order of the sacrifice (*yajña-krama*) as laid down either in the *Vaitāna Sūtra* or any other *Śrauta* text. The *uttara-brāhmaṇa* follows, in the main, the order of the *Vaitāna Sūtra.*

The contents of the two books of the *Gopatha Brāhmaṇa* may be summarized as follows.

THE PŪRVA-BRĀHMAṆA

First Prapāṭhaka

The first thirteen *khaṇḍas* of the first *prapaṭhaka* deal with creation. Sages like Bhṛgu and Āṅgiras were created first. The heaven, the mid-region and the earth were created together with the three Vedas and their *vyāhṛtisbhūḥ, bhuvaḥ* and *svaḥ.* Then the *Āṅgirasa-Veda* was created with its *vyāhṛti-janat.* The five lesser Vedas, namely *sarpa-veda, piśāca-veda, asura-veda, itihāsa-veda* and *purāṇa-veda* and their five *mahā-vyāhṛtis,* namely, *vṛdhat, karat, ruhat, mahat* and *tat,* were created subsequently. The moon, herbs and sacrifice of twenty-one forms were created from various parts of the body of Āṅgiras. This entire cosmogony is original in the sense that it is Atharvan who is made responsible for the creation of the various objects.[14] *Khaṇḍas* 14 and 15 explain how an Atharvan priest makes a sacrifice perfect by removing its deficiencies.

Khaṇḍas 16 to 30 comprise what is called the *Praṇavopaniṣad.* This gives a different account of creation. *Brahman* created Brahmā the sage, and he in turn derived various triads like the earth, the mid-region and the heaven, the three Vedas, etc., from the three morae of *Oṁ.* Hence it is said that a Brāhmaṇ

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priest can rectify all the defects in a sacrifice with *Oṁ*. A legend is narrated about a fight between the gods and the demons, in which the gods were victorious under the leadership of Oṁ, the eldest son of Brahmā. *Khaṇḍa* 25 ascribes three-and-a-half morae[15] to *Oṁ* and gives the deity, etc. of each morae.[16] The next two *khaṇḍas* introduce grammatical terms like *dhātu, kṛdanta, prātipadika, avyaya* and *prasāraṇa*.[17] The last three *khaṇḍas* are devoted to an exaltation of the *Atharva-Veda*[18] and *Oṁ*.

Khaṇḍas 31 to 38 constitute the *Gāyatrī Upaniṣad*. The *Gāyatrī mantra*, though not found in the *Atharva-Veda*, is greatly honoured in the Atharvaṇic literature[19] and is often used for *japa* as well as for ritual, both wholesome and exorcistic. Here a legend is narrated about a discussion between Maudgalya and Glāva Maitreya, in which the latter is defeated as he cannot explain the significance of the *Gāyatrī* consisting of twenty-four syllables. These syllables are identified by twelve pairs—*manas* and *vāk, Agni* and *Pṛthvī*, etc.—each pair being called *Savitā* and *Sāvitrī*. The three *pādas* of the *Gāyatrī* are correlated with three sets each consisting of twelve cosmic objects. The three Vedas are mentioned in this connection, but, curiously enough, not the *Atharva-Veda*.[20] The *Gāyatrī* is called the motor of the Vedas (*khaṇḍa* 38, end).

The thirty-ninth *khaṇḍa*, the last in this first *prapāṭhaka*, deals with *ācamana*, which consists of sipping water from the palm of the right hand, the thumb of which is held apart. Three sips are said to satisfy the vital breaths, *prāṇa, apāna* and *vyāna*, and are identified with *purastāddhoma, ājyabhāgau* and *saṁsthita-homa*. It may be noted here that these offerings are to be found only in Atharvaṇic ritual.[21]

Second Prapāṭhaka

The first nine *khaṇḍas* of this *prapāṭhaka* deal with the regulations imposed upon a celibate student. The *brahmacāri* hymn in the *Atharva-Veda* (XI.5)[22] is referred to here. The celibate student is asked to abstain from pleasures and to guard against passion. He should wear deer-skin, should restrain anger, should wait upon the preceptor and should not see a naked girl or smell

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a flower. He should worship the fire in the morning and evening and should live by begging for alms. He should not use a bed and should not sing, dance or use scents. A mystic significance seems to be attached to these observances. A legend of Janamejaya Pārīkṣita stresses the importance of celibacy. Expiations are mentioned for the faults committed by a *brahmacārin*. In the eighth *khaṇḍa* a student is asked to take to the way of renunciation. In this connection a reference is made to Śiva[23] as having performed penance for forty-eight thousand years. This section has a *purāṇic* rather than a *brāhmaṇic* appearance. The last *khaṇḍa* in this section glorifies the Brāhmaṇ priest who removes the deficiencies in the sacrifice.

Khaṇḍas 10 to 14 describe, through the legend of a hungry priest named Vicārin, the requirements of a sacrificial place. All the Vedic texts are said to converge towards sacrifice just as all rivers flow into the ocean, losing their identity. The sacrificial place (*devayajana*) is identified with *ātman, śraddhā, ṛtviks* and *bhaumaṁ*.[24]

Khaṇḍas 15 to 17 describe the *brahmaudana* at the *agnyādheya* rite. Aditī is said to have given birth to the Ādityas as the result of eating *ucchiṣṭa*.[25] The *cātuḥ prāśya* is related to the four Vedas and other usual tetrads. The mantra '*catvāri śṛṇgā . . . .*' (*Ṛg-Veda* IV.58.3) is explained as relating to the four Vedas, three *savanas*, the two rites, namely, of *brahmaudana* and *pravargya*, seven metres and three aspects of the Vedas, namely, *mantra, kalpa* and *brāhmaṇa*.[26] The sacrificial fee is to be given first to the Ātreya priest because it was Atri[27] who freed the Sun from eclipse.[28]

Khaṇḍas 18 to 21 describe the fire-hoofed horse which could not be pacified by the three Vedas but could be pacified by Vicārin with *śāntyudaka* prepared by using the holy and magically potent plants to the accompaniment of proper *Atharva-Veda mantras*. *Khaṇḍa* 19 interrupts this account with the legend of Indra who could cover well and protect the sacrifice by assuming the form of only the *Atharva-Veda*, while the other gods were engaged in a fight with the demons who destroyed the sacrifices. This *khaṇḍa* mentions Sadasya, Brāhmaṇācchansin, Potar and Āgnīdhra as the assistants of the Brāhmaṇ priest in a sacrifice.[29] *Khaṇḍa* 20 describes how *Agni Vaiśvānara* became a fierce horse

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as *Agni Jātaveda* (the fire at the *agnyādheya* rite) when it was being carried by a Brāhmaṇa. The Brāhmaṇ priest pacified it with the formula '*agniṁ tvāhur . . .*' (*Vaitāna Sūtra* 6.7). The sap (*rasa*) of *Brahman* became the chariot (*ratha*) and frightened the gods but it was appeased by the *mantra* '*indrasyoujo mahatām . . .*' (*Atharva-Veda* VI.125.3). Hence the *agnyādheya* chariot was given to the Brāhmaṇ priest.[30] Cows and gold were also given to him at the end of the *cātuḥprāśya*. The Brāhmaṇas are asked here to remain pure by abstaining from singing and dancing.

Khaṇḍas 22 and 23 describe *Sāntapana Agni* which is associated with Maruts and is employed at the *brahma, brāhmaṇa* and *brāhmya* offerings. The *sāntapana* fire is essential at the *gṛhya* rites. A Brāhmaṇa who has undergone the *saṁskāras—garbhādhāna, pūmsavana, sīmantonnayana, jātakarma, nāmakaraṇa, niṣkramaṇa, annaprāśana, godāna, cūḍākaraṇa, upanayana, āplavana, agnihotra, vratacaryā,* etc.—is identified with the *sāntapana* fire and is said to be worthy of receiving gifts.

Third Prapāṭhaka

The first five *khaṇḍas* of this *prapāṭhaka* are devoted to the glorification of the Brāhmaṇ priests who are identified with gods and later (I.3.9) with the great *Brahman*. Without them the sacrifice is like a lame animal. The second *khaṇḍa* ascribes *brahmatva* to an Atharvan without whom a sacrifice is incomplete and therefore perishes.[31]

The third *khaṇḍa* lays down the expiation for breaking the vow of silence at the sacrifices. It prescribes the employment of the Atharvaṇic *vyāhṛtis oṁ* and *janat*, prefixed and suffixed respectively to each of the usual ones, *bhūḥ, bhuvaḥ* and *svaḥ*. The fourth *khaṇḍa* mentions the services of the priests for which *dakṣiṇā* is given to them. The Brāhmaṇ priest, whose office is extraordinarily important, receives double *dakṣiṇā*.[32] The fifth *khaṇḍa* narrates a legend about a sacrifice in which the Brāhmaṇ priest was not employed, whereupon half the *dakṣiṇā* of the other priests perished.

Khaṇḍas 6 to 10 give a mystic explanation of the *darśapūrṇamāsa* sacrifice. Uddālaka Āruṇi[33] engages in a *brahmodaya* contest with Svaidāyana Śaunaka in which the develop-

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ment and functions of the human body are correlated with various functions in the *darśapūrṇamāsa* sacrifice.[34] *Khaṇḍas* 11 to 16 describe in a mystic manner, through the dialogue of Prācīnayogya and Gautama, all the rites in the *agnihotra*. This corresponds with *Śatapatha Brāhmaṇa* XI. 5.3.1–7; but is closely related to *Vaitāna Sūtra* 7 and makes use of special Atharvaṇic words like *gavīḍā*,[35] *samudvānta* and *pitryupavīta*. Expiations for certain accidents, like the extinguishing of various fires during the course of the performance, are given. With the example of a legend of the Bhāradvājas, the text prescribes two offerings in the *agnihotra*. In *khaṇḍa* 16 the nature, origin, *gotra*, etc. of Svāhā are fancifully explained. Svāhā is said to be born of truth and produced by *Brahman*; she belongs to the Lāmagāyana *gotra;* the four Vedas constitute her body and the Sun and the Moon are her eyes. Svāhā is considered to be the wife of Agni.[36]

Khaṇḍas 17 to 23 describe the *agniṣṭoma*. A legend tells us that Kārus could go to heaven by performing the *agniṣṭoma* with a single cow (*ekagu*).[37] The distribution of various parts of the slaughtered cow among the officiating priests is described[38] and words like *dīkṣita*,[39] *vicakṣṇavatī vāk* and *canasitavatī vāk* are then explained. The rules for a *dīkṣita* that are given here are—he should wear the skin of an antelope and make use of the horn of a deer for scratching his body; he should refrain from sexual intercourse; should not perform *piṭṛ-yajña* and should remain at one place only. The expiation rite for the transgression of these rules is given. The last *khaṇḍa* prescribes that a *dīkṣita* should perform *sthālīpāka* if his wife happens to be *ṛtumatī*.[40]

Fourth Prapāṭhaka

The fourth *prapāṭhaka* and the first twenty-two *khaṇḍas* of the fifth give a mystic exposition of the *sattra*[41] of the year. The first six sections, which are similar to *Śatapatha Brāhmaṇa* X.11.1.1, describe the *dīkṣā* of the sixteen priests.[42] First the sacrificer is initiated and then the Brāhmaṇ, the Udgātṛ the Hotṛ, the Adhvaryu (in this order) and the other priests are initiated. The seventh and eighth *khaṇḍas* describe the genesis of the different sacrificial rites from different divinities.[43] *Khaṇḍas* 9 and 10 similarly derive the separate parts of the normal *sattra* from gods and

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divine objects.[44] *Khaṇḍas* 11 and 12, which are similar to *Śatapatha Brāhmaṇa* XII. 2.3.1, correlate these parts with the parts of the year. *Khaṇḍas* 13 to 17 discuss the parts of the *sattra* with reference to the *Mahā-vrata viṣuvat* day, which comes exactly in the middle of the sacrifice;[45] as the rites *atirātra*, *agniṣṭoma*, *ukthya*, *ṣodaśin* and *ṣaḍaha* are arranged on the either side of *viṣuvat* day in equal manner.

While justifying the *abhiplava* between two *pṛṣṭhyas*, the *Brāhmaṇa* points out that it is like the son who first lives with the help of the father but with whose help the father lives at a later stage. This justification is corroborated by quoting a *mantra* from the *Ṛg-Veda* (I.89.9): '*putrāso yatra pitaro bhavanti.*' *Khaṇḍas* 18 and 19 compare the *sattra*-year to an eagle, the *viṣūvat* day being its body and the six months on either side, its wings.[46] The twentieth *khaṇḍa* discusses the *jyotiṣṭoma* as part of the *abhiplava*.[47] *Khaṇḍas* 21 and 22, which are similar to *Śatapatha Brāhmaṇa* XII.2.3.10–11, describe the ascending and descending order of the festival divisions of the *sattra*-year with the *viṣuvat* day in the middle. The twenty-third *khaṇḍa* gives a legend about the contest between the Ādityas and the Āṅgirases in which the latter were successful in reaching heaven with the help of *sāmans*, *stomas* and *pṛṣṭhyas*.[48] The twenty-fourth *khaṇḍa*, the last in this *prapāṭhaka*, embodies a theological discussion between Predi Kauśāmbeya Kausurubindu and his teacher Uddālaka Āruṇi, about the number of days of which a year symbolically consists. The number ranges from ten to one and when it comes to four the text naturally says: '*catvāro vai vedā, vedair yajñas tāyate.*'[49]

Fifth Prapāṭhaka

The first *khaṇḍa* deals with the *abhiplava* which continues from one to six days.[50] The second *khaṇḍa*, which is similar to *Śatapatha Brāhmaṇa* XII.2.1.1–5,9, deals with *gādhapratiṣṭhā*, which consists of a sacrificial ablution up to the neck. *Khaṇḍas* 3 to 5 allegorically describe the *sattra* as a cosmic man.[51] Herein the text displays much originality. The *atirātra* rites are his feet, the *nakṣatras* are the nails, the *pṛṣṭhya* is his back, the *abhijit* rite is his right arm, the *viśvajit*, the left arm, the *mahā-vrata*, his face and the *viṣuvat* day his soul. The sixth *khaṇḍa*, which corresponds

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with *Śatapatha Brāhmaṇa* XII.3.5.12–13, describes how the year is balanced on either side of *viṣuvat* day by identical grouping of events in the *sattra*.

The seventh *khaṇḍa* gives the order of the sacrificial rites (*yajña-krama*).[52] They are the *āgnyādheya*, the *pūrṇāhuti*, the *agnihotra*, the *darśapūrṇamāsa*, the *āgrayaṇa*, the *cāturmāāsya*s, the *paśubandha*, the *agniṣṭoma*, the *rājasūya*, the *vājapeya*, the *aśvamedha*, the *puruṣamedha*, the *sarvamedha*, the *dakṣināvat*, the *adakṣiṇa* and the *sahasradakṣiṇa*. This *yajña-krama* is quite distinct from all other known *yajña-kramas*. The eighth *khaṇḍa* glorifies the *sahasradakṣiṇa* sacrifice by narrating the legend of Prajāpati who obtained only perishable results when he performed the other sacrifices. The ninth *khaṇḍa* recommends that the performers of the *sattra* should also perform other rites like the *agnihotra*, the *darśāpūrṇamāsa*, etc.[53] The tenth *khaṇḍa* substitutes the *viśvajit* in place of a long sacrifice of a thousand years.[54]

From the eleventh *khaṇḍa*, which has some similarity with *Śatapatha Brāhmaṇa* XII.3.4.1–2, starts a detailed description of the three *savanas*. Prajāpati asks Puruṣa Nārāyaṇa to perform a sacrifice and to offer the three *savanas*. It is prescribed that when the four priests belonging to the four Vedas are not available, only *Brahman*, who alone is the all-knower, should be appointed. Sections 12 to 14 mention the metre and the presiding deity of the three *savanas*.[55] The *prātaḥ-savana* is accompanied by the *gāyatrī* metre and the deities Vasus and Agni. The *mādhyandina-savana* is accompanied by the *triṣṭup* metre and the deities Rudra and Vāyu. The *tṛtīya-savana* is accompanied by the *jagati* metre and the deities Āditya and Sūrya.

In the fifteenth *khaṇḍa* a number of tetrads[56] are identified with *bharga*, *maha*, *yaśa* and *sarvaṁ* and one of the tetrads is, of course, the four Vedas. *Khaṇḍas* 14 and 15, which are partly identical with *Śatapatha Brāhmaṇa* XII.3.4, and are short, give similar identification of the formulas *mayi bhargaḥ*, *mayi mahaḥ*, *mayi yaśaḥ* and *mayi sarvaṁ*. The twentieth *khaṇḍa* is merely an *arthavāda*. The *virāj* metre which consists of forty syllables is identified with *śrī*, *yaśa* and *annādya*. The twenty-first *khaṇḍa* gives the legend of Dadhyaṅ Āṅgirasa in which the five formulas, namely, *oṁ śrāvaya*, *astu śrauṣaṭ*, *yaja*, *ye yajāmahe* and *vauṣaṭ* are identified

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with Prajāpati.[57] The twenty-second *khaṇḍa,* which is similar to *Śatapatha Brāhmaṇa* XII.3.5.1, brings to a close the subject, namely, the *sattra* of the year, with the description of the Śāvitrapaśu (*Vaitāna Sūtra* 22.20) in which the offering of an animal is made to Savitṛ, who is identified with Prajāpati.

Khaṇḍas 23 to 25, the concluding ones in the *pūrva-brāhmaṇa,* are of the nature of a metrical tract dealing with Vedic sacrifice. The first five verses are in the *anuṣṭubh* metre and the rest are mainly in the *triṣṭubh* metre. Here the entire ritual is divided into three classes: (1) seven *pāka-yajñas,* (2) seven *havir-yajñas* and (3) seven *sutyās*[58] (i.e. *soma-yajñas*). A *yajña-krama* is also given in which there are certain verses similar to those in the *Jaiminīya Brāhmaṇa.*[59] There are some *brahmodyas* which give the time-divisions of the sacrificial year. Further, it is said that Āṅgiras, 'the sage of sages' (*ṛṣer ṛṣiḥ*), was born of Vaiśvānara and Śraddhā. A cosmogonic account of the origin of sacrifice is given together with a list of seventeen priests belonging to the four Vedas.[60] To this list are added *dīkṣita-patni, śamitṛ, gṛhapati* and Āṅgiras himself. The last *khaṇḍa* of this *pūrva-brāhmaṇa* states that the twenty-one traditional sacrifices, all those that have been newly created by the sages and those that are old, resolve themselves in Āṅgiras. The knower of the *Ṛg-Veda* is said to know the earth; the knower of the *Yajur-Veda,* the mid-region; the knower of the *Sāma-Veda,* the heaven; and the knower of the *Bhṛgvaṅgiras-Veda* is said to know all the worlds. In the end, the Atharvans and the Āṅgirases are said to reach the highest *brahma-loka* whereas *trayī vidyā* is said to lead only to heaven (*triviṣṭapaṁ tridivaṁ nākamuttamam*).

THE UTTARA-BRĀHMAṆA

First Prapāṭhaka

The first twelve *khaṇḍas* of this *prapāṭhaka* deal with the *darśapūrṇamāsa.* In the first *khaṇḍa* three topics, namely, (1) the purification of the Brāhmaṇ's seat, (2) the fetching of the *praṇītā*-water,[61] and (3) the placing of the twelve *paridhi*-sticks around the fire,[62] are explained. *Khaṇḍas* 2 to 4 give the legend about *prāśitra.*[63] Rudra, who was refused a share in the sacrifice

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performed by Prajāpati, pierced the sacrifice. As a result of the piercing, *prāśitra* was produced. It disabled the deities Bhaga, Sūrya, Pūṣan, Idhma Āṅgirasa and Barhi Āṅgirasa. It could be rendered harmless only by Bṛhaspati Āṅgirasa. Here Idhama Āṅgirasa and Barhi Āṅgirasa appear to be made-up names. The fifth *khaṇḍa*[64] states that *dakṣiṇā* is not to be offered in the *darśapūrṇamāsa* as the *anvāhārya* porridge is the ordained *dakṣinā*.

The sixth *khaṇḍa* deals with *anvāhārya*.[65] Two kinds of gods are mentioned—those in the heaven who are pleased with the offering of *soma* and those on the earth, namely the Brāhmaṇas, who are pleased with the offering of *dakṣiṇā*. The seventh *khaṇḍa* describes *anvāhārya* as the share of Prajāpati.[66] The eighth *khaṇḍa* urges the necessity of performing the *darśapūrnāmāsa* before undertaking the *soma* sacrifice. In this connection the etymology of the word *nakṣatra*[67] is given. The ninth *khaṇḍa* mentions an expiation to be performed if the moon rises when the evening offering is being cooked.[68] The tenth *khaṇḍa* gives a mystic description[69] of the two full-moon-days and the two new-moon-days (*pūrvā* and *uttarā*) and the eleventh *khaṇḍa* enjoins that only one of the two *pourṇamāsīs* and one of the two *amāvāsyās* are to be selected for the rite.[70] If both are selected the text promises better results. The twelfth *khaṇḍa* describes the oblations to Agni-Viṣṇu, Sarasvatī and Sarasvanta, which are offered only at a fresh beginning of the *darśapūrṇamāsa*.[71] *Khaṇḍas* 13 to 15 mention some expiations.[72] They have no correspondence with the *Vaitāna Sūtra* which the *uttara-brāhmaṇa* generally follows. The sixteenth *khaṇḍa* prescribes that the *soma* sacrificer should offer a 'freed steer' (*usram anusṛṣṭaṁ*) to Indra-Agni in case his father or grandfather has not performed a *soma* sacrifice.[73]

The seventeenth *khaṇḍa* deals with the *āgrayaṇa* in which the new corn is offered to Agni-Indra, Viśvedevas and to Soma.[74] The eighteenth *khaṇḍa* prescribes the use of the *apratiratha*[75] hymn (*Atharva-Veda* XIX.13) at the *agnicayana* ceremony. This prescription is, in fact, out of place here as the subject under treatment is the *āgrayaṇa*.

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Khaṇḍas 19 to 26 deal with the *cāturmāsya* sacrifices.[76] They are four, namely, the *vaiśvadeva*, the *varuṇapraghāsa*, the *sākamedha* and the *śunāsīrya*. The *vaiśvadeva* sacrifice is performed on the full-moon-day of the month of Phālguna. Offerings are made to the eight divinities Agni, Soma, Savitṛ, Sarasvatī, Pūṣan, Marut, Viśvedevas, and Dyāvā-pṛthivī. The *varuṇapraghāsa* sacrifice is performed on the full-moon-day of the month of Āsāḍha and offerings are made to the first five divinities in the list above and also to Indra-Agni, Varuṇa, Marut and Ka. The *sākamedha* sacrifice is performed on the full-moon-day of the month of Kārttika and the *śunāsīrya* is performed on the full-moon-day of Phālguna. These *cāturmāsyas* are called *bhaiṣajyayajñāḥ*, i.e. rites with a medicinal effect, as they are meant for averting maladies that are likely to start at the juncture of seasons.

Second Prapāṭhaka

The first *khaṇḍa* of this *prapāṭhaka* starts by describing certain *kāmyeṣṭis* in which animals and birds are offered.[77] *Khaṇḍas* 2 to 4 deal with the *tānūnaptra*.[78] A legend is told about how the gods were able to conquer the demons with this *tānūnaptra* which is a part of the *agniṣṭoma*. *Khaṇḍa* 5 gives the etymology of *makha*[79] and glorifies the Bhṛgvaṅgirovid as protecting a sacrifice. The last part of this *khaṇḍa* is in verse and in the end a sacrificer is asked to choose only a Bhṛgvaṅgirovid as the Brāhmaṇ priest. The sixth *khaṇḍa*[80] describes the *pravargya* rite as 'the head of the sacrifice' and hence to be performed at the beginning of the sacrifice. The seventh and eighth *khaṇḍas* deal with the *upasad*[81] rite in which the *mantras* are only to be whispered (*upāṁśu*). A legend is narrated about the gods and sages who were first defeated in a contest with the demons but were later successful by resorting to the *upasad* rites. This legend possesses some originality.

The ninth *khaṇḍa* gives the names of the twelve *devapatnīs*[82] and the tenth describes the sacrifice as proceeding by each *tanū*,[83] just as a wheel proceeds by each spoke (*ara*). *Tanūs* are parts of a sacrifice and are thirty-three in number, namely, 29 *stomabhāgas*, 3 *savanas* and the *yajña* itself. The eleventh *khaṇḍa*[84] describes how the sacrifice of a rival may be frustrated.

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This is illustrated, as in many other cases, by a story about the rivalry between gods and demons. The twelfth *khaṇḍa* gives the expiation for the spilling of *soma*.[85] *Khaṇḍas* 13 to 15 deal with *stomabhāga mantras*. *Khaṇḍa* 13 describes the origin of these *mantras*[86] and tells us that they were revealed only to Vasiṣṭha. The 33 gods are said to include 8 Vasus, 11 Rudras, 12 Ādityas, Vāk and Svara. The fourteenth *khaṇḍa*[87] mentions all the *vyāhṛtis*: *bhūḥ, bhuvaḥ, svaḥ, janat, vṛdhat, karat, ruhat, mahat, tat, śam* and *oṁ* and prescribes the use of *bhūḥ*, etc., each preceded and followed by *oṁ* and *janat* respectively, for the sake of protection. The fifteenth *khaṇḍa* speaks of the importance of the *stomabhāgas* in overcoming the sacrifice of an enemy.[88]

The sixteenth *khaṇḍa*[89] praises the *āgnīdhra* fire as being ever successful as this fire, standing at the end of the *bahiṣpavamāna*, brought victory to the gods. The seventeenth *khaṇḍa*[90] deals with *pravṛtāhutis*, offerings which are to be made to Vāk, Vācaspati and Sarasvati. A fourth offering is made silently. *Khaṇḍas* 18 and 19 deal with *sadas*.[91] Obeisance is made to Prajāpati, Agni, Vāyu, Āditya, the Gandharvas and Āṅgirases. *Khaṇḍas* 20 to 22 explain the oblations offered with the *prāśitra* cups at the three *savans* by the Hotṛ.[92] *Khaṇḍa* 23 again turns to an explanation of the *vicakṣaṇavatī* and *canastavatī vāk*.[93] The word *vicakṣaṇavatī* is derived from the root *cakṣ*, which means to see, so that *vicakṣaṇavatī* possibly means what is seen, i.e. what is true. The *Āpastamba Śrauta Sūtra* (10.12. 7–8) states that the words *canasita* and *vicakṣaṇa* are to be added at the end of the names; the word *canasita* is to be used with the names of Brāhmaṇas and *vicakṣaṇa* with those of Kṣatriyas and Vaiśyas. *Khaṇḍa* 24 comes back to the discussion of the *darśapūrṇamāsa*[94] and states that the gods should be invoked on the day previous to that of the actual sacrifice. The reason given is that the gods are invoked by many, hence it is better to give them early intimation.

Third Prapāṭhaka

The first six *khaṇḍas* of this *prapāṭhaka* deal with *vaṣaṭkāra* and *anuvaṣaṭkāra*.[95] The word *vaṣaṭ*, which is pronounced in a high tone while performing a sacrifice, is said to be a *vajra* and by pronouncing *vaṣaṭ* one may kill the enemy. *Vaṣaṭkāra* pleases the

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deity that is being adored. The seventh and the eighth *khaṇḍas*[96] treat the *ṛtuyājas*. Offerings are made to the seasons and the residue, on which the word *vaṣaṭ* is pronounced, is partaken of. The ninth *khaṇḍa* gives an explanation of *hiṁkāra*[97] with the help of certain legends. Prajāpati, after creating beings, is said to have smelt (*abhyajighrat*) them with the sound *hiṁ*. He is said to smell the animal killed in sacrifice with the *hiṁkāra*. Hence to make Prajāpati accept the sacrifice all the officiating priests do their respective duties accompanied by the sound *hiṁ*. The tenth *khaṇḍa* deals with *āhāva* and *pratigara* formulas. The Adhvaryu is addressed by the formula *śamsāvom* which is called *āhāva* and his reply, *śamsāvo daiva,* is called *pratigara*. Similar formulas are repeated at the three *savanas*.[98] The eleventh *khaṇḍa* identifies *praṇava* with *Brahman*.[99] The *praṇava* is used for a holy rite as also for witchcraft. The enemy who is hated is pierced by uttering it. Thus these eleven *khaṇḍas* deal with the various parts of the *agniṣṭoma*.

Khaṇḍas 12 to 19 deal with the *prātaḥsavana* of the *Ekāha*. The twelfth *khaṇḍa*[100] narrates a legend about Prajāpati who drove away Yama from one *śastra* and *stotra* to another. *Khaṇḍas* 13, 14 and 15 deal with the three *śastras* belonging to the three associates of Hotṛ, namely, Maitrāvaruṇa, Brāhmaṇācchansin, and Acchāvāka.[101] These sections are quite original. The sixteenth *khaṇḍa* gives the fourfold use of the *āhāva*[102] formula for *stotriya, anurūpa, ukthamukha* and *paridhānīya*. *Khaṇḍas* 17 to 19 mention the order[103] in which *dakṣiṇā* is to be given to the officiating priests and also the benefits that a man acquires by giving certain materials as gifts. *Dakṣiṇa* is given first to Agnīdh and last to Pratihartṛ.

From the twentieth *khaṇḍa* starts the treatment of the mid-day libations. A legend says that originally there were Ṛk and Sāma. The name of Ṛk was *Sā* (f.) and that of Sāma was *Ama* (m.). Ṛk said to Sāma, 'Let us unite to procreate'. but Sāma refused. Hence Ṛk, thinking that Sāma was great, divided herself into two and then into three. Hence three *ṛks* are combined to produce one *sāman*.[104] This legend is quite original. *Khaṇḍa* 21, which is very small, gives some identifications[105] like *ātmā vai stotriyaḥ*; *prajā anurūpaḥ, patnī dhāyyā,* etc. The twenty-second

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khaṇḍa[106] deals with the *niṣkevalya śastra* which consists of the following parts: *stotriya, anurūpa, dhāyyā pragātha* and *nivid.* The twenty-third *khaṇḍa*[107] says that Indra is the only master of this *niṣkevalya śastra* at the mid-day pressing of *soma* which was specially created by Prajāpati for his son Indra.[108]

Fourth Prapāṭhaka

The description of the *mādhyandina-savana*[109] is continued in *khaṇḍas* 1 to 3 of this *prapāṭhaka.* An account of the *stotriya, anurūpa, pragātha,* etc. of the three Hotrakas is given. The fourth *khaṇḍa*[110] mentions the five-fold use of the *āhāva* formula (*śaṁsāvom*) which is used in connection with *stotriya, anurūpa, pragātha, ukthamukha* and *paridhānīya.*

Khaṇḍas 5 to 8 deal with the *tṛtīya-savana* of the *Ekāha* sacrifice. The fifth *khaṇḍa*[111] illustrates the use of *pātnīvata graha* by Āgnīdhra, who sits on the lap of Neṣṭṛ or near *dhiṣṇyā* and eats his share of the offering. The sixth *khaṇḍa*[112] describes the offerings of *śākalas* (i.e. the 'shavings') of barley into the ashes (*bhasmānte*) at the end of the *āhavanīya* fire and the pouring of the *soma*-cups. The seventh *khaṇḍa*[113] deals with the purification of the sacrificer by means of the *avabhṛtha* bath. The eighth *khaṇḍa*[114] describes the spreading of the altar with herbs and with the offering of barley (*saktu*). The ninth *khaṇḍa,*[115] breaking the order in the *Vaitāna Sūtra,* brings in the *ekāṣṭaka* rite and concludes with the description of *agni-samāropaṇa* (extinguishing the fire), thus returning to the order of the *Vaitāna Sūtra.* The tenth *khaṇḍa*[116] explains the manner of uttering the *mantras,* in a high or low tone, with reference to the position of the Sun in the sky.

From the eleventh *khaṇḍa* the text turns to the *śastras* of the *tṛtīya-savana.* A legend covering *khaṇḍas* 11 to 14 describes how Gods Indra, Agni, Varuṇa, Bṛhaspati and Viṣṇu fought with the demons. These five gods are identified with the five senses, *vāk, prāṇa, manas, cakṣus* and *śrotra.* Agni in the form of a horse conquered the demons and hence the *sākamaśva sāman* is given the first place in the *tṛtīya savana.*[117] This legend in the *Gopatha Brāhmaṇa* is original. *Khaṇḍas* 15 to 17 give the *mantras* for the *uktha, stotriya, anurūpa,* etc.[118] The eighteenth *khaṇḍa* brings to a close the *agniṣṭoma* with an account of the four-fold *āhāva*[119]

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which is identified with the four directions and quadrupeds. The ninteenth *khaṇḍa*[120] gives a short explanation of the *ṣodaśin* sacrifice. It is so called because it consists of sixteen *stotras* and sixteen *śastras*.

Fifth Prapāṭhaka

The first five *khaṇḍas* of this *prapāṭhaka* deal with the *atirātra* sacrifice. The first *khaṇḍa*[121] gives a legend about the expulsion of the *asuras* from the night which they had occupied. The second *khaṇḍa*[122] explains the advantages of the *śastras* at the three *paryāyas*. It is stated that one thereby gets all his desires fulfilled and obtains cows, gold, jewels, spiritual power and also the wealth of the enemy. The third *khaṇḍa*[123] describes how the *pavamāna stotras* can be used for oblations at night also. The fourth *khaṇḍa*[124] gives a personification of sacrifice in which various parts of the sacrifice and the officiating priests are identified with the limbs of that *puruṣa*. The fifth *khaṇḍa*[125] deals with the expulsion of the demons from the three parts of the night for which the *śastras* in the *gāyatri, jagati* and *triṣṭup* metres are made use of.

The sixth and seventh *khaṇḍas* deal with the *sautrāmaṇī* sacrifice. *Khaṇḍa* 6 gives a legend[126] in which it is said that Indra, who killed Viśvarūpa, the son of Tvaṣṭṛ, became the greatest among the gods as the Aśvins and Sarasvatī performed the *sautrāmaṇi* sacrifice and sprinkled Indra with the residue of the offering. The seventh *khaṇḍa*[127] mentions the *sāman* chants at the *sautrāmaṇī* sacrifice. The eighth *khaṇḍa*[128] deals with the *vājapeya* sacrifice. A legend tells that Indra obtained might (*vāja*) through this *vājapeya*[129] sacrifice. *Khaṇḍas* 9 and 10 deal with the *aptoryāma*[130] sacrifice. The legend about Prajāpati and the descriptions that are given here are more or less original. *Khaṇḍas* 11 to 15 deal with the *ahīna* sacrifice. It is also called *anaikāhika* (as opposed to *Ekāha*), because it continues for more than one day. The treatment generally corresponds with *Vaitāna Sūtra* 31–35 and the five *khaṇḍas*[131] are almost identical with portions from the sixth *adhyāya* of the *Aitareya Brāhmaṇa*.

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Sixth Prapāṭhaka

This *prapāṭhaka* continues, up to the end, the treatment of the *ahīna* sacrifice which was started in the previous *prapāṭhaka*. It consists of sixteen *khaṇḍas* which correspond with the various sections from the *Aitareya Brāhmaṇa*.[132] The sixth *khaṇḍa* shows its originality in giving the reason why the Hotṛ priest recites two *ukthas* and one *śūkta* whereas his assistants—the Hotrakas—recite one *uktha* and two *śūktas*. The Hotṛ priest is identified with the Sun which is only one, but due to it both light and shade are seen. Hence the Hotṛ recites one *śūkta* and two *ukthas*. The Hotrakas are compared to the seasons. The season is one but consists of two months. Hence the Hotrakas recite one *uktha* and two *suktas*. The first part of the seventh *khaṇḍa* is original too as it mentions the *śastras* of the Hotrakas with the pairs of deities belonging to the *śastras*. Some parts of the twelfth *khaṇḍa* also display a considerable amount of originality. The remaining part of the *Gopatha Brāhmaṇa* up to *khaṇḍa* 16, which is the last, describes the various parts of the *ahīna* (*śattra*), referring to some interesting legends, the *mantras* used, the rites therein and their symbolic meanings. Usual identifications like *dvādaśa ha vai māsāḥ saṁvatsaraḥ, saṁvatsaraḥ prajāpatiḥ, prajāpatir yajñaḥ* and *saṁvatsaro vai parikṣit, saṁvatsaro hī 'dam parikṣiyati* are encountered. The treatment of the *ahīna* which was started at II.5.11 is brought to a close here in the sixth *prapāṭhaka*.

When we look at the contents of the *Gopatha Brāhmaṇa* given above, we find that it contains for the most part myths, legends and parables. They are used to illustrate and explain various ceremonies in the Vedic rites. Sometimes the explanation is too mystical to be rationalized and hence it is but natural, as in the case of some of the other *Brāhmaṇas*, that the myths should appear 'inconsequential and pointless'.[133] Thus the contents of the *Gopatha Brāhmaṇa* are similar to those of the other *Brāhmaṇas*. They consist mainly of the *vidhi* and the *arthavāda*; but the *Gopatha Brāhmaṇa* is more explicit on the point of accidents and expiation. The Atharvaṇic nature of the *Gopatha Brāhmaṇa* is clearly seen at a number of places. Special

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Atharvaṇic traits such as the praise of the fourth Veda;[134] the praise of the Brāhmaṇ priest;[135] the use of *vyāhṛtis*[136] like *oṁ, janat, vṛdhat, karat, ruhat, mahat, tat* and *śaṁ* are introduced. Atharvaṇic sages like Atharvan, Āṅgiras, Bhṛgu, Idhma Āṅgiras, Barhi Āṅgiras and Bṛhaspati Āṅgiras are mentioned. A special attempt is made to establish the claim that the *Atharva-Veda* is at least on par with, if not superior to, the other three Vedas. A number of tetrads are used to represent the four Vedas. The four morae of the sacred syllable *oṁ* (I.17–20); the four forces of nature—fire, wind, Sun and Moon (I.1.29); the four aspects of a human being—speech, breath, sight and mind (I.2.11, 5.8), are identified with the four Vedas. Similarly a sacrifice is said to be *catuṣpāt*—consisting of four quarters (like the four feet of an animal) and is complete only when the four priests belonging to the four Vedas are employed (I.2.24). It is true that the author has made a special attempt to bring out the importance of the *Atharva-Veda* by giving many examples; and it would be going too far to say that 'every tetrad is a veritable godsend to the author'.[137]

The *Gopatha Brāhmaṇa* claims that the *Atharva-Veda* is more important than the other Vedas. This is pointed out by saying that the sacred rites organized without the help of the *Atharva-Veda* are surely going fail.[138] Of the sages mentioned in the *Gopatha Brāhmaṇa,* the sage Āṅgiras is glorified as 'the sage of sages' and all sacrifices are said to resolve in him.[139] Further, it is pointed out that heaven is obtained by the followers of the other three Vedas, whereas the great *brahma-lokāh* which are above and beyond heaven, are reached only by Atharvans and Āṅgirases.

The *Gopatha Brāhmaṇa* displays its originality at a number of places. The two cosmogonies given at the beginning of the *pūrva-brāhmaṇa* (I.1.1–15 and 16–30) are original and interesting; especially that of Brahmā, who perspired on account of performing rigorous penance and fell in love with his own image reflected in the sweat. The theology of Gāyatri which occupies a very important position in the *Atharva-Veda Pariśiṣṭas* is found here, in extensive detail, for the first time (I.1.31–38). The duties of a *brahmacārin* (I.2.1–9), the *cātuḥprāśya* legend (I.2.16), the legend of the fire-footed horse at the *agnyādhāna* ceremony

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(I.2.18–21) and the description of Svāhā (wife of Agni) with her nature, origin, *gotra* etc. (I.3.16) are found only in this *Brāhmaṇa*. The *yajña-krama* mentioned at I.5.7 is independent of the *yajña-krama* laid down in the other *Brāhmaṇas*. The glorification of the *pṛṣṭhaśamanīya* offer in the *sahasradakṣiṇa* sacrifice (I.5.8) and the legend of Dadhyaṅ (I.5.21) are original in the *Gopatha Brāhmaṇa*. The last three sections (23–25) of the *pūrva-brāhmaṇa* are versified tracts of Atharvaṇic character and their independence is equally obvious. The *prāśitra*[140] legend (II.1.2), the *upasad* legend (II.2.7–8), the mention of the assistants of the Hotṛ priest (II.3.12–15), the four-fold use of the *āhāva* formula (II.3.16), the story of the fight between gods and demons (II.4.11–13), and the presentation of the *aptoryāma* (II.5.9–10) are all original in the *Gopatha Brāhmaṇa*.

The language and style of the *Gopatha Brāhmaṇa* are similar to those of the other *Brāhmaṇas*. It is written mainly in prose and makes 'no pretension to rhetorical ornament'.[141] In the usual *brāhmaṇic* style it tries to give the etymology of a number of words by quoting the famous dictum: '*parokṣapriyā iva hi devāh'*. *Sveda* (I.1.1) is explained as *su veda* (knew well); Āṅgiras (I.1.7) is explained as *aṅga-rasa* (the sweat of the body); *ratha* (I.2.21) is identified with *rasa;* and *dīkṣita* is said to be *dhī-kṣita* (possessed of knowledge). The words *dhārā, jāyā* and *putra* (I.1.2), *śyena* (*saṁśāyayati iti* I.5.12), *samrāt* (I.5.13), *nakṣatra* (*na kṣīyanti iti* II.1.8), *sampāta* (II.6.1) and *vṛṣākapi* (*kampayamāno reto varṣati* II.6.12) have been explained in the usual etymological manner. The *Gopatha Brāhmaṇa* takes the nature of a *Prātiśākhya* when it proceeds to mention grammatical terms like *dhātu, prātipadika, nāma, ākhyāta,* etc. (I.1.24) and of a *Pariśiṣṭa* at the end of the first *Brāhmaṇa* where there is a metrical tract running into three *khaṇḍas*. The verses in these sections are comparable to the *kārikās* in the *Mahā-bhāṣya*. The two *Upaniṣads* which the *Gopatha Brāhmaṇa* embodies, namely the *Praṇava Upaniṣad* (I.1.16–30) and the *Gāyatrī Upaniṣad* (I.1.31–38), are written in a rather different style.

It is supposed that the *Gopatha Brāhmaṇa* is a very late production[142] due to its scrappy and fragmentary character. But it has been noted above that the original *Gopatha Brāhmaṇa* consist-

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ing of a hundred *prapāṭhakas* is almost lost and only two *brāhmaṇas* of it have survived. The *uttara-brāhmaṇa* has much similarity—almost amounting to identity—with the other *Brāhmaṇas*. But such similarities are usual due to the identical nature of the themes, and this would in no way affect the age of the original *Gopatha Brāhmaṇa*. There is hardly anything in it to show that it was a more modern composition.[143] But Bloomfield[144] thinks that the *Gopatha Brāhmaṇa* is later than the *Vaitāna Sūtra*. He has put forth two ingenious but unconvincing arguments. The first is that *Gopatha Brāhmaṇa* 1.2.18 mentions two classes of plants in the words *atharvaṇībhiś ca āṅgirasībhiś ca* without specifying them, while the former class is defined in the *Kauśika Sūtra* (8.16) and the latter in the *Vaitāna Sūtra* (5.10). But this argument is without any cogency, for the *Brāhmaṇas* frequently refer to matters which are explained only in the *Sūtras*. Hence it would not be reasonable to suppose that the *Brāhmaṇa* is borrowing from the *Sūtra*. Bloomfield's second argument is that the *Gopatha Brāhmaṇa* mentions by *pratīkas* the *mantras* which are found *in extenso* in the *Vaitāna Sūtra*. This mechanical argument is dangerous and unsatisfactory, as is pointed out by A.B. Keith.[145] Moreover Caland seems to be right, in his introduction to the German translation of the *Vaitāna Sūtra*, in attributing the frequent use of the optative in the *Sūtra* as opposed to the more normal indicative to borrowing from a *Brāhmana*, when the ritual is not described, but the optative is used in the directions which are given by the *Brāhmaṇa*.[146] Moreover, in *Vaitāna Sūtra* 16.5 the expression *purā pracaritoḥ* is found. This is obviously a borrowing from the *Brāhmaṇa*, because the *Sūtras* do not independently exhibit such a construction. It can clearly be seen that the *Vaitāna Sūtra* refers to the *Gopatha Brāhmaṇa* at two places.[147] Hence it would be logical to think that the *Gopatha Brāhmaṇa* precedes the *Vaitāna Sūtra*.

Bloomfield[148] thinks that the *Gopatha Brāhmaṇa* belongs to the Śaunakīya recension, though it cites at I.1.29 '*Śaṁ no devī. . .*' as the initial stanza of the *Atharva-Veda*. According to Caland[149] it is related to the Paippalāda recension. Gaastra[150] is inclined to accept Caland's view.

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NOTES

1. It is not mentioned why the text is called *Gopatha Brāhmaṇa*. It is possible that the reason lies in the fact that it was expounded by Gopatha, a sage, who is sometimes mentioned in the *Atharva-Veda* literature. (Cf. *Atharva-Veda Pariśiṣṭas* 27.2.5; 28.1.2, 31.10.5)
2. I.1 contains 39 sections; I.2 contains 24; I.3 contains 23; I.4 contains 25; and I.5 contains 25. II.1 contains 26; II.2 contains 24; II.3 contains 23; II.4 contains 19; II.5 contains 15; and II.6 contains 16 sections.
3. *Atharva-Veda Pariśiṣṭa* 49.4.5:

   तत्र गोपथः शतप्रपाठकं ब्राह्मणमासीत् । तस्यावशिष्टे द्वे ब्राह्मणे पूर्वमुत्तरं चेति ।
4. *Gopatha Brāhmaṇa* II.1.21, 22, 2.10, 4.1,3,15,17. Cf. Gaastra, *Das Gopatha Brāhmaṇa*, p. 10.
5. *Kauśika Sūtra* 6.22; 58.3; 80.2. *Vaitāna Sūtra* 7.25; 17.11; 31.1.
6. *Atharva-Veda Pariśiṣṭa* I.32.8. *Kauśika Sūtra* 85.20 (=86.9), etc.
7. *Atharva-Veda Pariśiṣṭa* 20.6.2:

   देवं प्रपद्ये वरदं प्रपद्ये . . . .
   . . . .अग्नेः पुत्रं साधनं (साधनैः) गोपथोक्तैः ।।
8. *Atharva-Veda Pariśiṣṭa* 31.10.5:

   गोपथात् पाणिनेयाय मध्ये नृणां तपस्विनाम् ।
   हितार्थमुद्धृतो ग्रन्थः कोटिहोमस्तु विश्रुतः ।।
9. *Atharva-Veda Pariśiṣṭa* 27.2.5:

   एतल्लक्षणमुद्दिष्टं स्तुवस्य फलमेदतः ।
   गोपथेन यथाशास्त्रमुद्धृतं श्रुतिचोदनात् ।।
10. *Atharva-Veda Pariśiṣṭa* 28.1.2:

    यथा नश्यति चैवास्य कर्म गुह्यमजानतः ।
    तथाहं सम्प्रवक्ष्यामि गोपथः पाठमिच्छताम् ।।

    Sāyaṇa in the introduction to his commentary on the *Atharva-Veda* states (SPP's edn., p. 30):

    तथा च गोपथब्राह्मणम् । आज्यभागान्तं प्राक्तन्त्रमूर्ध्वं स्विष्टकृता सह ।
    हवींषि यज्ञ आवापो यथा तन्त्रस्य तन्तवः ।।

    This verse is not found in the present *Gopatha Brāhmaṇa*.
11. *The Aitareya Brāhmaṇa*, Introduction, p.vi.
12. Cf. Gaastra, *Das Gopatha Brāhmaṇa*, pp. 20–26. These have been mentioned in the analyses of the contents.
13. Cf. Bloomfield, 'The position of the *Gopatha Brāhmaṇa* in Vedic literature', pp. 1 f. Max Müller, *A History of Ancient Sanskrit Literature*, pp. 454 ff.
14. This portion is similar to *Bṛhadāranyaka Upaniṣad* V.4. 'According to Colebrooke's remarks on the subject, Atharvan is here represented as Prajāpati who is appointed by *Brahman* as a Demiurge and this is, in fact, the position which he occupies in the *Pariśiṣṭas* and some of the *Upaniṣads*.'—Weber, *The History of Indian Literature*, p.151.
15. Cf. *Māndūkya Upaniṣad* I.

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16. This knowledge is said to be very important, as a Brāhmaṇa who does not know it is asked to be initiated again.
17. *Oṁ* is said to be derived from the root *āp*, to get, so that one who knows this obtains everything. It is said to be an *avyaya* which is explained as:

    सदृशं त्रिषु लिङ्.गेषु सर्वासु च विभक्तिषु ।
    वचनेषु च सर्वेषु यन्न व्येति तदव्ययम् ।।

    Cf. *Mahā-bhāṣya* I (edited by Kielhorn, p. 96).
18. The *pratīkas* of the Vedas are, incidentally, mentioned here, that of the *Atharva-Veda* being given as *śaṁ no devīḥ*. This is the beginning of the Paippalāda recension, which appears to have occupied a prominent place. This is corroborated by the fact that the *Caraṇavyūhas* (*Atharva-Veda Pariśiṣṭa* 49.4.1 and *Kātīya Pariśiṣṭa* 5) mention Paippalāda first while enumerating the recensions of the *Atharva-Veda*.
19. *Atharva-Veda Pariśiṣṭas* 26.5.8; 30.3.1; 31.3.1; 34.1.7; 41.2.6,8, 4.1.5, 5.1, 2, 6.1; 67.8.2.
20. At *Gopatha Brāhmaṇa* I.1.6 above, the three Vedas were mentioned together and then the *Āṅgirasa-Veda*, separately, at I.1.8.
21. Cf. *Vaitāna Sūtra* 1.4; 2.10; 8.5; 23.20, etc.
22. Whitney (Harvard Oriental Series, VIII, p. 636) thinks that the hymn extols the Vedic student, but remarks that the rendering 'Vedic studentship' is too rigid to fit everywhere. Deussen (*Geschichte* I. 1.277) takes it to refer to *Brahman* and Bloomfield (*Sacred Books of the East* series, 42, p. 626) to the Sun. Dandekar has pointed out ('Rudra in the Veda', pp. 100–1) that the central theme of the hymn is the glorification of specific religious cult called the *brahmacārin*-cult.
23. The mention of Śiva in connection with renunciation or hermitage lends support to the view put forth by Dandekar (ibid.).
24. This section is somewhat similar to *Śatapatha Brāhmaṇa* 3.1.1.
25. There is one hymn in the *Atharva-Veda* (XI.7) which extols the remnant (*ucchiṣṭa*) of the offering.
26. Yāska (*Niṛukta* 10.7) explains the verse exactly in the same way except that the words *dve śīrṣe* are taken to mean *prāyaṇīya* and *udayanīya* (i.e. the first and last offerings in a *soma* sacrifice). Patañjali (*Mahā-bhāṣya* I) explains the verse as referring to *nāma, ākhyāta, upasarga* and *nipāta*; the three tenses, the two kinds of *śabdas: nitya* and *utpādya*, seven cases (*vibhakti*) and three places of the production of sound: *uras, kaṇṭha* and *śiras*.
27. Cf. *Ṛg-Veda* V.40.6; *Atharva-Veda* XIII.2.4,12.
28. This portion has similarities with *Kāṭhaka Saṁhitā* VII.15; *Śatapatha Brāhmaṇa* 4.3.4.21 and *Kāpiṣṭhala Śrauta Sūtra* VI.5.
29. Cf. *Vaitāna Sūtra* 11.3. Here the Sadasya priest is mentioned separately.
30. *Vaitāna Sūtra* 6.6.
31. This portion is similar to *Aitareya Brāhmaṇa* V.32.3 ff.
32. This corresponds to *Aitareya Brāhmaṇa* V.34.1.

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33. He is referred to again at I.5.24 below as the teacher of Predi Kauśāmbeya Kausurubindu. He is referred to also in the *Chāndogya Upaniṣad* (3.11.4 etc.) and *Bṛhadāraṇyaka Upaniṣad* (3.7.1 etc.).
34. This has much similarity with *Śatapatha Brāhmaṇa* XI.4.1.12; XII.3.3.3.
35. *Gavīḍā* (cf. *Vaitāna Sūtra* 7.2) is a cow the milk of which is meant to be an offering; *samudvānta* (cf. *Vaitāna Sūtra* 7.3) means overboiling; and *pitrupavīta* (*Kauśika Sūtra* 87.26; *Vaitāna Sūtra* 7.15) is what is usually called *prācīnāvīta*—the position of the holy thread passing over the right shoulder and below the left arm-pit.
36. Cf. *Raghuvaṁśa* I.56.
37. Cf. *Vaitāna Sūtra* 24.20: *alpasva ekagunā 'pi yajeta.* The word *ekagu* reminds us of the words *navagva* (*Ṛg-Veda* I.33.6, etc.) and *daśagva* (*Ṛg-Veda* I.624 etc.).
38. This is similar to *Aitareya Brāhmaṇa* 7.1.1; *Āpastamba Śrauta Sūtra* 12.9.
39. The word *dīkṣita* is explained in the usual *brāhmaṇic* manner as *dhiyam kṣiyati iti.* For an explanation of the words *vicakṣaṇavatī* and *canasitavatī vāk,* see below *Gopatha Brāhmaṇa* II.2.23.
40. These rules coincide with *Vaitāna Sūtra* 11.21–26 towards the end and with *Aitareya Brāhmaṇa* I.6.8 in the middle.
41. Sacrifices are divided into three types: (1) *ekāha*—those which are performed in one day; (2) *ahīna*—those which require a number of days; and (3) *sattra*—those which continue for months and years together. *Uttara-Rāmacarita* (I) mentions a *sattra* of twelve years.
42. The seventeenth priest Sadasya (cf. *Vaitāna Sūtra* 11.3; 31.1) is, however, not mentioned here. See f.n. 29 above and f.n. 60 below.
43. This description is similar to *Śatapatha Brāhmaṇa* XII.1.2.1, 1.3.1–7.
44. This corresponds with *Śatapatha Brāhmaṇa* XII.1.2.2–3, 1.3.8–22.
45. This is similar to *Śatapatha Brāhmaṇa* XII.1.3.23, 2.3.2–4, 8.
46. This is similar to *Śatapatha Brāhmaṇa* XII.2.3.6–7.
47. This corresponds with *Śatapatha Brāhmaṇa* XII.2.2.1.
48. The legend occurs at *Śatapatha Brāhmaṇa* XII.2.2.9–12, 2.3.12.
49. This section is similar to *Śatapatha Brāhmaṇa* XII.2.2.13–23.
50. This corresponds with *Śatapatha Brāhmaṇa* XII.2.2.12.
51. Cf. *Śatapatha Brāhmaṇa* XII.1.4.1, 2.4.9–15, 1.4.2–3, 2.4.1–18, 2.4.15–16, 3.2.1.
52. The *Vaitāna Sūtra* (43.45) refers to this by stating *yajñakramo brāhmaṇāt.*
53. This is similar to *Śatapatha Brāhmaṇa* XII.3.5.3–11.
54. This corresponds with *Śatapatha Brāhmaṇa* XII.3.3.1,2,5.
55. Cf. *Śatapatha Brāhmaṇa* XII.3.4.3–5.
56. This section is somewhat like *Śatapatha Brāhmaṇa* XII.3.4.6.
57. This legend is not found in the *Śatapatha Brāhmaṇa* but has some points in common with *Śatapatha Brāhmaṇa* XI.3.3, *Taittirīya Saṁhitā* I.4.11 and *Manuscripts* I.4.11 (middle).
58. The *haviryajñas* and *sutyās* coincide with *Gautama Dharma Sūtra* 8.19–20.
59. Cf. Bloomfield, *The Atharva-Veda,* p.117.
60. The Sadasya is included here among the functionaries belonging to the *Atharva-Veda.* Cf. f.n. 29 and 42 above.

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61. The portion pertaining to the first two items is borrowed from the *Kauṣītaki Brāhmaṇa* 6.13 except for two variations. If a blade of grass falls from the seat of the Brāhmaṇ it is purified and replaced with the formula *idam aham arvāgvasoḥ*(instead of *arvāvasoḥ*) and further *bṛhaspatir vā aṅgiraso* (instead of *bṛhaspatir ha vai. . .*).
62. Cf. *Taittirīya Saṁhitā* II.5.11.5–6.
63. *Khaṇḍa* 2 corresponds with *Taittirīya Saṁhitā* II.6.8.5, *Kauṣītaki Brāhmaṇa* VI.13–14; *khaṇḍa* 3 corresponds, towards the end, with *Kauṣītaki Brāhmaṇa* VI.14, *Taittirīya Saṁhitā* II.6.8.4; cf. *khaṇḍa* 4 with *Taittirīya Saṁhitā* II.6.9. Cf. *Kauśika Sūtra* 65.14–15.
64. Cf. *Taittirīya Saṁhitā* I.7.3.3; *Śatāpatha Brāhmaṇa* I.2.3.5; *Kāṭhaka Saṁhitā* VIII.13; *Vaitāna Sūtra* 3.20.
65. This coincides with *Manuscripts* I.4.6.
66. This *khaṇḍa* is similar to *Taittirīya Saṁhitā* I.7.3.4, *Kāṭhaka Saṁhitā* VIII.13.
67. *tan nakṣatrāṇāṁ nakṣatratvaṁ yan na kṣīyanti.*
68. Cf. *Taittirīya Saṁhitā* II.5.5.1–2.
69. Cf. *Manuscripts* IV.3.5; *Kauśika Sūtra* I.29–30.
70. This statement is similar to *Taittirīya Saṁhitā* II.5.5.2 ff.
71. Cf. *Aitareya Brāhmaṇa* I.1; *Śatapatha Brāhmaṇa* III.1.3.1; *Mansucripts* I.4.14–15; *Vaitāna Sūtra* 8.1–2.
72. Similar to *Taittirīya Saṁhitā* II.5.5.2 ff.
73. Cf. *Manuscripts* II.5.5. This is the *Brāhmaṇa* of *Vaitāna Sūtra* 11.1.
74. Cf. *Kāṭhaka Saṁhitā* XII.7; *Vaitāna Sūtra* 8.4.7.
75. Cf. *Manuscripts* III.3.7; *Śatapatha Brāhmaṇa* 9.2.3.1–5; *Vaitāna Sūtra* 29.16.
76. The whole treatment corresponds to *Kauṣītaki Brāhmaṇa* 5. Cf. *Vaitāna Sūtra* 8.8–9.27.
77. The description is similar to *Kauṣītaki Brāhmaṇa* XIII.7. Cf. *Śatapatha Brāhmaṇa* XI.7.1.2; *Manuscripts* II.5.11; *Āpastamba Śrauta Sūtra* VII.28.8.
78. This is identical with *Taittirīya Saṁhitā* VI.2.2.1–3 except for the word *prāṇa* which is substituted by *manas* here. The second *khaṇḍa* is similar to *Kāṭhaka Saṁhitā* XXIV.9.
79. *mā yajñaṁ chidraṁ kariṣyati.*
80. Cf. *Aitareya Brāhmaṇa* I.8; I.22 end; *Kauṣītaki Brāhmaṇa* VIII.3. The mantra *gharmaṁ tapāmi* is seen at *Vaitāna Sūtra* 14.1.
81. Cf. *Kāṭhaka Saṁhitā* XIV.10; *Manuscripts* III.8.1; *Vaitāna Sūtra* 15.
82. Cf. *Kāṭhaka Saṁhitā* IX.10,15; *Vaitāna Sūtra* 15.3.
83. The description is similar to *Kāṭhaka Saṁhitā* XXXIV.17–18.
84. Cf. *Manuscripts* I.9.8.
85. The *mantra: yas te drapsa* used here is seen at *Vaitāna Sūtra* 16.17.
86. Cf. *Kāṭhaka Saṁhitā* XXXVII.17; *Taittirīya Saṁhitā* III.5.2.1.
87. The beginning is similar to *Taittirīya Saṁhitā* III.5.2.1.
88. This section is similar to *Kāṭhaka Saṁhitā* XXXIV.18.
89. The beginning corresponds with *Taittirīya Saṁhitā* VI.3.1.1; *Śatapatha Brāhmaṇa* IV.2.5.11.

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90. The beginning is similar to *Kauṣītaki Brāhmaṇa* X.6; *Taittirīya Saṁhitā* III.1.10.1; *Vaitāna Sūtra* 18.5.
91. Cf. *Kauṣītaki Brāhmaṇa* XIII.1; *Vaitāna Sūtra* 18.11.
92. The explanation corresponds with *Aitareya Brāhmaṇa* VI.10.1, 11.6f, 12.6f.
93. Cf. *Aitareya Brāhmaṇa* I.6.8. It appears that the *vicakṣaṇavatī vāk* is related with Brahman and the *canasitavatī* with Prajāpati: *vicakṣayanti brāhmaṇaṁ, canasayanti prājāpatyam*. Cf. *Gopatha Brāhmaṇa* I.3.19 above.
94. Cf. *Taittirīya Saṁhitā* I.6.7.1.
95. Cf. *Aitareya Brāhmaṇa* III.5.8; *Vaitāna Sūtra* 19.8–12; *Nirukta* 8.22. *Khaṇḍa* 6 is similar to *Aitareya Brāhmaṇa* VII.33.5. The *mantra*: '*śam no bhava*' quoted here is seen at *Vaitāna Sūtra* 19.18.
96. *Khaṇḍa* 7 is similar to *Aitareya Brāhmaṇa* II.29, *Kauṣītaki Brāhmaṇa* XIII.9 and *khaṇḍa* 8 to *Aitareya Brāhmaṇa* VI.14.5 and *Kauṣītaki Brāhmaṇa* XIII.9.
97. Cf. *Taittirīya Saṁhitā* VI.4.11.3–4; *Vaitāna Sūtra* 20.15–16.
98. Cf. *Aitareya Brāhmaṇa* III.12; *Kauṣītaki Brāhmaṇa* XIV.3.
99. This section is identical with *Kauṣītaki Brāhmaṇa* XI.4.5 and contains even the words *iti ha sm āha kauṣītakiḥ*.
100. The beginning resembles *Aitareya Brāhmaṇa* III.14.
101. Cf. *Śaṅkhāyana Śrauta Sūtra* XII.1 ff; *Vaitāna Sūtra* 20.14.
102. The use is seen at *Vaitāna Sūtra* 20.15; *Gopatha Brāhmaṇa* 2.4.4, 18 below.
103. Cf. *Maitrāyaṇī Saṁhitā* IV.8.3; *Vaitāna Sūtra* 21.24–22.2.
104. Cf. *Kauṣītaki Brāhmaṇa* XV.4; *Vaitāna Sūtra* 22.8.
105. This section is very close to *Aitareya Brāhmaṇa* III.23.
106. Cf. *Aitareya Brāhmaṇa* III.24; *Vaitāna Sūtra* 22.10–12.
107. The legend given here differs from *Aitareya Brāhmaṇa* III.24.10; cf. *Kauṣītaki Brāhmaṇa* XV.4.
108. Cf. *Ṛg-Veda* VII.98.5 = *Atharva-Veda* XX.87.3; Dandekar, 'Vṛtrahā Indra', pp. 1–55.
109. Cf. *Āśvalāyana Śrauta Sūtra* VII.4.1; *Śaṅkhāyana Śrauta Sūtra* VII.22.4.
110. At *Gopatha Brāhmaṇa* II.3.19 the four-fold use has been given. Here *pragātha* has been added. Cf. II.4.18 below.
111. The beginning resembles *Kauṣītaki Brāhmaṇa* XXX.1. Cf. *Aitareya Brāhmaṇa* VI.3.8–11; *Vaitāna Sūtra* 22.3; 25.5.
112. Cf. *Kauṣītaki Brāhmaṇa* XVIII.7–8; *Vaitāna Sūtra* 23.12–13.
113. The *mantra*: '*yat te grāva*' (*Vaitāna Sūtra* 23.22) is not mentioned here; the *soma-ṛks* are prescribed instead. Cf. *Āpastamba Śrauta Sūtra* 13.20.8.
114. Cf. *Taittirīya Saṁhitā* III.3.8.2; *Vaitāna Sūtra* 24.15–16.
115. Cf. *Taittirīya Saṁhitā* III.3.8.4–6 (*ayaṁ te yoniḥ*), 4.10.4–5; *Vaitāna Sūtra* 31. 4–5.
116. Cf. *Aitareya Brāhmaṇa* III.44.
117. The legend occurs in other forms at *Aitareya Brāhmaṇa* III.49; *Pañcaviṁśa Brāhmaṇa* VIII.8.1–5.
118. Cf. *Āśvalāyana Śrauta Sūtra* VI.1.2; *Śaṅkhāyana Śrauta Sūtra* IX.2–4.
119. Cf. *Aitareya Brāhmaṇa* VI.12.5 and *Gopatha Brāhmaṇa* II.3.16, 4.4 above.
120. Cf. *Aitareya Brāhmaṇa* IV.1.5–8; *Vaitāna Sūtra* 25.12.

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121. Cf. *Aitareya Brāhmaṇa* VI.18.1–3, 19.1–10.
122. Cf. *Aitareya Brāhmaṇa* IV. 6.4–7; *Vaitāna Sūtra* 26.3.
123. Cf. *Aitareya Brāhmaṇa* IV.6.8–14; *Kauṣītaki Brāhmaṇa* XVII.5–6.
124. Cf. *Kauṣītaki Brāhmaṇa* XVII.7.
125. Cf. *Kauṣītaki Brāhmaṇa* XVII.8–9.
126. Cf. *Śatapatha Brāhmaṇa* XII.8.3.1–2.
127. Cf. *Śatapatha Brāhmaṇa* XII.8.3.23–28; *Vaitāna Sūtra* 30.
128. Cf. *Pañcaviṁśa Brāhmaṇa* XVIII.7; *Vaitāna Sūtra* 27.1–17.
129. The *vājapeya* sacrifice was performed (except for the killing of the *paśus*) at Poona in October 1955.
130. *Khaṇḍa* 9 has some similarity with *Pañcaviṁśa Brāhmaṇa* XX.3.2 and *khaṇḍa* 10 resembles *Kauṣītaki Brāhmaṇa* XXX.11. Cf. *Vaitāna Sūtra* 27.18–30.
131. *Khaṇḍa* 11—*Aitareya Brāhmaṇa* VI.17.1–2 and 6.5.1 ff; *khaṇḍa* 12—*Aitareya Brāhmaṇa* VI.6.1; *khaṇḍa* 13—*Aitareya Brāhmaṇa* VI.7.1; *khaṇḍa* 14—*Aitareya Brāhmaṇa* VI.8 and *khaṇḍa* 15—*Aitareya Brāhmaṇa* VI.18.4 ff.
132. *Khaṇḍa* 1—*Aitareya Brāhmaṇa* VI.18.1–4, 17.2–4, 19.1–10; *Vaitāna Sūtra* 31.25. *Khaṇḍa* 2—*Aitareya Brāhmaṇa* VI.19.10–20.1; *Vaitāna Sūtra* 32–10. *Khaṇḍas* 3 to 5—*Aitareya Brāhmaṇa* VI.21–23; *Vaitāna Sūtra* 35.2,4,12. *Khaṇḍa* 6 has some similarity with *Aitareya Brāhmaṇa* VI.13.7. *Khaṇḍa* 7—latter part is identical with *Aitareya Brāhmaṇa* VI.27.1–5. *Khaṇḍa* 8—*Aitareya Brāhmaṇa* VI.27.6–30.4. *Khaṇḍa* 9—*Aitareya Brāhmaṇa* VI.30.5–31.5. *Khaṇḍa* 10—*Aitareya Brāhmaṇa* V.9–10; *Vaitāna Sūtra* 31.27. *Khaṇḍa* 11—*Aitareya Brāhmaṇa* V.11–12.3; VI.32.1–2. *Khaṇḍa* 12—*Aitareya Brāhmaṇa* V.19.12; *Vaitāna Sūtra* 32.12. *Aitareya Brāhmaṇa* VI.21.1; *Vaitāna Sūtra* 32.13. *Aitareya Brāhmaṇa* VI.29.2; *Vaitāna Sūtra* 32.14. *Aitareya Brāhmaṇa* VI.32.5; *Vaitāna Sūtra* 32.19. *Khaṇḍa* 13—*Aitareya Brāhmaṇa* VI.33.1–5; *Kauṣītaki Brāhmaṇa* XXX.5; *Vaitāna Sūtra* 32.20. *Aitareya Brāhmaṇa* VI.33.16–17; *Kauṣītaki Brāhmaṇa* XXX.7; *Vaitāna Sūtra* 32.27. *Aitareya Brāhmaṇa* VI.33.19; *Vaitāna Sūtra* 32.22. *Aitareya Brāhmaṇa* VI.33.18; *Vaitāna Sūtra* 32.23. *Aitareya Brāhmaṇa* VI.34.20; *Vaitāna Sūtra* 32.26. *Khaṇḍa* 14—*Aitareya Brāhmaṇa* VI.34–36.3; *Vaitāna Sūtra* 32.28–30. *Khaṇḍa* 15—*Aitareya Brāhmaṇa* VI.36.4–7; *Vaitāna Sūtra* 32.31. *Khaṇḍa* 16 is similar to *Aitareya Brāhmaṇa* VI.36.8–17; *Vaitāna Sūtra* 32.33,35.
133. R. Mitra, *Gopatha Brāhmaṇa*, p.12.
134. See especially *Gopatha Brāhmaṇa* I.2.18–21.
135. *Gopatha Brāhmaṇa* I.1.14–15; I.3.1–5; II.2.5.
136. *Gopatha Brāhmaṇa* I.1.7,10; II.2.14.
137. Bloomfield, 'The position of the *Gopatha Brāhmaṇa* in Vedic literature', p. 6.
138. *Gopatha Brāhmaṇa* I.2.18–21, 3.2; II.2.5.
139. *Gopatha Brāhmaṇa* I.5.24: *ṛṣer ṛṣir aṅgirāḥ sambabhūva* and I.5.25: *sarve te yajñā aṅgiraso 'piyanti.*
140. *Prāśistra* is that part of the remnants of an offering which is meant for being partaken of by the Brāhmaṇ. It is offered to him in a vessel which is shaped like the ear of a cow.

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141. R. Mitra, *Gopatha Brāhmaṇa*, p. 11.
142. Cf. Bloomfield, 'The position of the *Gopatha Brāhmaṇa* in Vedic literature' pp.3 ff; *The Atharva-Veda* pp. 102–3.
143. Cf. 'There is, in fact, very little, if any, difference between the *Gopatha Brāhmaṇa* and the other *Brāhmaṇas* and it is not easy to discover any traces of its more recent origin.'—Max Müller, *A History of Ancient Sanskrit Literature*, p. 451.
144. *Journal of the American Oriental Society* (New Haven), XIX, pp. 1 f; *The Atharva-Veda*, pp. 102 f.
145. *Journal of the Royal Asiatic Society* (London), 1910, pp. 934 f; Cf. Preface to *Aitareya Āraṇyaka*, pp. 25–26.
146. Cf. *Vaitāna Sūtra* 20.21 with *Gopatha Brāhmaṇa* II.4.10.
147. *Vaitāna Sūtra* 17.11; *Gopatha Brāhmaṇa* I.5.12.14; *Vaitāna Sūtra* 31.1; *Gopatha Brāhmaṇa* I.4.1–6.
148. *Journal of the American Oriental Society* (New Haven), XIX, p. 11; *The Atharva-Veda*, p.107.
149. *Wiener Zeitschrift für Kunde des Morgenlandes* (Wien), XVIII, p.193; 'Das *Vaitānasūtra* des *Atharva-Veda*', p.10.
150. Ibid., p. 15.

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3

The Sūtras

THE KAUŚIKA SŪTRA

The *Kauśika Sūtra* traditionally belongs to the four *śākhās* (Śaunakīya, Jājala, Jalada and Brahmavada) of the *Atharva-Veda.*[1] However, the fact that it belongs more specifically to the Śaunakīya school is implied at one place in the *Sūtra.*[2] This fact is also corroborated in another way. In the *Kauśika Sūtra* several Paippalāda *mantras* are quoted in full at a number of places[3] clearly showing that it does not belong to the Paippalāda school. The *Kauśika Sūtra* is partly a *Gṛhya Sūtra*[4] and, as such, it deals with domestic rites that begin from conception and end with the funeral ceremony. But the main interest of the *Sūtra* lies in a different direction. It differs from other *Gṛhya Sūtras* in that it deals with many more subjects such as medicinal spells (*bhaiṣajyāni*), love charms (*strīkarmāṇi*), black magic (*ābhicārikāṇi*) and omens (*adbhutāni*). This is exactly what is expected of an ancillary text belonging to the *Atharva-Veda.*

As the *Sūtras* in the *Kauśika Sūtra* are employed for diverse ends, some scholars are inclined to differentiate them as '*Atharva Sūtras*' and '*Gṛhya Sūtras*'.[5] The '*Atharva Sūtras*' have a severe condensed style and mostly use the *Atharva-Veda mantras.* The '*Gṛhya Sūtras*' have a considerably broader style and they often give the *sakalapāṭha* of the *mantras* as the *mantras* are frequently taken from the other Vedas. Weber has rightly pointed out that the style of the *Kauśika Sūtra* is, on the whole, 'less concise than that of the other *Sūtras*'.[6] For instance, *adhyāya* 13, which deals with omens and portents, is written in a descriptive style and hence appears more like a *Pariśiṣṭa* than a *Sūtra.*

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The *Kauśika Sūtra* is recognized to be a very important work among the ancillary texts belonging to the *Atharva-Veda*. This is clearly seen from the fact that *Vaitāna Sūtra* and the *Gopatha Brāhmaṇa* heavily draw upon it. In the introduction to his commentary on the *Atharva-Veda*, Sāyaṇa says that as the *Kauśika Sūtra* makes use of most of the *mantras* in the *Atharva-Veda Saṁhitā* for *śāntika, pauṣṭika* and other rites, it is called *saṁhitā-vidhi*, and that as it constitutes the very basis of the other *Sūtras*, it is a very important text.[7] The *Kauśika Sūtra* consists of fourteen *adhyāyas*, each divided into several parts called *kaṇḍikās*. The *kaṇḍikās*, each containing a number of *sūtras*, are numbered continuously in all the *adhyāyas*[8] and their total is 141.

The first *adhyāya* of the *Kauśika Sūtra* explains at the outset the general rules to be followed while performing the *gṛhya* rites. It states that the rites that are concerned with the gods are to be performed facing the east or the north, with the holy thread in the *yajñopavīti* position and the offerings are to be accompanied by the words *svāhā* and *vaṣaṭ*. The rites that are offered to the manes are to be done facing the south, with the holy thread in the *prācināvīti* position and the offerings are to be made with the words *svadhā* and *namaḥ*. Then the *Sūtra* turns to the treatment of the *darśapūrṇamāsa* sacrifice (1.24–6.37). In fact this is a theme which should be included in a *Śrauta Sūtra*, but it has been taken up here in order to give the norm for the *pāka-yajñas*[9] which are dealt with in the *Kauśika Sūtra*. It is interesting to note that the *Kauśika Sūtra* has incorporated a number of *Atharva-Veda mantras*[10] in the *darśapūrṇamāsa*. The *mantras* taken from the other Vedas are quoted in full. *Sūtra* 3.15 adds that for *rāja-karma* and *abhicāra* one more oblation should be offered.

Then the *Kauśika Sūtra* explains certain technical terms used in the book (7.1–8.22). It states that whenever the word *aśnāti* is used it means that *sthālīpāka* is to be eaten; whenever the word *juhoti* is used it means that clarified butter is to be offered; whenever the word *āvapati* is employed it means that rice, barley and sesame are to be offered; and when the word *bhakṣayati* is employed it means that milk, rice, *purodāśa* and *rasas* (curds, clarified butter, honey and water) are to be partaken of. It also states that the first hymn of the *Atharva-Veda* ('*ye triṣaptā* . . .') is called

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pūrva. The holy sticks are to be brought from the east or north of the habitation and herbs from a (high) place which cows cannot reach. The rites are to be performed at daybreak to the east or north of the habitation, in a forest and near water (i.e. lake or river). After the rite is over the celebrant should take a bath there and return without looking back. The skin on which the celebrant sits while performing the Atharvaṇic rite should be of an animal that has been killed (not merely dead). The celebrant should live on food fit for fasting (*upavatsyadbhakta*) and always wear a new garment while performing the rite. The text mentions a large number of holy herbs and objects (8.15–16) which are called *sānta*. Certain *mantras* are then grouped together according to *gaṇas*. They are *vāstoṣpatīya, mātṛnāmā, cātana, mṛgārasūktāni* and *śānti* (8.23–9.7).[11] The last part of this *adhyāya* (9.8–11) describes the preparation of holy water (*śāntyudaka*) which is peculiarly Atharvaṇic in character and is referred to once in the *Vaitāna Sūtra* and many times in the *Pariśiṣṭas*.[12]

The second *adhyāya* starts with the rites for begetting wisdom—*medhājanana* (10.1–24). The tongues of talking birds, namely, *śuka, sārikā* and *bhāradvāja*, are to be tied as an amulet[13] around the neck of a child, who is made to eat the sacrificial food (*sthālīpāka*).[14] Then it describes the rite for keeping up celibacy—*brahmacārisāṃpadāni* (11.1–6). A charm is mentioned for securing authority over a whole village—*grāmasāmpadāni* (11.7–10) and for the fulfilment of every desire—*sarvasāmpadāni* (11.11–12.4). A *mantra* from the *varcasya gaṇa*[15] is naturally used here. Further, a charm[16] for securing harmony in a family or a village is given—*sāmmansyāni* (12.5–9). An amulet made of ivory is employed in the charms meant for securing power—*varcasyāni* (12.10–13.12).

Various magical rites relating to Kṣatriyas, to be performed in war to frighten the enemy's elephants, to check their arrows, to disturb or infatuate the enemy, to increase the enthusiasm in one's own army, to know beforehand whom victory is going to favour, and to bring victory to one's own side are then described. The armour and other things which a king would wear to battle are to be consecrated and the necessary rites for this are also prescribed (14.1–16.26). The rite to be performed by a dethroned

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king desirous of restoration[17] is mentioned in 16.27–32. The *abhiṣeka* for a prince, a minor vassal, etc. is described in 17.1–10 and the coronation ceremony of an emperor is detailed in 17.11–34.

The third *adhyāya* begins with the rites to avert misfortune—*nirṛti-karma*[18] (18.1–18). The performer is to wear a black garment while offering oblations to Nirṛti (a deity representing ill-luck), and the black garment is then to be cast into water. An iron nail is tied to the left leg of a crow (a black bird) and it is allowed to fly away. The symbolism in the use of a black garment and a black bird is quite evident here. The *citrā-karma*, which is a rite designed for the prosperity of the family and is to be performed under the *Citrā* constellation is then described[19] (18.19–26). Charms for making a journey successful are given in 18.27–32. Then there is a rite for securing all-round prosperity—*samudra-karma*[20] (18.32–38), followed by charms for the prosperity of cattle (19.1–21). It is prescribed that cows should be fed with consecrated salt, with a view to obtaining good calves. Amulets (*maṇi*) to be used for the fulfilment of desires are described in 19.22–27. The ninteenth *kaṇḍikā* ends with a description of the *Aṣṭakā* festival (19.28–32) which is observed in the month of Māgha.

The twentieth *kaṇḍikā* deals with the agricultural rites for putting the plough on the field, for ploughing it and for increasing wealth in the form of bulls—*anaḍut-sāmpadāni*. Then follow the charms for securing plenty—*sphātīkaraṇa* (21.1–7), for the welfare of cattle (21.8–11) and for obtaining good garments (21.12–14), the rite for peaceful division of ancestral property (21.15–20), and *rasakarmāṇi* in which a lamp is kindled on holy grass spread on an anthill on the night of a new-moon-day (or full-moon-day). Offerings of rice and clarified butter are made and the residue mixed with *rasas* is partaken of. This is meant to bring prosperity (21.21–25). The twenty-second *kaṇḍikā* deals with witchcraft for securing land, villages, prosperity (according to Kāṅkāyana), and kingdoms belonging to enemies.[21] This witchcraft makes use of menstrual blood and semen.

Rites for consecrating a new building are described at the beginning of the twenty-third *kaṇḍikā* (23.1–11). *Citrā-karma*[22] is

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again given in 23.12–17. This is to be performed at night. The ear of a calf is pierced with a copper dagger, and the blood dripping from it is mixed with *rasas* and partaken of. This rite is meant for attaining prosperity. The rites for sowing seeds (24.1–2), for the welfare of cattle (24.3–10), for starting out on and returning from a journey safely (24.11–18) and for releasing a bull in the name of a deity—*vṛṣotsarga*[23] are described. After these comes the *agrahāyaṇī*[24] ceremony which consists of an offering of new corn (24.24–36). Various charms like wearing an amulet, sipping the new water in the rainy season or taking a bath with it, are mentioned for the attainment of prosperity (24.37–46). *Mantras* from the *salilagaṇa*[25] are to be used in this connection for the fulfilment of all desires.

The fourth *adhyāya* of the *Kauśika Sūtra* is devoted to the employment of the Atharvaṇic *mantras* usually known as *bhaiṣajyāni* (25.1–32.27). Proper medicinal herbs are also prescribed in certain cases. Among the diseases mentioned are fever, constipation, diarrhoea, dropsy, cough, jaundice, headache, heart disease, fits, leprosy, consumption (*rājayakṣmā*), rheumatism, diseases of children, minor diseases of the eyes, nose, ear, tongue, throat (tonsils), skin and venereal (*grāmya*) diseases and hereditary (*kṣetriya*) diseases. Cures are mentioned for releasing held-up urine, for checking internal and external bleeding as also excessive menstruation, for baldness and other scalp-diseases, for quenching excessive thirst, for counteracting poison and poisonous bites, for fractured bones, and for destroying insects on the bodies of cattle. The supposition is that diseases are caused by the evil eye. Charms are mentioned for driving out evil spirits and to release a person from the effect of a curse or the evil eye.[26] Charms are also mentioned for enabling a child to nurse at its mother's breast, checking the effect of ant-bites, and for removing the fear of serpents.

Then come the rites for women—*strīkarmāṇi* (32.28–36.40). These include charms for the fulfilment of the desire for a son, for regular menstruation, for safe delivery, for knowing whether the child to be born will be male or female, for causing pregnancy in a barren woman and for securing a husband for a maiden. *Saṁskāras*[27] like *garbhādhāna, pūṁsavana,* and

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sīmantonnayana are described, together with the rites for begetting a heroic son and for seducing a woman. Other charms included in the *strīkarmāṇi* are sleep-charms, charms for removing anger (of a wife or husband), charms for creating and removing misfortune (*daurbhāgya*) from the lives of other persons, charms for overcoming a co-wife, charms for removing passion in a man and to make him impotent, charms for making a woman barren and charms for destroying a paramour.

The fifth *adhyāya* begins with oracles—*vijñānakarmāṇi*—of various kinds. They are mainly intended for such matters as knowing the result of a fight beforehand, whether a lost object would be found or not, and for knowing about the marriage and wedded life of a maiden (37). Then follow charms against excessive rain (*durdina*) and lightning (38.1–10), charms for making a building firm (38.11–16), for being successful in debate and for starting the study of the Vedas (38.17–30).

The thirty-ninth *kaṇḍikā* deals with counter-witchcraft. Offerings are to be made with the *mantras*[28] mentioned. An image of Kṛtyā is made, worshipped and then carried to a distant place along with a lamp and is left there. An amulet of *Srāktya* (i.e. *Tilaka*) is to be tied on the person who has been affected and the place where the witchcraft is likely to have been practised is to be ploughed by a plough to which black bulls are yoked. Special interest attaches to charms meant for diverting the flow of rivers in the case of fear of floods or for making a river flow (40.1–10), for putting out the sacrificial fire while starting on a journey (40.11–13), for increasing sexual vigour (40.14–18), for becoming successful in business (41.8–10) and gambling (41.11–17), for restoring the affection of a cow for her calf (41.18–20), and for imbuing horses with good qualities (41.21–26).

Then there are rites for rendering one's journey fruitful (42.1–5), for creating a sense of co-ordination (*sāmmanasya*) among people[29] (42.6–8), for expiating the sin of 'selling' Vedic lore (42.9–11), for returning the *snātaka* (42.12–18), for removing the effects of evil signs (42.19–21) and of evil sights (42.22–23) in women, for making an unsuccessful man succeed (43.1–2), for sanctifying a place where a house is to be built and for entering the new house (43.3–15), and for averting the evil

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effects of a ghost (*kravyāda*) entering a house (43.16–21). A rite is mentioned for giving away or killing a barren cow, as a barren cow is believed to be ominous.[30] There is a special expiation rite which is to be performed if the cow is found to be pregnant after it is killed.[31]

Kaṇḍikā 46 describes rites intended for getting rid of false accusations (46.1–3), removing obstacles in a sacrifice (46.4–5), rendering one's request successful (46.6), warding off the evil effect of a pigeon or an owl entering a house (46.7–8) and averting the effect of evil dreams (46.9–13). A celibate student has to perform special rites on the death of his preceptor (46.14–17). The concluding portion of this *kaṇḍikā* deals with expiation rites relating to the violation of the vow of celibacy, the birth of a child under the *Mūla* constellation, the marriage of a person before that of his elder brother, a child cutting the two upper teeth first of all, and one's being touched by a (black) bird. It also gives *mantras*[32] to be uttered for protection while sleeping in an open place (46.18–55).

The sixth *adhyāya* of the *Kauśika Sūtra,* consisting of only three *kaṇḍikās* (47–49), is very important, for it deals with the practices of witchcraft—*ābhicārikāṇi*—which, indeed, constitute a special field of activity for Atharvaṇic priests. The procedure of a normal *ābhicārika* rite is as follows. An altar is made to the south of the residence; it is made sloping to the south[33] and is surrounded by reeds cut at both ends. The performer of the rite sits facing the south and offers with the left hand[34] the herbs of witchcraft and *iṅgiḍa* oil. This rite is performed under the *Kṛttikā* constellation, in the dark half of the month.

The initiation ceremony for the *ābhicārika* rite is an elaborate process. The performer should sleep for twelve nights without turning from side to side, to the west of a kindled fire. He should control his breath and drink hot gruel made of whole barley. He should eat three handfuls on three nights, two handfuls on two nights, and one handful on six nights. Then on the twelfth day he can start the *ābhicārika* rite. A girdle is tied round his waist and he is given a staff which is cut from a tree possessing the potency of witchcraft, to the accompaniment of proper *mantras.* The staff is anointed with the remnants (*sampāta*) of an offering and

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the enemy is symbolically struck with this staff while the given formulas are uttered.[35] Powdered lead (*sīsacūrṇāni*, which presumably means lead oxide)[36] is to be magically treated and then mixed in the food and clothing of the enemy. The footprint of the enemy going south is crossed with the leaf of the Parśu tree, thrice lengthwise and thrice breadthwise. The dust from that footprint[37] is to be put into the fire. If it makes a crashing sound, the enemy is crushed.

Oblations of water and stones fetched from a practically nameless river are symbolically thrown as missiles against the enemy. A lizard with a red head is killed with the words: 'I destroy so and so.' Its body is then smeared with blood, placed in a black cloth and finally burnt. The lizard is cut up into eight pieces and each piece is offered to the fire with appropriate *mantras*. Panicles of reeds are placed to the west of the fire and the performer walks towards the north until he perspires. Then he returns, anoints the reeds with his sweat and offers them to the fire. The dust from the enemy's footprint is mixed with the sweat and similarly burnt. An image of the enemy is made, fettered, pierced in the heart with a *khadira* ladle, and burnt in a fire of reeds. The shadow[38] of the enemy is magically treated by piercing it in the heart. Brāhmaṇas are fed with milk-and-rice and the remnants are thrown into water abounding in fish. If the fish rush towards these remnants, then the enemy is crushed.

The forty-eighth *kaṇḍikā* gives some more witchcraft rites. Offerings of exorcistic plants are made in the forest. An amulet besmeared with the residue of the offering is tied on the performer for his protection. As many strings as there are enemies are pressed into the heart of an image, it is put into a boat and then by being pushed with a twig of Aśvattha, the boat is sunk in the water. The enemy is cursed if he is approaching the performer. The legs of robbers who are driving away cows may be magically affected by cursing them so that they are not able to proceed.

The use of funeral fire is made for offerings of reeds and of poison with a red Aśvattha leaf. Urine and faeces are inserted into the uterus (*śepyā*) or the skin-bag that covers the tail of a calf.[39] They are then taken out, mixed and placed inside the

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image of the enemy. The image is then destroyed by striking it with a staff. An offering is made of the wood of a tree which has been burnt by lightning or the top of which has dried up. A *purodāśa* which is baked in the heat of the Sun is offered with clarified butter which has been melted in the Sun's heat. A frog having reed-like lines on its body is tied with red and blue threads around its waist. It is put into hot water, pierced at every oblation and finally sunk in the water. The milk of a cow whose calf is dead is used for making, on a fire made out of Kāmpīla wood, a dish which is offered to the enemy. The hands are then washed over an unbaked earthen vessel.

The forty-ninth *kaṇḍikā* prescribes the release of a bull[40] for exorcistic purpose. The bull is anointed with the residue of the offering and released in the direction of the enemy. This is supposed to affect the foe. The sticks of Aśvattha which have fallen of their own accord are to be offered into the fire in an *ābhicārika* rite. The text further gives the formulas with which water is to be brought for purposes of witchcraft and used as a weapon (*udavajra*). Cooked red rice is mixed with the residue of an offering and given to the enemy. An earthen image of the enemy is hung over the altar and the residue of an offering is poured over it for twelve nights. At the end of an *ābhicārika* rite, the performer takes a bath, brushes his body with potent herbs, and thus protects himself. The *Paddhati* adds at the end that by means of such magical practices the enemy is killed, fettered or made mad.

The seventh *adhyāya* of the *Kauśika Sūtra* opens with the rites for welfare—*svastyayana-karma*—which include rites for safety while walking, sleeping (50.1–11), and while on a journey[41] (50.12–16); for warding off serpents and other poisonous creatures (50.17–22); for removing fear of tigers, wolves and thieves on the way (51.1–8); for protection of cow-pens (51.9–10); for counteracting the evil effect of a cow which gives birth to twin calves for the first time (51.11–13); for safety in the house, field, etc. (51.14–16); for protecting crops from destructive insects and creatures[42] (51.17–22); for safety when out on a journey (52.1–2); for loosening fetters (52.3–4); for protection against fire (52.5–9); for safety while crossing waters (52.10–11); for

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finding lost property (52.12–14); for general safety (52.15–17) and for securing long life and power (52.18–21).

Kaṇḍikās 53 to 57 are essentially of the nature of a *Gṛhya Sūtra*, for they deal with certain *saṁskāras*. *Saṁskāras* have a magic significance as they are meant for removing hostile influences and attracting favourable influences[43] and thus are closer to Atharvaṇic rites. The *Kauśika Sūtra* deals with the following *saṁskāras*: *godāna*,[44] *cūḍākaraṇa*[45] (53.1–54.22) and *upanayana*[46] (55.1–57.32). The various objects required for the *godāna* ceremony are first mentioned and the details of the rites to be performed are then given. The residue of the offering is placed on the head of the boy. While cutting his hair in the *Ccudākaraṇa* ceremony, the sacred *barhis* are first placed on his head and cut. The boy is given a bath and made to eat balls of ghee by his parents. In *upanayana* the boy is sprinkled with *śāntyudaka* and asked to worship the Sun. He is given a staff, girdle and skin according to his caste.[47] It is a girdle made of *muñja* grass, a staff made of Palāśa and the skin of a deer (*aiṇeya*) for a Brāhmaṇa; a girdle of *maurva* grass or of the string of a bow, a staff of Aśvattha and the skin of an antelope (*raurava*) for a Kṣatriya; a girdle of silk, a staff of Nyagrodha and the skin of a goat or sheep for a Vaiśya. The celibate student is asked to worship fire daily and not to sleep during the day. He is to live by begging for food from the houses of pure persons only.

Kaṇḍikā 58 again reverts to the treatment of Atharvaṇic material, such as charms to be uttered when the ears itch and the eyelids twitch (58.1–2), and the rite to be performed for securing a long life (58.3–12). Then follow more *gṛhya* rites, namely, *nāmakaraṇa* (58.13–17), *niṛṇayana* (58.18) and *annaprāśana*[48] (58.19–21). In *kaṇḍikā* 59 are given the rites for securing a long life and for the fulfilment of special wishes (*kāmyāni*) like prosperity, strength, kingdom, safety of men and cattle, etc.

The eighth *adhyāya* consisting of *kaṇḍikās* 60 to 68 is devoted to the elaboration of *sava* sacrifices which are peculiar to the *Atharva-Veda*. Herein we find a simplification of Vedic ritual.[49] In a sense, therefore, this portion of the *Kauśika Sūtra* may be said to be of the nature of a *Śrauta Sūtra*.

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The *savas* are to be performed in the *uttarāyaṇa*. The sacrificer and his wife are properly initiated and they remain in that condition for three days, observing a vow. Then the sacred fire is lit. The sacrificer and his wife sit on the skin of a red bull which is spread out with its neck towards the east and its hairy side upward (60.1–35). They bow down to all quarters. A pile of rice is prepared and it is divided into three parts. One of them is used for preparing an offering to the manes, the second for giving food to the Brāhmaṇas and the third as an offering to the fire for the gods. A mortar, pestle and winnowing basket are purified and used for cleansing the rice. The rice is then cooked over the sacred fire and sprinkled with clarified butter and fresh milk (61–62).

The sacrificer and his wife wear similar garments. Four priests proficient in the *Atharva-Veda* are employed, and cows are given to them as *dakṣiṇā* (63). There are twenty-two kinds of *sava* sacrifices which are based mainly on the *brahmaudana*[50] sacrifice. All these are described in *kaṇḍikās* 64 to 68.

The ninth *adhyāya*, the major portion of which is again of the nature of a *Śrauta Sūtra*, opens with the *agnyādhāna* for the eldest son in a family when the father, who had maintained the sacred fire, is dead. A cow two years of age is killed in this ceremony. The sacred fire is then churned out and worshipped (69.1–72.44). The house-fire (*āvasathya*) is offered oblations every morning and evening. The sacrificer's wife is required to wash her hands and brighten the fire every day in the morning and evening. Oblations are to be offered in the four quarters (73).[51] The seventy-fourth *kaṇḍikā* deals with the *baliharaṇa*.[52] Cooked food is offered near the door of the house to Yama, Dharma and other deities. It is stated that only after Brāhmaṇas have been fed should the food be eaten by the sacrificer. Otherwise the food is as good as poison.

In the tenth *adhyāya*, consisting of *kaṇḍikās* 75 to 79, the *Kauśika Sūtra* deals with an important domestic rite, namely, marriage, including the nuptials (*caturthikā-karma*). Marriage may be performed from Kārttika up to Vaiśākha, or according to one's desire. It shall, however, never be performed under the *Citrā* constellation. The text quotes: '*maghāsu hanyate gāvo, phalgunīṣu*

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vyūhyate' (*Atharva-Veda* XIV.1.13cd). Offerings are made to Aryaman and an amulet is tied to the fourth finger (*anāmikā*) of the bride. She is made to stand on a stone, her hand is placed in the hand of the bridegroom and then they circumambulate the fire three times. Thereafter the *saptapadi* is performed. The *Kauśika Sūtra* mentions an interesting custom here. The bridegroom tries to remove the loin-cloth of the bride and her servants try to check him. The one who succeeds is supposed to be stronger. It is stated that the couple must sleep together for three nights after the nuptials.

The eleventh *adhyāya* consisting of *kaṇḍikās* 80 to 89 deals with the ceremony for the dead (*pitṛmedha*). The body of the deceased person is washed and covered with a new cloth. The wife of the dead person lies down beside the dead body but is asked to get up.[53] She takes off her gold ornaments, sprinkles them with clarified butter and asks the eldest son to give them away. A special funeral ceremony is arranged for a person who had maintained a sacrificial fire (*agnihotrin*). A cow is slaughtered and its parts are placed on his body together with the various implements of sacrifice. The text also mentions the rites to be performed on the following days, like collecting the bones, pouring libations of water, burying the bones, etc. The last three sections (87–89) of the eleventh *adhyāya* describe the *piṇḍa-pitṛyajña*. Three balls of rice (*piṇḍas*) are offered to the manes and the middle one is given to the wife (of the performer of the sacrifice) who is desirous of a son. The rice scattered on the left side is to be given to the wife or to a female slave who is in the habit of running away, so that she would become steady. Thus the magical side is seen even in the case of obsequies in the *Kauśika Sūtra*.

The twelfth *adhyāya* consists of only three *kaṇḍikās* (90–92) and deals with *madhuparka* which is offered to a preceptor, a guest or to the gods. The feet of the preceptor or the guest are washed, he is given a seat, and then a mixture of curds, honey and clarified butter is offered to him. Different substances are offered to different divinities. It is interesting to note that a necessary constituent of *madhuparka* is said to be meat[54] for which a cow is to be killed. The person is given a bath, sandal-paste, unguents, a garland, collyrium, food, etc.

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The thirteenth *adhyāya* which consists of forty-four *kaṇḍikās*, 93 to 136, and is, thus, the longest in the *Sūtra*, is devoted to a description of omens and portents. The first *kaṇḍikā* mentions 43 omens while the remaining *kaṇḍikās* give details about these omens and describe the rites to be performed in order to counteract their evil effects.[55]

The fourteenth *adhyāya*, which is the last, consists of *kaṇḍikās* 137–141. At the beginning, this *adhyāya* describes the *pāka-yajña tantra*.[56] The sacrificial hall and altar are prepared as prescribed and the sacrifical fire is kindled therein. Sacred grass is spread out and oblations of clarified butter are offered. *Kaṇḍikā* 138 deals with the *aṣṭakā*[57] rites. Offerings are made to the manes of fried grain (*dhānāḥ*), flour mixed with curds (*karambha*), cakes (*śaṣkulyaḥ*), *purodāśa*, rice cooked in water (*udaudana*), rice cooked in milk (*kṣīraudana*), rice cooked with sesame (*tilaudana*) and a *paśu*.

Then comes *vedārambha*, that is to say, the commencement of the study of the Vedas. The preceptor initiates the pupils under the *Abhijit* constellation and, the next day, after offering oblations to Brahmā, Prajāpati, Bhṛgu, Aṅgiras, Uśanas and Kāvya, the pupils are given a mixture of honey and clarified butter. Then the study of the Vedas begins and continues for four months and a half. The first three days in the latter fortnight of Pauṣa are taken to be holidays.

Kaṇḍikā 140 deals with the *Indramaha* festival.[58] This is performed on the eighth day in the bright fortnight of Bhādrapada or Āśvina. The Brāhmaṇ priest and the king bathe, wear new garments and observe a fast. The next day they sip water six times, invoke Indra and offer clarified butter to him. All the attendants of the king are initiated and they too observe the vow. They worship Indra for three nights or five nights by offering oblations to him thrice a day. At the end all of them go out for a concluding (*avabhṛtha*) bath and return without looking back. Brāhmaṇas are then fed. It has been laid down that the result of the *Indramaha* festival is that a king prospers day by day.

The last *kaṇḍikā* (141) gives the rules and regulations governing the beginning and end of Vedic study. The study commences in the month of Śrāvaṇa or Bhādrapada and continues for four

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months and a half. It is concluded in Pauṣa. During this period one must not have his hair shaved. Days and events are mentioned wherein Vedic study is to be suspended.[59] The Vedas should not be studied by a person on a day when he is required to perform a *śrāddha*. Similarly, when there is thunder, lightning, rain, whirlwind, earthquake or falling of meteors, Vedic study should be suspended. The Vedas should not be studied on a new-moon-day. When the preceptor dies, study should be discontinued for ten days. The Vedas are not to be studied in impure places like a cemetery, the house of a *cāṇḍāla*, a house in which there is a corpse, on the road and while lying in bed.[60]

When we look at the contents of the *Kauśika Sūtra* we find that it contains *srauta, gṛhya* as well as Atharvaṇic materials. Among these the Atharvaṇic portion is, on the whole, quite prominent. It can easily be seen that the *Kauśika Sūtra* has consistently recorded the *Atharva-Veda* tradition with all its diverse aspects—ritual, sorcery, medicine, sacraments, etc. F. Edgerton[61] states, '*Kauśika* is on the whole a pretty strict adherent of a school tradition which was the direct heir of the *Atharva Saṁhitā* itself, knew very well the purpose of the Atharvan hymns and stated them accurately, on the whole, in its ritual prescriptions. It is my belief that there are extremely few Atharvan hymns, the original, practical purpose of which will not be found stated somewhere in the *Kauśika*.' It has been rightly said that the *Kauśika Sūtra* frequently furnishes valuable hints towards constructing the situation in which many hymns were conceived by furnishing the *mise-en scène*, as it were, of a given hymn.[62]

As regards the commentaries on the *Kauśika Sūtra*, there is one by Dārila, called *Kauśika-bhāṣya*, which extends only up to *kaṇḍikā* 48. We also have a *Paddhati*[63] called *Keśavī*, which is written by Keśava. The *Keśavī* is not a commentary (*bhāṣya*) in the usual sense of the term, as Keśava rarely explains single word. He merely aims at making the *Sūtra* clearer to readers who are presumed to be acquainted with its language. He usually elaborates the rites presented in the *Sūtra*. The *Paddhati* becomes shorter towards the end and closes with *kaṇḍikā* 136 (*adhyāya* XIII). However, the contents of *adhyāya* XIV are dealt with in the previous sections. Keśava refers to Dārila in his *Paddhati* on the *Kauśika*

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Sūtra at 31.7; 40.10; 49.20; 54.15; 58.20 and also at 43.3 and 120 (end) as *bhāśyakāraḥ*.[64]

There is one more *Paddhati* called the *Atharvaṇīya Paddhati*, which restricts itself to the *gṛhya* practices in the *Kauśika Sūtra*, omitting the Atharvaṇic rites. It is said in this *Paddhati* that there were three commentators of the *Sūtra*, namely Dārila, Rudra and Bhadra.[65] This is corroborated by Keśava in his *Paddhati* at the end of *adhyāya* VI.[66] Rudra is mentioned by Keśava's *Paddhati* at 7.14; 31.7; 46.9; 49.3–27 and by Sāyaṇa in his introduction to the *Atharva-Veda*.[67] Bhadra is mentioned by Keśava's *Paddhati* at 6.37, 36.39 and 49.26. The views of Rudra and Bhadra are occasionally opposed to those of Dārila.[68]

There is possibly one more commentator of the *Kauśika Sūtra*, by the name Paiṭhīnasi. He is referred to by Dārila at 6.29,30,37; by Keśava at 8.16, 45.19, 58.19, 79.7; and also by Sāyaṇa.[69] Paiṭhīnasi is referred to as the author of the work on *Dharma* by many authorities.[70] The citations given from Paiṭhīnasi's work are partly in prose and partly in verse. He is everywhere spoken of as the author of a *Smṛti*. It appears from a statement of Keśava that this work was called *Sarva Smṛti*.[71] However, in this connection one feels inclined to agree with Bloomfield who says, 'the question whether Paiṭhīnasi, the author of the work on *Dharma*, stood in especial rapport with the *Atharva-Veda* is still an open one.'[72]

The language of the *Kauśika Sūtra* has a very close and intimate verbal relationship with that of the *Atharva-Veda sūktas* which it employs. The *Sūtra* uses such peculiarly Atharvaṇic terms as *śāntyudaka* (the Atharvaṇic nature of which has been already indicated elsewhere), *sārūpavatsā* (a cow with a calf with the same colouring as herself), *sampāta* (residue of an offering), *ākṛtiloṣṭa* (clod of earth), *rasaprāśanī* (partaking of broth), *puroḍāśa-saṁvarta* (a ball of *puroḍāśa*) and *upavatsyadbhakta* (food for fasting). One also comes across such designations of *mantras* as *cātanāni*,[73] *apāṁ sūktāni*,[74] *śambhu-mayobhū*,[75] *āśāpālīya*,[76] *gandha-pravādā*,[77] *jīva*[78] and *utthāpanī*.[79] These designations also are characteristically Atharvaṇic.

As regards the style of the *Kauśika Sūtra* it may be pointed out that it is, in general, less condensed than that of the other *Sūtras*. Yet a distinction can be made within the text. The *sūtras* which

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are called '*Atharva Sūtras*'[80] (7–53) are written in a condensed *sūtra* style; the other *sūtras* have a considerably broader style. The *Sūtra* lapses into a *brāhmaṇic* style at 4.11–19; 6.23–28; 67.3 and 140.22. At 73.1–23, in the description of *agnihotra*, we find that most of the *sūtras* are metrical, as are *kaṇḍikas* 74 and 141. The thirteenth *adhyāya* (*kaṇḍikās* 93 to 136), which deals with omens, appears to be written in the style of the *Pariśiṣṭas*.

One of the most interesting features of the *Kauśika Sūtra* is the medical treatment it contains. For certain diseases it prescribes the use of certain herbs to the accompaniment of *Atharva-Veda mantras*. Suśruta[81] characterizes medical science as an *upāṅga* (supplement) of the *Atharva-Veda* while in the *Caraṇavyūha*[82] it is called the *upaveda* of the *Atharva-Veda*. It is significant to note that Caraka[83] prescribes either medical treatment or a magical spell against still-birth. Just as the *Atharva-Veda* charms are wonderful cures, they are also frightful exciters of diseases.[84]

The *Atharva-Veda* mentions in its *mantras* the use of several herbs like *ajaśṛṅgi* (IV.37.2), *apāmārga* (IV.17.6 etc.), *arundhatī* (IV.12.1 etc.), *arka* (VI.72.1 etc.), *arjunakāṇḍa* (II.8.3), *aśvattha* (III.6.1 etc.), *asiknī* (I.23.1 etc.), *astṛta* (I.20.4 etc.), *ābayu* (VI.16.1), *āsurī* (I.24.1 etc.), *uttānaparṇa* (III.18.2), *audumbara* (XIX.31.1), *kuṣṭha* (V.4.1 etc.), *keśavardhani* (VI.21.3 etc.), *gulgulu* (II.36.7), *chipudru* (VI.127.2), *jaṅgiḍa* (II.4.2 etc.), *jīvanti* (VIII.2.6 etc.), *jīvalā* (VI.59.3 etc.), *talāśā* (VI.15.3), *tila* (VI.140.2 etc.), *darbha* (VI.43.1 etc.), *daśavṛkṣa* (II.9.1), *nitatnī* (VI.136.1), *parihasta* (VI.81.1 etc.), *pippalī* (VI.109.1 etc.), *pṛśniparṇī* (II.25.1 etc.), *baja* (VIII.6.3 etc.), *phāla* (X.6.2 etc.), *madhu* (I.34.1 etc.), *madhulā* (V.15.1 etc.), *mekhalā* (VI.133.1 etc.), *rohiṇī* (I.22.3. etc.), *lākṣā* (V.5.7), *varaṇa* (VI.85.1 etc), *varaṇavatī* (IV.7.1), *śatavāra* (XIX.36.1 etc.), *śamī* (VI.11.1), *śara* (I.2.3), *sīsa* (I.36.2 etc.), and *sahasrakāṇḍa* (II.7.3 etc.).[85] It is but natural that the *Kauśika Sūtra* prescribes the use of most of these herbs together with amulets of *yava, vrīhi, śaṁkha, viṣāṇa, hastidanta*, etc. A perusal of the fourth *adhyāya* of the *Sūtra* would give one an idea of the wide range of diseases taken into account by the work. In the main, it is the spell that seems to be relied upon, use of the herb and the symbolic act of banishing the dis-

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ease (for example, banishing yellow jaundice to the yellow bird) being its necessary adjuncts.

The means employed for removing diseases are sometimes obscure so far as scientific analysis is concerned; but we do find traces of medical knowledge.[86] A leech is to be used for sucking impure blood from *gaṇḍamālā* and mineral salt is then applied on the affected part (31.16). *Pṛśniparṇī* (*hermonitis cordifolia*) is used to check abortion (Keśava on *Kausika Sūtra*; cf. Suśruta I.377.7). It is interesting to note that a probe is prescribed to be pierced into the penis of a patient for releasing urine (25.10–19). The *Sūtra* treats mental diseases also like possession by a devil or the influence of a planet in an evil position. It is supposed that diseases are of two kinds: those caused by defects in food and those due to sins in the previous life. It is stated that the *Atharva-Veda* mainly treats diseases of the second kind;[87] but it is clear that it takes into consideration both kinds of diseases. Thus the *Kauśika Sūtra* can be said to form the oldest system of Indian medical science.

Another interesting feature of the *Kauśika Sūtra* is its magic. The *Sūtra* contains the most minute directions for the performance of various magic rites for which the *mantras* of the *Atharva-Veda* are to be used. It gives in full detail—often, however, unintelligible to us—the nature of the magic rites which were employed for diverse purposes. The magic charms pertaining to marriage and love form a large and separate class of *Atharva-Veda mantras* and, in the *Kauśika Sūtra*, we come across various kinds of love-magic and magic rites for women (*strīkarmāṇi*), for which these charms and spells are used.

In the sixth *adhyāya* the *Kauśika Sūtra* deals at some length with black magic 'which has never been without votaries and in the Middle Ages attained great fame'.[88] Unholy things are specially employed in such magic and it is directed against the enemy whose image is pierced, cut up and burnt. The *Sūtra* thus throws a flood of light on the beliefs and practices of black and white magic and thus can be properly regarded as a veritable thesaurus of ancient Indian magic.

The *Kauśika Sūtra* is much more extensive than a normal *Gṛhya Sūtra*; and as it contains, by far, the most original prac-

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tices,[89] its value as an aid for the exegesis of the *Atharva-Veda* is, indeed, incomparable. It is by far the most valuable complement to the *Atharva-Veda Saṁhitā*. It is also, as Bloomfield[90] has rightly pointed out, 'the most comprehensive encyclopaedia of the manners and customs of India which we possess.'

THE VAITĀNA SŪTRA

The other *Sūtra* belonging to the *Atharva-Veda*, namely, the *Vaitāna Sūtra*, is of the nature of a *Śrauta Sūtra*. That the *Vaitāna Sūtra* is more directly related to the Śaunakīya recension can be seen from the fact that it quotes the Paippalāda *mantras* is full.[91] In the Atharvaṇīya *Paddhati* to the *Kauśika Sūtra* (1.6), the *Vaitāna Sūtra* is cited as a Śaunakīya *Sūtra*.[92] The *Vaitāna Sūtra* obviously derives its title from its first word *vitāna* (a sacrifice). It is a comparatively small text and consists of eight *adhyāyas* which are further divided into forty-three sections called *kaṇḍikās*.[93] Six *adhyāyas* of the *Atharva Prāyaścittāṇi* are further included in it,[94] thus making a total of fourteen *adhyāyas*.[95]

One may naturally expect that the *Vaitāna Sūtra*, being one of the ancillary texts of the *Āṅgirasa-Veda*, should, like the *Kauśika Sūtra*, mainly deal with the magical application of the *mantras* of the *Atharva-Veda*. A close study of this text would, however, reveal that such is not the case. It describes, as do the other *Śrauta Sūtras*, various rites and sacrifices beginning with the *darśapūrṇamāsa*, laying stress, as is natural, on the work to be done by the Brāhmaṇ priest. It is well known that the Brāhmaṇ priest is the general superintendent of a sacrifice. His main work is to supervise the performance of the other priests and to guide them. He is also entrusted with the work of *anumantraṇa*.[96] The *Vaitāna Sūtra* mentions mainly the *mantras* which are to be recited by the Brāhmaṇ priest, his assistants and the sacrificer when the various activities in the rites are going on.

The *Vaitāna Sūtra* presupposes the *Kauśika Sūtra* and depends upon it as if it were its *Saṁhitā*. Usually the *Gṛhya Sūtras* depend upon the *Śrauta Sūtras*[97] but such is not the case here. The *Kauśika Sūtra* presents a number of rites in detail, while the *Vaitāna Sūtra* merely refers the performer to those observances,

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assuming them to be too well-known to be given in full. Thus at 1.19, the *Vaitāna Sūtra* says '*jīvābhir ācamye' ityādi prapadanāntam*', which refers to *Kauśika Sūtra* 3.4, where the whole performance is described. At 11.14 the *Vaitāna Sūtra* states: '*dakṣiṇenā' gniṁ kaśipv etyādi vīkṣaṇāntam*', referring to a long passage in the *Kauśika Sūtra*, 24–28–33. Similarly, *Vaitāna Sūtra* 24.3, '*apāṁ sūktair ityādy upasparśanāntam*', refers to *Kauśika Sūtra* 7.14 and 140.20; and *Vaitāna Sūtra* 24.7, '*vimuñcāmī' ityādi mārjanāntam'*, to *Kauśika Sūtra* 6.11–13. Another corroboration of the same point is seen at *Vaitāna Sūtra* 5.10, where the word *cityādibhiḥ* refers to the list of holy plants, beginning with *citi*, mentioned at *Kauśika Sūtra* 8.16. It must, however, be pointed out that the *Vaitāna Sūtra* gives a list of exorcistic plants, which is not given in the *Kauśika Sūtra*.[98]

Both the *Kauśika* and the *Vaitāna Sūtras* cite in full the *mantras* belonging to other *śākhās* or Vedas. Here also the dependence of the *Vaitāna Sūtra* on the *Kauśika Sūtra* is clearly evident. For instance, *Kauśika Sūtra* 3.5 fully cites the *mantra* '*ahe daidhiṣavyo . . . pākataraḥ* ' (*Taittirīya Saṁhitā*, III.2.4.4), but the *Vaitāna Sūtra* 1.20 gives only the *pratīka:* '*ahe daidhiṣavya*'. Similarly, the *mantra* '*vimuñcāmi . . . rathasmṛtaṁ*', which has not been traced to any existing *Saṁhitā*,[99] is mentioned in full by *Kauśika Sūtra* 6.11, but the *Vaitāna Sūtra* 24.7 gives only the *pratīka:* '*vi muñcāmi*'.[100] Thus what is suggested seems to be that the fuller *mantras* are to be taken from the *Kauśika Sūtra*.

The *Vaitāna Sūtra* is considerably influenced by the Yajus school as suggested by the number of Yajus *mantras* and formulas prescribed by it.[101] This is, indeed, but natural, in view of the facts that the *Vaitāna sūtra* mainly deals with *Śrauta* ritual and that the *Yajur-Veda* more than any other Vedic *Saṁhitā*, is vitally connected with that ritual. At one place[102] the *Vaitāna Sūtra* expressly states that the deity, the material for oblation and the sacrificial fees are to be known from the *Yajur-Veda*. The first half of the *Sūtra* agrees with the *Kātīya Sūtras*.[103] The commentary on the *Kātyāyana Śrauta Sūtra* refers to the *Vaitāna Sūtra* at a number of places[104] as *Vaitāna* or *Atharvaṇa Sūtra*. The dependence of the *Vaitāna Sūtra* on the *Sāma-Veda* is seen at two places.[105]

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Form and content in the *Brāhmaṇas*, and especially in the *Śrauta Sūtras*, are quite stereotyped and the *Vaitāna Sūtra* is not an exception to this rule. It deals with sacrifices in the usual traditional order. Hence in the following summary of its contents its special characteristics have been mainly given.

The first *adhyāya* of the *Vaitāna Sūtra* prescribes in detail the duties of the Brāhmaṇ priest. He is to sit to the south of the sacred fire to do the *anumantraṇa*.[106] Various views have been expressed regarding the use of *mantras* when no specific *mantras* are prescribed. The Brāhmaṇ is to ask the sacrificer to repeat the *mantras*. Then the text gives the *paribhāṣā* made use of in this *Sūtra*. For instance, the fire is to be taken as *āhavanīya* fire unless otherwise stated. The *adhyāya* also mentions the duties of the Āgnīdhra priest who is an assistant to the Brāhmaṇ.

The text then proceeds to the *darśapūrṇamāsa* sacrifice, which is generally treated at the beginning of a *Śrauta Sūtra*. The rules relating to initiation, the divinities concerned in the sacrifice and the *mantras* to be used are given. The main emphasis is on the duties of the Brāhmaṇ and Āgnīdhra priests and those of the other priests are only mentioned in passing (*kaṇḍikā* 1).

After the oblation is ready, the *purastāddhoma* (initial offering) is to be made. This is characteristically Atharvaṇic in character as also the *saṁsthita-homa* (concluding offering). For *abhicāra* (exorcism) proper *mantras* are to be used. Oblations are to be offered to Prajāpati and then there is the offering of the two *ājyabhāgas* with the *mantra*: '*ahaṁ jajāna . . .*'.[107] Then the *pradhāna-yāga* (principal offering) of the *darśapūrṇamāsa* is described. Oblations are offered to Agni and Indra with the *mantras*: '*yene 'ndrāya . . . .*'[108] and '*mā vaniṁ mā vācam . . . .*'[109] In the full-moon sacrifice an additional offering is to be made to Agni-Soma with the *mantra*: '*asmai kṣatrāya . . . .*'[110] The *sviṣṭakṛt* offering is then made with '*ā devānāṁ . . . .*'[111] The Brāhmaṇ priest partakes of the *prāśitra* and then makes the *anumantraṇa*[112] of the *iḍā* offering[113] (*kaṇḍikās* 2–3).

The *anuyājās* are offered with the *mantra*: '*mano jyotir . . .*',[114] and then offerings are made to the *devapatnīs* with the prescribed *mantras*.[115] This is followed by the *dakṣiṇāgni-homa* and the *saṁsthita-homa*. Prayers are made to the *gārhapatya* fire with the

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mantra: '*agne gṛhapate . . .*'[116] and the *darśapūrṇamāsa* sacrifice is brought to a close. This sacrifice is to be performed for thirty years (*kaṇḍikā* 4).

The second *adhyāya* deals with the setting up of sacrificial fires (*agnyādheya*). The proper times to set up the fires in respect of the different castes are mentioned. After the *araṇīs* are brought, *śāntyudaka* is prepared by putting into the water sacred herbs like *citi*, etc. (mentioned in *Kauśika Sūtra* 8.16) and with exorcistic herbs like *kapu*,[117] etc. The *mantras* from *cātana*, *mātṛnāmā* and *vastoṣpatya gaṇas*[118] are to be employed. A horse is brought, sprinkled with the *śāntyudaka* and made to step on the altar prepared for the *gārhapatya* fire. The fire that is churned out is carried in a cart and brought to the altar. When the fire is being placed in the footprint made by the horse on the altar, the Brāhmaṇ priest recites the *mantra*: '*yad akrandaḥ. . . .*'[119] The *āhavanīya* and *dakṣiṇa* fires are then to be drawn out of the *gārhapatya* fire with '*vyākaromi . . . .*'[120] The *dakṣiṇa* fire may be separately churned out. The *sabhya* and the *āvasathya* fires may be taken out from the *āhavanīya* fire or the *āvasathya* fire may be carried on from the *sabhya* fire. The horse, the cart in which the fire is carried to the *āhavanīya* fireplace and the *cātuḥprāśya* vessel are given away to the Brāhmaṇ.[121] Then the Brāhmaṇ hands over the dice for gambling to the Adhvaryu. The sacrificer observes a vow for twelve nights after the *agnyādhāna*. He lives on *upavatsyadbhakta* (light food meant for fasting), observes celibacy and sleeps on the floor near the sacred fire (*kaṇḍikās* 5–6).

Kaṇḍikā 7 describes the morning and evening *agnihotras*. A cow[122] is milked and the milk is heated by taking burning *darbhas* round it. A stream of water is poured out from the *gārhapatya* to the *āhavanīya* fire and after the *sruk* and *sruva* are purified, holy sticks are offered. Offerings of milk are made to the fire and the manes are propitiated by offering the water mixed with the residue in the *sruva*. This is mentioned by the *Vaitāna Sūtra* as an optional rite (*kāmya*), while the other *Sūtras* treat it as an obligatory rite (*nitya*). Then the remnant in the *sruk* is partaken of by the sacrificer.[123]

The *Vaitāna Sūtra* then goes on to give some rules regarding the starting of *darśapūrṇamāsa* and also of *punarādheya*. This is fol-

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lowed by a brief description of the *āgrāyaṇeṣṭi*[124] (the offering of the new corn of the season), in which offerings are made to the Viśvedevas, Dyāvāpṛthivī and Soma. The *cāturmāsya* sacrifices are then dealt with. A person who performs the *cāturmāsya* sacrifice for the first time makes an offering to Vaiśvānara and Parjanya. There are four *cāturmāsya* sacrifices, namely, (1) *vaiśvadeva* (2) *varuṇapraghāsa* (3) *sākamedha* and (4) *śunāsīrīya*. The first one is to be performed on the full-moon-day of Phālguna. The deities to whom prayers[125] and oblations are offered in this sacrifice are Agni, Soma, Savitṛ, Sarasvatī, Pūṣan, Maruts, Viśvedevas, and Dyāvāpṛthivī. The first five of these are taken together with the other prescribed deities in the remaining three sacrifices. Thick clotted milk prepared by putting curds into hot milk is offered to these deities and the watery portion thereof is offered to the horses (*vājin*) with the *mantra*: '*arvācīnaṁ vasuvidaṁ . . .*'[126] It is smelt by the priests and partaken of by the sacrificer. The second sacrifice, called *varuṇapraghāsa parva*, is performed on the full-moon-day of Āṣāḍha. The deities invoked in this sacrifice are the first five from the above list, with the addition of Indrāgnī, Varuṇa, Maruts and Ka, i.e. Prajāpati (*kaṇḍikā* 8).

The third sacrifice among the *cāturmāsyas* is called *sākamedha parva* and is performed on the full-moon-day of Kārttika and the day preceding it. This is a comparatively longer *parva*. On the first day the two *ājyabhāgas* are offered together with the *pradhāna-homa, sviṣṭakṛt* and *iḍā* offerings. On the second day offerings are made to the first five deities from the above list in addition to Indrāgni. Oblations are offered to the manes by having the sacred thread in the *pitrupavīta*[127] position and to the accompaniment of the prescribed *mantras*.[128] Offerings are made to Āditya and Agni with the *mantras*: '*ud asya ketava . . .*'[129] and '*divaṁ pṛthivīm . . . .*'[130] The offering to Tryambaka is to be made at a crossroads. The fourth sacrifice in the series, called *śunāsīrīya parva*, is performed again on the full-moon-day of Phālguna. If the *cāturmāsyas* are to be continued in the next year; it is performed on the previous day. Oblations are offered to the first five deities from the above list with the addition of Vāju, Śunāsīra and Sūrya[131] (*kaṇḍikā* 9).

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In *kaṇḍikā* 10, the *Vaitāna Sūtra* takes up *paśu-yāga* (i.e. *nirūḍhapaśubandha*). An initial offering is made to Viṣṇu with the *mantra*: '*uru viṣṇo . . . .*'[132] The post for tying the victim is cut, anointed, covered with a cloth and implanted with the prescribed *mantras*.[133] The *prayājas* are offered with '*samiddho adya . . . .*'[134] The *paśu* is let loose and when it is being taken to the *śāmitra* (place for killing), *pramucyamāna-homas* are offered. After the victim is immolated its omentum (*vapā*) is offered first and the *avadānas* of the remaining parts are made later. An offering of a bull (*usra*) to Indrāgnī is made at the conclusion of this sacrifice (*kaṇḍikā* 10).

The third *adhyāya* of the *Vaitāna Sūtra* deals with the Agniṣṭoma. It is stated that a person who wishes to perform a Soma sacrifice but whose father and grandfather have not performed it, should offer a steer to Indrāgni.[135] Four priests, the Brāhmaṇ, the Udgātṛ, the Hotṛ and the Adhvaryu, are appointed together with their twelve assistants. The assistants of the Brāhmaṇ are Brāmaṇācchansī, Potṛ and Āgnīdhra; those of Udgātṛ are Prastotṛ, Pratihartṛ and Subrahamaṇya; those of Hotṛ are Maitrāvaruṇa, Acchāvāka and Grāvastut; and the assistants of Adhvaryu are Pratiprasthātṛ, Nestṛ and Unnetṛ. The seventeenth priest, Sadasya,[136] is also mentioned and the place for the altar is specified. The sacrificer is required to observe certain vows.[137] He is not to rise and bow down to others, not to call others by their names, not to make any gifts, oblations, cook or study, and not to deal in money. He wears a deer-skin, has a turban on his head, and keeps his fingers closed in the fists. He uses the horn of a deer to scratch his body. Some more rules are given and an expiation is mentioned for the violation of these rules. An expiation is to be performed also if the wife of the sacrificer happens to be menstruating[138] (*kaṇḍikās* 11–12).

It is stated that the initiatory vow (*dīkṣā*) is for three days or for an unlimited time (in the case of the *ekāha*) and for twelve days in the case of the *ahīna* sacrifices. The *soma* plants are then purchased by giving a cow in exchange and the *soma* is carried in a chariot. King Soma is given a welcome offering (*ātithyeṣṭi*) with the *mantra*: '*yajñena yajñam. . . .*'[139] Then there is *tānūnaptra* in which the clarified butter in the *dhruva* vessel is touched by all

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the priests and a sort of vow is made that they will perform the *yāga* unanimously. Hot water is sprinkled over the *soma* plants[140] and the *pravargya* offering is made. In the *pravargya, gharma* is prepared by pouring milk into boiling clarified butter to the accompaniment of the prescribed *mantras.*[141] When the *gharma* is being offered to the fire with the *gharma-sūkta* (*Atharva-Veda,* VII.73) the Brāhmaṇ recites the two verses beginning with '*svāhākṛtaḥ. . . .*'[142] The residue of the offering is melted down by the priests and partaken of by the sacrificer (as in the case of the *vājin* offering at *Vaitāna Sūtra,* 8.15). Then the *saṁsthita-homas* are offered (*kaṇḍikās* 13–14).

Then the Adhvaryu gives a call to the Āgnīdhra to mention the *devapatnīs* and he mentions them in one breath. It is stated that the *pravargya* and *upasad*[143] continue for three days for the *agniṣṭoma* sacrifice and for twelve days in the case of the *ahīna* sacrifice. When the altar is being measured, the Brāhmaṇ recites '*vi mimīṣva. . . .*'[144] When the sacred fire is being carried forth, he recites '*agne prehi. . . . .*'[145] When the offering is made on the piece of gold, he follows it with the *mantra*: *idaṁ viṣṇuḥ. . . .*'[146] When the *havirdhāna* cart is moving, he recites the two verses beginning with '*itaś ca mā. . . .*'[147] When the cart is made to rest with the support of a wooden stand, he recites '*viṣṇor nu kam . . .*'.[148] When *agni* and *soma* are being carried he follows it with the *mantra*: '*somaṁ rājānam . . .*'[149] (*kaṇḍikā* 15).

When the *vasatīvarī* (i.e. the vessel containing the water to be added to *soma*) is being carried, the Brāhmaṇ utters the formula: '*pūrṇam adhvaryo prabhara.*' When it is being placed in the *āgnīdhrīya,*[150] he recites the *mantra*: '*uttarayā amuryā . . .*'.[151] Then the *sutyās* begin. Offerings called *yajñatantu* and *viṣpardhā* are made and the *purastāddhoma* is performed. Early in the morning, the Brāhmaṇ is to recite the four hymns beginning with '*pātaṁ na indrāpūṣaṇā. . .*'[152] and the three hymns beginning with '*ambayo yanti. . . .*'[153] When *soma* is being pressed, the Brāhmaṇ performs the *abhiṣavaṇa-homa* with the hymn: '*indra juṣasva. . . .*'[154] Then he recites the *mantras* '*divaspṛthivyā. . . .*'[155] and '*indrāy somam ṛtvija. . .*'[156] In the *mādhyandina-savana* he recites the hymn '*dhṛṣat piba . . .*'[157] An expiation rite needs to be carried out if *soma* is spilt. The Brāhmaṇ looks at the Udgātṛ with

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the *mantra* '*doṣo gāya . . . .*'[158] The Prastotṛ asks of the Brāhmaṇ permission for the *stavana* and the Brāhmaṇ grants it, in a low tone at the *prātaḥ-savana*, in a normal tone at the *mādhyandina-savana* and in a high tone at the third *savana*. The Brāhmaṇ asks the sacrificer to recite the *mantra*: '*śyeno 'si. . .*'[159] (*kaṇḍikās* 16–17).

The Brāhmaṇ spreads the holy grass in the *vedi* and applies clarified butter to the *puroḍāśas*. When the fire is being carried forth, he utters the verses '*ye agnayo vihṛta. . .*' which are quoted in full and when the *pravṛtāhutis*[160] are being offered, he recites '*juṣṭo vāce. . . .*'[161] After the omentum of the animal is offered to the fire, he prays to the Sun with the *mantra*: '*divaspṛṣṭha. . . .*'[162] The Brāhmaṇ recites the Indra hymns when the *puroḍāśa* is being offered. When offerings are made to Mitra-Varuṇa and to Aśvins he recites the *mantras*: '*mitrāvaruṇau vṛṣṭyā. . .*'[163] and '*aśvinā brahmaṇā. . .*'[164] respectively. When offerings are made with the vessels *śukra* and *manthi*[165] the Brāhmaṇ is to recite the *mantra*: '*indro diva. . . .*'[166] After the *iḍā* and *soma* are partaken of, he is to utter the formula '*pratīkṣya pratigṛhya. . .*', which is given in full. The *mantra* '*śam no bhava. . .*,'[167] which is to be recited, is also given here (*kaṇḍikās* 18–19).

The twentieth *kaṇḍikā* mentions the five *śastras* and five *stotras*[168] used in the *agniṣṭoma*. They are *ājya, prauga, maitrāvaruṇa, aindra* and *aindrāgna*. The twenty-first *kaṇḍikā* mentions the *mantra*: '*ayam u tvā vicarṣaṇa. . .*' to be recited when the *stotriyas* and *anurūpas*[169] are being recited. The Brāhmaṇ is to ask the sacrificer to utter the formulas *mayi bhargo, mayi maho, mayi yaśo,* and *mayi sarvaṁ*. Then the *mādhyandina-pavamāna* starts. The Brāhmaṇ gives out the call: '*viṣṭambho 'si vṛṣṭyai tvā vṛṣṭiṁ jinva*'. When the fire is placed on the *dhiṣṇyā* (a raised spot, altar) he recites the hymn: '*pari tvā 'gne. . . .*'[170] When the *dadhigharma*[171] oblation is being offered he recites the *mantra*: '*śrātaṁ manye. . . .*'[172] At the *prasthita-homa*[173] he recites the Indra hymns. It has been stated here that *dakṣiṇā* should be given first to the Ātreya[174] and last to the Pratihartṛ (the assistant of Udgātṛ).

At the *marutvatīya-homa*[175] the Brāhmaṇ recites the *mantra*: '*indro mā marutvān. . .*' and asks the other priests to chant the prayers to the respective gods. The *niṣkevalya śastra* belongs to

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Mahendra, and the *praśāstras* (chanted by the Maitrāvaruṇa, the Brāhmaṇācchansi and the Acchāvāka) belong to Indra. The Udgātṛ chants the *stotra* and the Hotṛ recites the *śastra*. It is stated that the *mantra*: '*udu tye madhumattamā. . .*'[176] is a *sāmaprogātha* and belongs to Sarasvatī. The Brāhmaṇ offers the oblation in the *āditya graha* with the two verses beginning with '*yad devā devaheḍanam. . . .*'[177] Then the third *savana* begins. When the *āśira* (churned curds) is being poured into the vessel that contains *soma*, the Brāhmaṇ follows it with the *mantra*: '*āśīrṇa ūrjam. . .*'[178] and gives the *ādeśa* for singing *pavamāna*. Then the *avadāna-homa* is performed which consists of offerings of the organs of the immolated animal. Eleven animals are then immolated and are offered to Agni, Soma, Viṣṇu, Sarasvatī, Pūṣan, Bṛhaspati, Viśvedevas, Indra, Indra-Agni, Savitṛ and Varuṇa. Three *piṇḍas* made from the *puroḍāśa* are offered to the manes (*kaṇḍikā* 22).

The prescriptions with regard to the third *savana* are continued in *kaṇḍikās* 23 and 24. An offering is made with the *sāvitra graha* on burning *darbhas*. Then the offering is made from the *pātnīvata graha*[179] and the residue is partaken of by the Āgnīdhra, seated on the lap of the Neṣṭṛ or near the *dhiṣṇyā*.[180] Then the Brāhmaṇ asks the Hotṛ to chant the *agniṣṭoma sāma*. When *soma* is taken in the *dhruva* vessel, the Brāhmaṇ recites the *mantra*: '*dhruvam dhruveṇa. . . .*'[181] The *soma* is then offered to Agni-Marut. When the *hāriyojana-homa* is being performed, the Brāhmaṇ recites the *mantra*: '*ā mandrair. . . .*'[182] Thereafter the *prāyaścitta-homa* is offered. The vessels containing *soma* are washed in the *cātvāla* (pit). All priests partake of the curds and then the *saṁsthita-homas* are offered. The *avabhṛtha iṣṭi* is performed, standing in the waters with the *iḍa* or *anuyāja* offerings.

The twenty-fourth *kaṇḍikā* quotes in full the hymn '*yat te grāvā. . . .*'[183] The *Vaitāna Sūtra* refers here to *Kauśika Sūtra* 7.14[184] and 6.11–13.[185] An offering is made on the *āhavanīya* fire and the *udayanīyā iṣṭi*[186] which is the last *iṣṭi* in the *agniṣṭoma* is performed. Oblations are offered to Agni, Soma, Savitṛ, Pathyā and Svasti. A barren cow is immolated and offered, and a goat is released in the name of Tvaṣṭṛ. The *avadāna-homa* is performed and the fire is consigned to the kindling woods with the *mantra*:

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'*ayaṁ te yoniḥ. . . .*'[187] The sacred grass spread in the main *vedi* is now to be kindled and offerings of barley-flour are to be made. The *kaṇḍikā* concludes by saying that a poor man may perform this *agniṣṭoma* by offering only one cow.[188]

The fourth *adhyāya* starts with the *atyagniṣṭoma*, which is similar to the *agniṣṭoma* except that it contains one more *stotra*, called *ṣoḍaśi*. In the *ukthya* sacrifice the Brāhmaṇ gives the call to the Maitrāvaruṇa and others. The *stotriya* and *anurūpa mantras* are mentioned and the manner of their recitation is also given. It is stated that the first *ṛk* should be recited thrice, the last *pāda* of the first *ṛk* should be linked to the first *pāda* of the second *ṛk*. Then the *mantras* are mentioned which are to be recited word by word (*pacchḥ*). The hymn '*udapṛto na vayo rakṣamāṇā. . .*'[189] to Prajāpati is chanted.

After the *atyagniṣṭoma*, *kaṇḍikā* 25 deals with the *ṣoḍaśin* sacrifice.[190] The *ṣoḍaśin* is similar to the *agniṣṭoma* except that the *grahas* employed are different. The *mantra*: '*ya ābabhūva. . .*'[191] is given in this connection. Then the Brāhmaṇ asks the Hotṛ to praise Indra and when oblation is being offered with the *ṣoḍaśi graha* (which is square in size), he recites the *mantra*: '*indra juṣasva. . .*'[192]

The twentieth *kaṇḍikā* deals with the *atirātra* sacrifice,[193] which consists of sixteen *stotras* and *śastras* as included in the *ṣoḍaśin* and thirteen other *stotras* and *śastras* which are added to these. A female sheep is offered to Sarasvatī. The *atirātra* sacrifice goes on till daybreak when offerings are made to Aśvins. At the beginning of the *atirātra* sacrifice, the Brāhmaṇ asks the Hotṛ and the other priests to recite the respective *mantras*. The manner of reciting the *stotriya* and *anurūpa mantras* is given and the *paridhānīyā mantra*: '*apāḥ pūrveṣāṁ. . . .*'[194] as well as the *yājyā mantra*: '*ulī śacī 'va. . .*'[195] are mentioned. It is stated that the *agniṣṭoma*, the *ukthya*, the *ṣoḍaśin* and the *atirātra* are *soma-yāgas*.[196]

Kaṇḍikā 27 begins with the *vājapeya*[197] sacrifice (1–17). This sacrifice consists of sixteen *stotras* and *śastras* as in the *ṣoḍaśin*, with the addition of one *stotra* and *śastra* called *vājapeya*. This sacrifice requires 17 priests, 17 animals, 17 *soma* cups, 17 *surā* cups, etc. and thus the number 17 possesses great importance in the *vāja-*

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peya sacrifice. This sacrifice is to be performed in the autumn (*śarat*). The officiating priests have a piece of gold tied to their neck. When the sacrificer climbs up the *yūpa*, he utters the formula '*devasya savituḥ. . . .*' After he descends he gives the 17 pieces of cloth covering the *yūpa* to the Brāhmaṇ reciting the *mantra*: '*bhūme mātaḥ. . . .*'[198] Then the Brāhmaṇ sits on the wheel (having 17 spokes) and recites the *vājasāma*.[199] The *mantras* to be recited at the *mādhyandina-savana* are given and also those to be used at the *tṛtīya-savana*. According to some, *bṛhaspatisava* is to be performed at the end of the Vājapeya.[200]

Then the *aptoryāma*[201] sacrifice is taken up for description (27.18–30). Like the *atirātra* it contains 29 *stotras* and *śastras* with the addition of 12 *stotras* and *śastras*. Among the *ekāha* sacrifices, the Aptoryāma is the biggest. The offerings in this sacrifice are similar to those in the *vājapeya*. The *stotriya, anurūpa, sāmapragātha* and the *paridhānīya mantras* which are used in the *aptoryāma* sacrifice are mentioned in this *kaṇḍikā* by means of their *pratīkas*.

The fifth *adhyāya* begins with the *agnicayana* (*kaṇḍikās* 28–29). It is stated that *agnicayana* is not to be made by a person who is performing the *soma* sacrifice for the first time and that in the *mahā-vrata*, the *agnicayana* is essential. It is to be performed on the full-moon-day of Phālguna or Pauṣya. When the *paśu* (goat) is being offered to Prajāpati to the accompaniment of *sāmidhāni ṛks*, the Brāhmaṇ recites the hymn: '*samās tvā 'gne*',[202] and when the offering of the organs of the immolated *paśu* is being made, he recites '*ya ātmadā. . . .*'[203] On the eighth day (*aṣṭamī*), an *ukhā* (earthen vessel) is to be prepared. When the earth is being taken for that purpose, the Brāhmaṇ recites the *mantra*: '*purīṣyo 'si. . .*'[204] and when it is kept on a lotus-leaf, he recites '*tvām agne. . . .*'[205] When the earth is being sprinkled with water, he recites '*āpo hi ṣṭā. . .*'[206] and when it is shaped into a vessel, he recites '*pṛthivīm tvā pṛthivyām. . . .*'[207] The *ukhā* vessel is heated and fire is produced by putting sacred grass into it. This fire is taken in a cart and put on the *vedi*. A *citi* (raised altar) is made in the place of the *āhāvanīya* fire.

The place where the *agnicayana* is to be made is ploughed by yoking the bulls to the yoke with the *mantra*: '*sīrā yuñjanti. . . .*'[208]

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When the furrows are being made the Brāhmaṇ recites '*lāṅgalaṁ pavīravat. . . .*'[209] When herbs are being placed on the furrows, he recites '*kṛte yonau. . . .*',[210] when a piece of gold is placed thereon, he recites '*brahma jajñānaṁ. . .*'[211] and when an image of gold is located there, he recites '*hiraṇyagarbha. . . .*'[212] A tortoise, a pestle, a mortar and the head of the goat (offered to Prajāpati previously) are buried where the *agnicayana* is to be made. The Brāhmaṇ recites the prescribed *mantras*[213] when these objects are being buried. When the layers of bricks are being laid one above the other, he recites the given *mantras.*[214] After the *citi* is ready, a frog is tied to the end of a stick and lines are drawn from the south on the *citi* with the stick dragging the frog (so that it dies). When the holy sticks are being offered, the Brāhmaṇ recites '*ud enam uttaraṁ naya. . .*'[215] and the *apratiratha* hymn.[216] When the *vājaprasavīya-homas* are offered, he recites '*vājasya nu prasave. . .*',[217] when the sacrificer is being sprinkled with the residue, he recites '*saṁ mā siñcantu. . .*'[218] and at the *vaiśvakarmaṇa-homa* he recites '*yenā sahasram. . . .*'[219]

The thirtieth *kaṇḍikā* deals with the *sautrāmaṇi* sacrifice. Only a person who has performed the *soma* sacrifice is entitled to perform the *sautrāmaṇi.* When *surā* is being prepared, the Brāhmaṇ recites '*yā babhravo. . . .*'[220] Here a *paśu* is offered to Indra. According to some the *surā* is not to be partaken of by the participants. When the *surā* is being poured out on the *dakṣināgni,* the Brāhmaṇ recites the prescribed *mantras.*[221] The *barhi-homa* is offered and then the concluding bath (*avabhṛtha*) is taken. Later on an offering of *āmikṣā* (clotted milk) is made to Mitra-Varuṇa, a *paśu* is offered to Indra and the *ādityeṣṭi* is performed in which boiled rice is offered to the goddess Aditī.

The sixth *adhyāya* of the *Vaitāna Sūtra* opens with a description of the *sattra* (31–34). The *sattra* continues for the whole year and includes a number of sacrifices. They are arranged in the following order: the *prāyaṇīya,* the *abhiplava,* the *pṛṣṭhya,* the *abhijit,* the *svarasāman,* the *viṣuvat,* the *svarasāman,* the *viśvajit,* the *pṛṣṭhya,* the *abhiplava* and the *udayanīya*—so that the sacrifices are balanced equally on either side of the *viṣuvat.*[222] The *sattra* should be started on the eleventh day in the bright half of Māgha. The officiating priests should not be less than seventeen

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in number and they should have performed a sacrifice earlier. The *mantras* to be recited by the various priests are mentioned and also the manner of their recitation. The *vṛṣākapi*[223] hymn is employed in this connection together with *nyuṅkha* (i.e. the repetition of the vowel *o* as laid down). It is said that the *viṣuvat* sacrifice (which comes exactly in the middle of the year) includes a *sauryapṛṣṭha* rite.

It is interesting to note that a drum is prepared by using the skin of a camel and that the drum is beaten with the tail of the camel, to the accompaniment of the *mantras*: '*ucchair ghoṣa. . .*' and '*upa śvāsaya. . . .*'[224] The king, who performs the Sattra, is sprinkled with water to the accompaniment of '*marmāṇi te. . . .*'[225] When he puts on the armour the *mantra*: '*indro jayāti. . .*'[226] is recited. *Madhuparka*[227] is offered to him and he is made to enter a chariot consecrated with the *mantra*: '*vanaspate vīḍvaṅgo. . . .*'[228] When he mounts the chariot, the *mantra*: '*ud dharṣantāṁ. . .*'[229] is recited. An arrow is released to the accompaniment of the *mantra*: '*ava sṛṣṭā parā pata. . . .*'[230] It is stated at the end of *kaṇḍikā* 34, that one should perform the sacrifices *jyotiṣṭoma, agniṣṭoma, ātmaniṣkrayaṇa, sahasradakṣiṇa*[231] and *pṛṣṭhaśamanīya.*

In *kandikā* 35 some *paribhāṣas* are given. It is stated that the first *mantra* is recited by the Hotṛ and then the same is chanted by the Udgātṛ. The *anurūpa mantras* are known by the metre in which they are composed and the deity which they glorify. The *mantras* that follow *anurūpa* are called *āvāpa.* In the *mādhyandina-savana,* the *pragāthas* are to be employed. The number of *stomas* in each sacrifice are then mentioned and it is stated at the end that the *stomas,* etc. are to be taken as stated in the *Sāma-Veda.*

The seventh *adhyāya* starts with the *rājasūya* (36.1–13). It is stated that a *yāga* called *pavitra* is to be performed before the full-moon-day of Pauṣya. In the next month ten *saṁsṛpa iṣṭis* are to be performed. On the full-moon-day of Māgha the *soma-yāga* called *abhiṣecanīya* is to be performed in which the *marutvatīya* rite (from the *mādhyandina-savana)* and the *bārhaspatya* rite are to be included. For this *yāga* the skin of a tiger is to be spread in the front of the *havirdhāna*[232] cart. The sacrificer is made to sit on a couch spread over the *āsandi* (stool) and is sprinkled to the

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accompaniment of the *mantra:* '*bhūto bhūteṣu . . .*'[233] On the full-moon-day the *daśapeya-yāga* is to be performed. In this *yāga* a hundred Brāhmaṇas are invited and made to partake of *soma* from ten *camasas.* Hence it is called *daśapeya.* Then the usual *cāturmāsya* sacrifices are to be performed, and on the full-moon-day of Caitra the *pratyavarohaṇīya-yāga* is to be offered; on the full-moon-day of Vaiśākha the *vyuṣṭi-yāga* is to be offered for two days; on the full-moon-day of Jyeṣṭhā the *kṣatradhṛti-yāga* is to be performed; and on the full-moon-day of Āṣādha the *pavitra-yāga* is to be offered again. Thus the *rājasūya* continues for eighteen months and includes seven *soma-yāgas* and one *cāturmāsya.*

Then the *aśvamedha* is described. On the full-moon-day of Phālguna *brahmaudana*[234] is offered to four priests. A boon is to be offered to the Brāhmaṇ by way of *dakṣiṇā.* The *iṣṭis* to Agni and Pūṣan are performed and then the horse is let loose with the *mantra:* '*āśānām āśāpālebhyaḥ . . .*'[235] Three *iṣṭis* are offered to Savitṛ and then all the participants in the sacrifice sit down to the south of the *vedi* to listen to the *pāriplava ākhyāna.* At the end of one year the king is initiated. On the first day the rites are performed as on the first day of the *pāriplava.* On the second day the rites are performed as on the fourth day of the *pṛṣṭhya.* The horse that has, by now, returned, is immolated. The queen is made to sit beside the horse and they are covered. The king looks at them reciting the verses '*svargeṇa lokena',* etc. Then a *brahmodya* takes place. On the third day two *savanas* are offered as in the *caturviṁśa-yāga* and the third *savana* is offered as in the *atirātra.* Then a *yūpa,* which is branched into two at the top, is erected, and to it 36 *paśus* (six for each season) are tied. In the case of the *sarvamedha,* the number of *yūpas* and the number of *paśus* is four times that of the *aśvamedha.*

In the *puruṣamedha* the number of *yūpas* and *paśus* is twice that of the *aśvamedha.* Offerings are made to Agni and the victory of the sacrificer is proclaimed everywhere. A man is sought for the sacrifice by paying his relatives a thousand coins and a hundred horses.[236] If a Brāhmaṇa or a Kṣatriya accepts it, the sacrifice proceeds; otherwise the nearest enemy is conquered and he is sacrificed.

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The *sarvamedha* is similar to the *puruṣamedha* with the addition of the *vājapeya* and the *aptoryāma*. At the end of the year, the sacrificial fire is consigned to the kindling woods and the sacrificer renounces worldly life. It is stated at the end of the seventh *adhyāya* that the *aśvamedha*, etc. are meant for Kṣatriyas.

The eighth *adhyāya* mentions the *stotriya mantras* of the *ekāha* and *ahīna* sacrifices (39–42). The forty-third *kaṇḍikā*, which is the last in the *Vaitāna Sūtra*, states that the setting up of the sacred fires should be performed in the spring by a Brāhmaṇa desirous of spiritual power (*brahmavarcasa*), in the summer by a Kṣatriya desirous of lustre (*tejas*), in the rainy season by a Vaiśya desirous of prosperity (*puṣṭi*), and in the autumn by all. Then it mentions a number of *kāmya* sacrifices, one of which is meant for exorcism.[237] At the end it is said that the *kāmya* sacrifices are infinite in number due to the unlimited number of desires but they are explained by norms which are actually described.

When we examine the contents of the *Vaitāna Sūtra* we find that there is, in it, hardly any reflection of particular Atharvaṇic beliefs or practices. One normally expects to come across something like Atharvaṇic magic in this *Sūtra*, but, curiously enough, the work does not bear this character.[238] The *Vaitāna Sūtra*, though comparatively concise, deals with the usual sacrifices in the same manner as the other *Śrauta Sūtras*. Still, the fact that belongs to the *Atharva-Veda* is clear from its specific treatment of the duties of the Brāhmaṇ and also from its use of words like *sārūpavatsa* (12.14), *sampāta* (12.14; 31.25, 32.7), *pitrupavīta* (7.15), *samudvānta* (7.3) and *gavīḍā* (7.2), which are, as has been already noted elsewhere, characteristically Atharvaṇic. Moreover it mentions the *mantras* by their designations such as *cātana*, *mātṛnāmā* and *vāstoṣpatīya* (5.10), *āśāpālīya* (36.20), *jīva* (1.19), *gandhapravādā* (10.5), *utthāpanī* and *hariṇī* (38.23). It also prescribes the employment of the Atharvaṇic *vyāhṛti*, *janat*, at many places.[239]

In the *Vaitāna Sūtra*, the *mantras* borrowed from the other Vedas (and also from the *Atharva-Veda*, Paippalāda recension) are quoted in full, and those from the *Atharva-Veda* (Śaunaka) are indicated by means of their *pratīkas*. But the way in which it is done is not always uniform. Sometimes a full *pāda* is quoted,

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sometimes only two or three words, and it does not become very clear whether the whole hymn is to be employed or one verse only. It appears that this was known through tradition[240] but 'unless the number of verses is exactly specified there must often be some difficulty in determining the correct extent of a *mantra*'.[241] Otherwise, the style of the *Vaitāna Sūtra* is similar to that of the other *Śrauta Sūtras*. It is only at the end[242] that the *Vaitāna Sūtra* lapses into the broad *brahmaṇic* style. It is sometimes seen that the *kaṇḍikās* are not always divided topic-wise and hence a topic has sometimes to be continued in the next *kaṇḍikā*. It is also found that a theme is started only at the end of a *kaṇḍikā* and is further explained in the next.[243]

It is said that the *Vaitāna Sūtra* is not the product of practices in Vedic ceremonies which have slowly and gradually developed into a certain school, but probably a somewhat conscious product made at a time when Atharvavedins, in the course of their polemics with priests of the other Vedas, began to feel the need for a manual for Vedic practices which should be distinctly Atharvaṇic.[244] However, such does not appear to be the case. There is noting in the *Vaitāna Sūtra* which shows that it was a 'conscious product' but the fact that it depends upon the *Kauśika Sūtra* is evident and this has been noted earlier.

The *Vaitāna Sūtra* does not supply us with any information regarding its author. However, in the *Mahā-bhāṣya* of Patañjali the *Kalpas* of Kauśika and Kaśyapa are often mentioned together.[245] The *Bhāgavata Purāṇa*[246] also mentions Kaśyapa as one of the authors of the *Kalpas*. Thus it appears that Kaśyapa was the author of the *Vaitāna Sūtra*.[247]

THE ATHARVA PRĀYAŚCITTĀNI

'To err is human', says a proverb, 'and to forgive is divine.' But an error often amounts to a sin, especially in the sacred rites; and it must be atoned for. It is believed that an error in the performance of a divine sacrifice leads to the wrath of a god or gods and hence offerings must be made to propitiate these divinities. Just as we, on the human plane, desire to placate an offended person, so too the god whose laws have been transgressed needs

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to be appeased to win his love.[248] Thus, expiation is meant for correcting the error of transgressing the sacred law. The idea was quite familiar to the Indo-Iranian epoch and we find that 'the expiation in the *Vendidad* of the *Avesta* is closely analogous to the Sanskrit law-books.'[249]

The Vedic sacrifices are so extensive and the rules governing them so intricate that mistakes of commission and omission are likely to happen very often, and when such mistakes occur certain disasters are said to follow as a result.[250] Hence the mistakes committed in respect of the sacred laws of ritual must be rectified by offering oblations, etc., to the relevant divinities.

The *Atharva Pryaścittāni* consistently uses the word *prāyaścitti* in the text; but in the colophons the word is read as *prāyaścitta*. The word is explained as 'the rite to be performed in the case of a fault regarding the *vidhi*.'[251] According to *Atharva Prāyaścitta* 1b the expiation rites belong to the species of *kāmya-yajñas*. It may be noted here that the *Atharva-Veda is quite* elaborate so far as expiatory rites are concerned. It contains many hymns which are essentially meant for *prāyaścitta*.[252] The *Gopatha Brāhmaṇa* (I.1.13–14) says that when Brāhmaṇas are not adept in the procedure of sacrifice and when they do not maintain *brahmacarya*, there occurs what is called the cracking (*viriṣṭi*) of the sacrifice, and only the Brāhmaṇ can properly join the parts of the broken sacrifice; it is like a broken piece of gold being welded by *lavaṇa*. The forty-sixth *kaṇḍikā* of the *Kauśika Sūtra* also gives a number of expiatory rites.

The *Atharva Prāyaścittani*, which deals with various expiation rites, consists of six chapters (*adhyāyas*) which are further divided into 43 sections.[253] It will be seen that the expiation rites described in these sections have not been arranged according to the fixed *yajña-krama*.[254] There is often an overlapping of the *prāyaścittas* of one ritual with those of the other and some of the *prāyaścittas* are repeated. In the following summary of the *Atharva Prayaścittāni* the expiation rites have been consecutively numbered and at the end of this section it has been pointed out that the expiation rites can be classified according to the different items in a sacrifice, such as the expiation rites related to the sacri-

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ficer, to the sacred fires, the oblations, the *mantras*, the accessories of the sacrifice, etc.

The first *adhyāya* of the *Atharva Prāyaścittāni* starts by saying that a sacrifice may be completed and then the necessary expiation rites performed, or the expiation rites may be performed as and when they become necessary and then the sacrifice completed. If the sacrificer adopts the former procedure, he is said to prosper in respect of his house and cattle; if he adopts the latter procedure, he is said to be enabled to secure heaven. A person who has set up the sacred fires is required to offer oblations to them every morning and evening. (1) If he wants to go out on a journey after having set up the sacred fires, he should offer oblations silently and then do so (cf. *Kauśika Sūtra* 40.11–13).

A person who has set up the sacred fires is required to draw a portion of the fire from the *gārhapatya* fireplace before sunrise. Thereby a man is said to overcome death. (2) But if the Sun rises before the fire is carried over, then one should hold out in front of the *gārhapatya* fireplace a piece of gold tied to a *darbha*-blade While looking at it, a learned Brāhmaṇ should draw out the fire. A *puroḍāśa* or *caru* should be offered to Mitra and oblations of clarified butter with the *mantra: 'mitraḥ pṛthivyāadhyakṣaḥ . . . .'*[255] Similarly, a portion of the *gārhapatya* fire is to be carried over to the *āhavanīya* fireplace before sunset. (3) If the Sun sets before it is carried over, a *puroḍāśa* should be offered to Varuṇa and oblations of clarified butter with the *mantra: 'yat kim ce 'dam varuṇa. . .'*[256] (1.1–2).

(4) If the *agnihotra*-milk spills while being offered, the sacrificer should sit to the west of the fire with his right knee bent over the left (*dakṣinam jānvācya)* and offer an oblation of the milk remaining in the ladle. The spot where the milk was spilt should be wiped. With the verse '*vimṛgvarīm pṛthivīm. . . . .*'[257] the sacrificer should sit facing towards the east, touch the spot and recite the three verses beginning with '*agnir bhūmyām. . . .*'[258] (5) If all the milk in the ladle is spilt, he should offer an oblation of the milk remaining in the kettle (*carusthālī)*. He should then offer an oblation of clarified butter with the *mantra 'yan me skannam. . .*'[259] which is given here in full. (6) If any impurity falls into the *agnihotra*-milk in the ladle, one should take out some warm ashes

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to the west of the *āhavanīya* and offer upon them the oblation of that milk. He should then offer an oblation with the milk remaining in the kettle. (7) If any impurity falls into the kettle itself, he should make an oblation of that milk; and having milked another cow, should offer that milk by way of usual oblations. (8) If a cart or a chariot passes, or a dog or any other animal runs, between the *gārhapatya* and the *āhavanīya* fires, one should sprinkle water from the place of the *gārhapatya* to the place of the *āhavanīya* in a continuous line with the *mantras*: '*tantuṁ tanvan . . .*',[260] offer an oblation of clarified butter with '*tanvaṁs tantur upa. . .*'[261] and pray with the prescribed *mantras*[262] (1.3–4).

(9) If the *gārhapatya* fire is extinguished, one should carry the *āhavanīya* fire, together with the ashes, along the south of the *dakṣiṇāgni* and deposit it in the *gārhapatya* fireplace. Then, with '*bhadrād adhi śreyaḥ prehi . . .*',[263] he should draw a portion out of it for being deposited in the *āhavanīya* fireplace. He should melt clarified butter over the *gārhapatya* fire, take four spoonfuls of it in a ladle, pass between the *gārhapatya* and the *āhavanīya* fires and offer oblations with the two verses beginning with '*ayaṁ no agnir.*'[264] He should then offer an oblation of clarified butter into the *āhavanīya* fire with '*aspatnaṁ purastāt. . . .*'[265] (10) If the *agnihotra*-milk boils over while it is being heated, one should pour water over the spilt milk with the *mantra*: '*pṛthivī turīyam. . . .*'[266] Then one should recite '*trātāram indram. . .*'[267] and '*yayor ojasā. . .*'[268] (1.5).

The second *adhyāya* of the *Atharva-Veda Prāyaścittani* deals mainly with the expiation rites relating to the *darśapūrṇamāsa* and *paśu-yāga*. It starts by mentioning the expiation rites to be performed (11) when an impure object gets mixed with the *puroḍāśa*. In such a case one should put clarified butter over the *puroḍāśa* and offer a spoonful of clarified butter to the water with '*apsv antar. . . .*'[269] He should then offer two oblations on the *āhavanīya* with the two verses beginning with '*asapatnaṁ purastāt. . . .*'[270] (12) If the *puroḍāśa* becomes parched (*kṣāma*), he should offer a *puroḍāśa* on eight potsherds[271] to *Agni Kṣāmavat*. (13) If the third *homa* in the *agnihotra* is not offered, one should offer a *puroḍāśa* on eight potsherds to *Agni Tantumat*. (14) If the *sāmnāyya*[272] is destroyed, he should offer the milk, a

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part of which was used at the morning oblation, with the *mantra*: '*trātāram indram. . .*',[273] into the *āhavaniya*. (15) If the milk for the morning oblation is stolen, he should use the milk of the (previous) evening oblation. (16) If both portions of milk become unfit for offering, one should offer a *puroḍāśa* to Indra or Mahendra. Clarified butter should be offered to the *āhavanīya* with '*trātāram indram. . . .*' (17) If other oblation materials are defiled, clarified butter should be used in their place (2.1).

The *darśa* sacrifice is to be performed on the new-moon-day (on which the Moon is not seen). (18) If the Moon is seen, then, according to Dvaipāyana, the same sacrifice should be performed again. According to Lāṅgali, one should finish the sacrifice which has been started and then offer, as expiation rite, a *puroḍāśa* on eight potsherds to *Agni Pathikṛt*, on eleven potsherds to Indra *Vṛtrahan*, and on twelve potsherds to *Agni Vaiśvānara*. Oblations should be offered with the *mantras*: '*tvam agne saprathā asi. . .*',[274] '*yena pathā vaivasvato . . .*',[275] '*śāsa itthā mahān asi. . .*'[276] and '*viśvānaro na ūtaya . . . .*'[277] This expiation rite is known as *mahāpāthikṛtī iṣṭi*. Then the Brāhmaṇ should melt clarified butter over the *gārhapatya*, purifying it, take four spoonfuls of it in the ladle, go towards the south between the *āhavanīya* and the *gārhapatya* fires and offer an oblation with the formula '*asau ya udayāt . . .*'[278] which is given here in full. (19) If a *darśa* or *pūrṇamāsa* sacrifice passes, one should offer oblations to *Agni Pathikṛt* (2.2–3).

(20) If one partakes of the *agnihotra*-milk before it is offered, he should offer *puroḍāśa* on eight potsherds to *Agni Vratapati*. (21) If one churns out (new) fire under the impression that the original fire is extinguished, but subsequently finds that the fire is alive, he should consign the new fire to the kindling woods with '*bhadrād adhi śreyaḥ prehi. . . .*'[279] He should offer five oblations on the original fire with the five verses beginning with '*punas tvā prāṇa. . . .*'[280] (22) If the cow bellows while being milked for the *agnihotra*, she should be given grass with '*sūyavasād bhagavatī*',[281] oblations should be offered on the *āhavanīya* fire with the two verses '*dhātā dadhātu . . .*'[282] and '*pūrṇā darve . . .*'[283] (23) If the cow sits while being milked, a potful of water should be poured over the udders with the two verses beginning '*śaṁ no devī. . . .*'[284]

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The verse '*yasmād bhītā niṣīdasi. . .*,'[285] which is quoted, should be recited and the cow should be made to stand up with the formula '*uttiṣṭha devi. . .*,'[286] which is given in full. He should then offer on the *āhavanīya,* oblations of clarified butter with '*mā no vidan. . .*'[287] and with the *mantras* in the *abhaya* and *rudra gaṇas* (2.4).[288]

(24) If a bird or animal carries away the omentum or any other material taken up for being offered as oblation, the verse '*divaṁ pṛthivīm. . .*'[289] should be recited over clarified butter and the same should be offered with the hymn '*vāta ā vātu bheṣajaṁ . . . .*'[290] (25) If the *soma* overflows the cup (*graha)* in which it is taken the *mantra* '*drapsaś caskanda . . .*'[291] should be recited and an oblation of clarified butter should be offered on the *āhavanīya* fire with the hymn '*manase cetase dhiye. . . .*'[292] (26) If a cow which is killed, supposing that she is barren, is found to be pregnant,[293] a piece of gold should be placed in her foetus; the foetus should then be cooked and offered on the fire with the *kāma-sūkta,*[294] the *nabhasvati* verses[295] and the *hiraṇyagarbha* hymn.[296]

(27) If the sacred fire is extinguished before the completion of the sacrifice one should bring fire (from another place) with the prescribed *mantras* .[297] He should make it flare up, add fuel to it with the hymn '*mamā 'gne varco. . .*'[298] and complete the remaining rites with that fire. (28) If the sacrificial grass catches fire before the completion of the sacrifice, one should extinguish that fire and offer oblations of clarified butter with the *mantra*: '*yad agniḥ . . .*',[299] which is given. Then he should take other sacrificial grass, sprinkle water upon it, and spread it out with the formula '*idam barhiḥ . . .* ',[300] which is quoted. (29) If the fire is extinguished in an obsequial rite, it should be flared up again and two holy sticks should be offered to it with the two verses beginning with '*indrasya kukṣir asi. . . .*' (2.5)[301]

(30) If the *yūpa* sprouts (*virohet)* before the completion of the sacrifice, one should offer oblations with the formulas '*yūpo virohan . . .* ',[302] etc., which are quoted in full, and immolate an animal as an offering to Tvaṣṭṛ. (31) If the *yūpa* falls before completion of the sacrifice, one should offer oblations with the formula '*ya indreṇa sṛṣṭo. . . .*',[303] which is quoted in full, and offer an

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animal to Tvaṣṭṛ with '*tvaṣṭā me daivyam . . . .*'[304] (32) If a crow sits on the *yūpa*, one should offer oblations with '*ā pavasva. . . .*'[305] (33) If the oblation is defiled or if an insect drops into it, one should discard it on the ashes with the formulas *bhuvāya, svāhā,* etc. According to some teachers it is to be thrown into water (cf. *Atharva-Veda Pariśiṣta* 37.7). (34) If the embers fall outside (the enclosing sticks) before the *prayājas* are offered, they indicate fear to the priests, the sacrificer and his wife according to the direction in which they fall. The embers should be put back in their proper place with the *mantra*: '*sahasrasṛṅga. . . .*' (2.6).[306] (35) If the sacred fires come in contact with each other, one should offer to *Agni Vīti* a *puroḍāśa* on eight potsherds. (36) If the sacred fires come in contact with a village (*grāmya*) fire, one should offer to *Agni Vivici,* a *puroḍāśa* on eight potsherds. (37) If the fires come in contact with a funereal fire, one should offer to *Agni Śuci,* a *puroḍāśa* on eight potsherds. (38) If the fires comes in contact with a conflagration fire, one should offer to *Agni Annāda Annapati,* a *puroḍāśa* on eight potsherds. (39) If the fires come in contact with lightning, one should offer to *Agni Jyotiṣmat,* a *puroḍāśa* on eight potsherds. (40) If one draws out a portion of the fire because the previously drawn-out fire is extinguished, one should offer to *Agni Agnimat,* a *puroḍāśa* on eight potsherds (2.7).

(41) If a person who has maintained a sacrificial fire (*agnihotrin*) dies while out on a journey, the rites should be performed with the milk of a cow milked by a Śudra, until such time when the bones of the dead person are collected. (42) If the kindling wood is lost, the fire should be churned out with other wood and the rites should be completed. (43) If the animal which is to be immolated at the sacrifice falls down, *spṛtis* and barley-gruel should be offered to *Vāyu Niyutvān* and another animal of the same form and colour should be immolated and offered with the formulas '*agneṣ ṭe vācam . . .*', etc. which are quoted in full. (44) If the animal dies (before it is immolated), another *paśu* should be immolated and offered. (45) If the sacrificer dies after the *agnihotra*-milk is offered to the fire, one should pour out all the milk on the fire so that it is completely burnt. He should then offer oblations of clarified butter on the

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āhavanīya fire with '*yajña eti vitataḥ . . . .*'[307] (46) If the sacrificer dies after the *havis* have been prepared, these *havis* should be offered on the fire so that they are burnt completely. One should then offer an oblation with the *mantra*: '*ape 'maṁ jīvā. . . .*'[308] (47) If the sacrificer dies after he has been initiated, he should be burnt in the same fire (as was kindled for the sacrifice) (2.8–9).

The third *adhyāya* of the *Atharva-Veda Prayaścittānī* deals with the expiation rites relating to a *soma* sacrifice. The whole sacrifice is divided into a number of parts and these parts are assigned to different divinities like Prajāpati, Savitṛ, Aditī, etc. It is stated that (48) an *iṣṭi* or oblations of clarified butter should be offered to the divinity in whose part of the sacrifice some mistake has been perpetrated. (49) If those parts of the sacrifice are not performed in the proper order, oblations should be offered with '*yad asmṛti. . . .*'[309] (50) If there is any mistake in respect of the *ṛks*, oblations should be offered on the *gārhapatya* fire with the *vyāhṛtis*: '*om bhūr janaḥ*'; (51) if in respect of the *yajus*, oblations should be offered on the *dakṣiṇāgni* with '*oṁ bhuvo janaḥ*'; (52) if in respect of the *sāmans*, oblations should be offered on the *āhavanīya* with '*oṁ svar janaḥ*'; (53) and if in respect of the *Atharva-Veda* verses, oblations should be offfered on the *āhavanīya* with the *vyāhṛtis*: '*om bhūr bhuvaḥ svar janad oṁ*' (3.1–4).

(54) If the sacrificer has to go away during the performance of the *soma* sacrifice, the Adhvaryu should do the duties of the sacrificer. (55) If the *agnihotrin* goes out on a journey and nothing is heard about him, the sacrifice should be continued till the *prāyaṇīyā iṣṭi* is performed. If he returns thereafter, the fires should be set up again, as the *agnihotra* is to be maintained until death. (56) If the *agnihotrin* dies while he is out on a journey, the sacrificial implements belonging to him should be burnt in the sacred fire.[310] (57) If a dead *agnihotrin* is burnt in an ordinary fire, the sacrificial fires set up by him should be consigned to the kindling wood. A fire should be churned out silently and the remaining parts of his body (bones, etc.) should be burnt with sacrificial grass to the accompaniment of the *bhāruṇḍa sāmans* (3.5–8).[311]

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(58) If the sacrificer dies after a *sattra* has started, according to some teachers, his son or brother is to be initiated. According to Āśmarathya, nobody else can be initiated in place of the sacrificer. Hence the remaining part of the *sattra* should be completed within one day, imagining that the sacrificer is, as it were, alive. (59) If the Moon is seen in the west (on the new-moonday) after the *sattra* has started, oblations should be offered to *Agni Pathikṛt* (3.9).

The fourth *adhyāya* deals with the expiation rites relating to the *agnihotra* and the *darśapūrṇamāsa*. At the outset it mentions the expiation rite to be performed, (60) if calves suck the cows to be milked for the *sāṁnāyya* (i.e. before the evening-milking). The sacrificer should offer gruel to Vāyu. He should then milk the cow which has not been sucked by its calf and make offerings with that milk. (61) If the milk meant for the morning oblation is taken away, a part of the milk used for the (previous) evening oblation should be employed. (62) If both portions of milk are defiled, one should offer to Indra five panfuls of boiled rice. (63) If all the materials of oblations are stolen or defiled, clarified butter should be offered to the divinities. (64) If clarified butter spills before it is purified, one should give away as *dakṣiṇā* animals having teeth. (65) If it spills after it is purified, one should offer a boon as *dakṣiṇā*. (66) If the clarified butter in the ladle spills, one should spread out the span of his palm with the fomulas *bhūpataye, svāhā,* etc. (67) If one has failed to invoke the relevant divinity, he should, as soon as he is reminded of it, stand up and invoke it. He should offer an oblation to it at the time of the principal offering. . .

(68) If the *puroḍāśa* is not properly cooked, one should offer four potfuls of boiled rice and clarified butter to the Brāhmaṇas. (69) If a potsherd is lost one should give away as *dakṣiṇā* a steer which is a year old. He should offer an oblation with the formula '*dhātā dadhātu . . .*' which is quoted in full. (70) If a potsherd is broken one should offer a *puroḍāśa* on one potsherd to Agni, on two potsherds to Aśvins, on three potsherds to Viṣṇu, and on four potsherds to Soma. (71) If an insect drops into the *sāṁnāyya,* it should be offered by the middle of a Palāśa tri-leaf with the *mantra*: '*mahī dyauḥ . . . .*'[312] (72) If the embers fall on the sacrifi-

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cial grass, one should pick them up with the formulas '*namaste astu. . . .*',[313] etc., which are given, and replace them in their original position with '*sahasrasṛṅga. . . .*'[314] Oblations should then be offered with the prescribed *mantras* (4.1).[315]

(73) If the period of menses overtakes the wife[316] of the sacrificer while the sacrifice is being performed, one should keep the wife away and complete the sacrifice. On the fourth day the sacrificer should touch her hand and recite the *mantra*: '*amo 'ham asmi. . . .*'[317] (74) If the oblation falls out beyond the enclosing sticks, one should say to the Āgnīdhra: '*saṁkrahiṣyām tvā juhudhi*'.[318] The sacrificer should give to the Āgnīdhra vessel full of water as *dakṣiṇā*. (75) If the *puroḍāśa* falls down, it should be placed on the sacrificial grass with the formulas '*kim utpatasi. . .*' and '*mā hinsīḥ . . .*',[319] which are quoted in full (4.2).

In the *agnyādheya*, after the holy sticks have been placed (round the sacred fire), fire should not be taken out from within the house, nor should it be brought in from outside the house. (76) If this rule is transgressed, *brahmaudana* should be offered and the sticks should be laid out again. (77) If a milk-pot breaks when a cow is being milked, one should take another pot, milk the cow and place the milk on the fire. (78) If the milk spills while being placed on the fire, another cow should be milked and that milk should be offered. (79) If the milk spills while being carried towards the east (i.e. towards the *āhavanīya* fire), one should offer an oblation of that milk with '*prajāpater Viśvabhṛtaḥ . . . .*'[320] (80) If the milk spills at the time of the offering in the evening, one should not eat till the morning oblations are offered; (81) and if it spills at the morning offering, one should not eat till the evening oblations are offered (4.3).

(82) If the Sun rises before the drawing out of a portion of fire from the *gārhapatya*, one should extinguish the *āhavanīya* fire with the formula '*ehaiva kṣemya edhi. . .*'[321] and again deposit a portion of the *gārhapatya* fire in the *āhavanīya* fireplace. He should offer boiled rice to Mitra, a *puroḍāśa* on one potsherd to Sūrya, and give a boon as *dakṣiṇā*. The sacrificer and his wife should keep the fire blazing; they should not eat, should observe silence and hold the kindling wood in their hands. In the evening the sacrificer should offer the milk of two cows and offer

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to *Agni Vaiśvānara* a *puroḍāśa* on twelve potsherds. (83) If there is any calamity, the sacrificer should offer the morning *agnihotra* with '*sajūr jātavedo divā . . .*'[322] and the evening *agnihotra* with '*sajūr agnaye divā . . .*'[323] for twelve days. (84) If the calamity does not cease, he should offer the *agnihotra* with the formula '*susīryatamo juṣasva svāhā*' for a further twelve days. The evening *agnihotra* is to be offered within three hours after sunset and the morning *agnihotra* within four hours after sunrise. (85) If this time-limit is transgressed in respect of the evening *agnihotra*, one should take four spoonfuls of clarified butter and offer it into the *āhavanīya* with the formula '*oṁ bhūr bhuvaḥ svar janad doṣā vastoḥ svāhā.*' (86) If the time-limit is trangressed regarding the morning *agnihotra*, the offering should be made with '*prātar vastoḥ svāhā*' (4.4).[324]

The fifth *adhyāya* continues with the expiation rites relating to the *agnihotra* and *paśu-yāga*. It begins by prescribing that (87) if the Sun sets before the *agnihotra* is offered, one should hold a piece of gold in front and a wise person should make the offering. Boiled barley should be offered to Varuṇa with '*ita eva prathamaṁ. . . .*'[325] (88) If the *āhavanīya* fire is extinguished before the *agnihotra* is offered, one should place the kindling wood on the extinguished embers and churn out the fire. If there are no embers, one should apply the ashes of the *āhavanīya* fire to the kindling wood, churn out the fire, and deposit it in the *āhavanīya* fireplace. An offering of clarified butter should then be made to *Agni Jyotiṣmat*. (89) If the *gārhapatya* fire is extinguished, one should extinguish the *āhavanīya* fire also, churn out a new fire and deposit it in the *gārhapatya* fireplace. He should draw out a portion of it and deposit it in the *āhavanīya* fireplace and then offer oblations on it. If he is required to hurry up, he should bring over the *āhavanīya* fire to the *gārhapatya* fireplace and deposit a portion of it as the *āhavanīya* fire and offer oblations on it (5.1).

(90) If the fire is not produced while being churned out, one should bring it from another place. (91) If it is not available, an offering should be made on the right hand of a Brāhmaṇa, without seeing the Brahmaṇa. If a Brāhmaṇa is not available, the offering should be made into the right ear of a female goat.

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Then he should not eat the goat. If a goat is not available, the offering should be made on a clump of sacred grass. Then he should not sit on the sacred grass. If the sacred grass is not available, the offering should be made into the waters. Then one should not wash his feet with (those) waters. If waters are not available, the offering should be made on gold. Then he should not wear gold (ornaments).

(92) If a bird or a beast passes between the *āhavanīya* and the *gārhapatya* fires before the oblations are offered, the footprints should be covered with ashes to the accompaniment of the verses '*idaṁ viṣṇuḥ* . . .' and '*pra tad viṣṇuḥ* . . . .'[326] (93) If a cart or a chariot or a man passes between the two fires, one should deposit a portion of the *gārhapatya* fire into the *āhavanīya* with the *mantra*: '*vad agne pūrvam*. . . .'[327] (94) If the sacrificer is required to go out on a journey, he should do so after having offered an oblation with the *mantra*: '*tubhyaṁ tā aṅgirasastama*. . . .'[328] (95) If the fire is extinguished after fuel has been added to it, one should bring fire again with '*any agnir*. . .'[329] He should offer a *puroḍāśa* to *Agni Pathikṛt* and fetch *darbha*-blades growing by the side of the road. He should give away an ox as *dakṣiṇā* whenever an offering is made to *Agni Pathikṛt*. (96) If the Moon rises before the oblations are offered, a *puroḍāśa* on eight potsherds should be offered to *Agni Dātṛ*, and boiled rice to *Indra Pradātṛ* and *Viṣṇu Śipiviṣṭa* (5.2–3).

The fourth section of the fifth *adhyāya* mentions at the beginning the expiatory rites to be performed when the sacred fires come in contact with one another, or with some other fire.[330] (97) If the sacred fire burns the sacrificial hall or any other house, a *puroḍāśa* on eight potsherds should be offered to *Agni Kṣāmavat*. (98) If the sacrificer sheds tears of sorrow and goes out on a journey, he should offer a *puroḍāśa* on eight potsherds to *Agni Vratapati*. (99) If the vow of a sacrificer is violated, he should offer *puroḍāśa* on eight potsherds to *Agni Vratabhṛt* (cf. *Vaitāna Sūtra* 12.5). (100) If the sacrificer has offered all the *agnihotra*-oblations at one stretch (in times of adversity), he should offer *puroḍāśa* on eight potsherds to *Agni Tantumat* (5.4).

(101) If one has to perform a number of expiation rites, he should offer the *puroḍāśa* first to *Agni Vivici*, then to *Agni Śuci* and

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last to *Agni Vratapati.* (102) If one offers a sacrifice on the sacred fires belonging to another person, he should offer a *puroḍāśa* to *Agni Kṣāmavat.* (103) If the cow (or wife) of a sacrificer gives birth to twins, he should offer a *puroḍāśa* to Maruts on thirteeen potsherds. The cow should be given away as *dakṣiṇā.* (104) If the *pṛṣadājya* (clarified butter mixed with coagulated milk) is spilt, the *mantra*: '*sknnā dyauḥ . . .*'[331] should be uttered over it and other *pṛṣadājya* should be offered. (105) If the *yūpa* sprouts before the completion of the sacrifice[332] the sprouts should be removed with the *mantras: 'tapo hy agne . . .*',[333] '*vo naḥ sanutyo. . .*'[334] and '*yasmāt kṛṇoti. . .*'[335] The sprouts should be offered into the fire with '*suparṇā vācam. . . .*'[336] (106) If the sprouts grow again, a goat should be offered to Tvaṣṭṛ and the Brāhmaṇ should offer *pūrṇāhuti* with the formulas '*agninā tapaḥ . . .*',[337] etc. which are given in full (5.5–6).

The expiatory rites relating to the *soma* sacrifice are dealt with again in the sixth *adhyāya,* which is the last in the *Atharva Prayaścittāni.* It is stated that (107) if the carts in which *soma* is placed catch fire prior to the *bahiṣpavamāna,* the fire should be extinguished with '*yathā prakṛti . . .*'[338] and offerings should be made to the *āgnīdhrīya* fire with *'dyubhir aktubhih.. . .*'[339] (108) If the *yūpa* made of *audumbara* is stolen, any other *yūpa* should be brought and implanted by the Adhvaryu, the Udgātṛ and the sacrificer, with the formulas '*ūrg asy ūrjaṁ mayi dhehi. . .*',[340] etc. (109) If the *gārhapatya* fire is extinguished,[341] it should be churned out again with the *mantra*: *'agniṁ naro. . . .*'[342] (110) If the sacred fires come into contact with each other,[343] one should recite '*agninā 'gniḥ saṁsṛjyata . . .*'[344] (111) If the *śālāmukhīya* (i.e. the fire in the previous *āhavanīya* fireplace) gets extinguished, a portion of the fire should be brought from the *gārhapatya* and the four prescribed verses[345] should be recited. Oblations should be offered with the four verses '*preddho agne . . .*',[346] '*sapta te agne . . .*',[347] '*yan me manasaś . . .*'[348] and '*mamā 'gne. . .*'[349] (112) If the *āgnīdhrīya* fire gets extinguished, a portion of the fire should be brought from the *gārhapatya* and oblations should be offered with the six verses beginning with '*maṃā 'gne. . .*'. (113) If the fire on the *uttara-vedi* becomes extinguished, a portion of the fire should be brought from the *śālāmukhīya* and

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oblations should be offered with the prescribed *mantras*.[350] (114) If the *paśuśrapaṇa* (i.e. the fire on which the immolated animal is cooked) gets extinguished, the fire should be brought from the *uttara-vedi* and expiatory oblations should be offered with the *mantras*: '*tvaṁ no agne. . .*'[351] and '*sa tvaṁ na . . .*'[352] (115) If the fire in the *ukhā* (earthen vessel) gets extinguished, it should be made to flare up again and again with '*kāyamāno vanā tvaṁ. . .*',[353] '*yās te agna . . .*'[354] and '*sākaṁ hi śucinā śucih. . .*',[355] and a black *samidh* should be offered. A pair of garments or a cow should be given away as *dakṣiṇā*. (116) If the *ukhā* is broken, one should join the pieces to make another *ukhā*, and recite the following over it: '*syūtā devebhih. . .*'[356] (117) If the *vasatīvarī* waters (which are to be added to *soma*) are spilt, one should recite '*pṛthivī vibhūvarī . . .*'[357] Oblations should be offered on the *āgnīdhrīya* fire with '*māndā vāśā . . .*'[358] and '*devā vasavā . . .*'[359] (6.1–2).

(118) If raindrops fall into the *soma*, one should recite '*dyauś ca tvā . . .*'[360] and should partake of that *soma* with '*indur indum upāgāt. . .*'[361] (119) If the *sthāli* (the vessel containing *soma*) tumbles, one should offer oblations with '*trivṛd yad bhuvanasya . . .*'[362] (120) If the *soma* in the *āgrāyaṇa* is spilt out, oblations should be offered with the prescribed *mantras*.[363] (121) If the *dhruva* vessel is shaken or the *sthālī* tumbles, it should be emptied with the formula '*vasavas tvā. . .*' etc., the verse '*dhruvā dyauḥ . . .*'[364] should be recited over it; it should then be taken up with '*dhruvaṁ dhruveṇa. . .*'[365] and oblations should be offered to the *āgnīdhrīya* fire with '*āyurdā asi. . .* ' (6.3).[366]

(122) If the *soma* is stolen before being brought, other *soma* should be bought. If *soma* is not available, the herb called *pūtikā* should be used;[367] if *pūtikā* is not available, the herb called *arjuna* or any other herb should be used. (123) If the vessel meant for *soma* breaks before the morning pressing, the *tṛcas* belonging to *Viṣṇu Śipiviṣṭa* should be recited; (124) if it breaks before the mid-day pressing or the third pressing of *soma*, the *vaṣaṭkāranidhāna sāma* should be sung. Over the parts of the broken vessel should be recited the verse '*bhūmir bhūmim agāt. . . .*'[368] (125) If a vessel made of earth or wood is broken, it should be

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thrown away in water. A new vessel should be taken up with '*punar mai 'tv indriyam. . . .*'[369]

When the officiating priests move out for the *bahiṣpavamāna,* they are required to proceed in a continuous line, each person touching the other person walking in front of him. (126) If the Prastotṛ breaks the line, a boon should be given to the Brāhmaṇ and he (i.e. the same Prastotṛ) should be chosen again. (127) If the Udgātṛ or any other priest breaks the line, the *sarvavedasadakṣiṇa-yajña* should be performed with the *mantras*: '*dyauś ca ma . . .*',[370] '*tantum tanvan. . .*'[371] and '*mā pragāma path. . . .*'[372] (128) If a *śastra* remains to be recited, oblations should be offered with the five verses beginning with '*mā pragāma patho vayam. . . .*'[373] (129) If the *rathantara sāma* remains to be chanted, oblations should be offered with the two verses beginning '*samyag digbhya. . . .*'[374] (130) If the *nārāśaṁsa* is lost, oblations should be offered with the two verses beginning '*ayaṁ no agnir. . .*',[375] (131) and if the *pannejani* vessel tumbles it should be sprinkled with the *mantra:* '*saṁsiñcantu. . .*' (6.4–5).[376]

(132) If the *somas,* which are offered and not offerred and which are partaken of and not partaken of, get mixed up, oblations should be offered with '*yajñasya hi stha. . . .*'[377] (133) If the *kalaśa* is broken before the morning pressing, the *sāmans* belonging to *Viṣṇu Śipiviṣṭa* should be chanted.[378] It is stated that (134) if two sacrificers (who are opposed to each other) are performing the *soma* sacrifice in the same region, one should try to churn out the fire and invoke the divinities first (i.e. before the other sacrificer does so). The *prātaranuvāka* may, in such a case, be recited immediately after mid-night.[379] Offerings should be made to *saṁveśa, upaveśa, gāyatrī, chandas* and *abhibhūti* before the *prātaranuvāka* starts. In the mid-day pressing, verses in the *triṣṭubh* metre should be employed and a *puroḍāśa* on eight pot-sherds should be offered to the *āhavanīya* fire. Four holy sticks should be offered to each quarter. In the case of *abhicāra,* the word *phaṭ* should be employed (in place of *svāhā),* the sacrificer should be sprinkled with water to the accompaniment of the *mantra*: '*jīvā stha . . .*',[380] and offerings should be made with formulas like '*upāṁśv antaryāmau. . .*',[381] which are given in full (6.6).

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(135) If the initiated sacrificer dies, his son or brother should be initiated and the sacrifice should be completed. If the latter too dies, the officiating priests should have their sacred threads hanging down from their left shoulder (*prācīnāvīta*), and patting their right thighs they should recite the hymn '*ā 'vam gauḥ . . .*'[382] (known as *sārparājñī*). At the end of one year, the bones of the sacrificer should be offered into the fire.[383] (136) If while reciting the Āśvina *śastra* (which is to be recited in the early morning), the Sun is not seen, a white horse decorated with gold should be made to stand in the front (facing the west). A white goat should be sacrificed to Sūrya. (137) If, in the *aśvamedha* sacrifice, the horse (that is let loose) does not return, a *puroḍāśa* on eight potsherds should be offered to Agni and an *iṣṭi* containing six oblations should be performed. (138) If that horse approaches a mare, a *puroḍāśa* on eight potsherds should be offered to Agni, milk to Sūrya and clarified butter to Vāyu (6.7).

The eighth section of the sixth *adhyāya* says that a sacrifice is stated, in the *Brāhmaṇa*, to consist of thirty-three *tanūs*.[384] Further it states that (139) if the *pravargya* in the afternoon gets mixed with that in the forenoon, oblations should be offered with the verse: '*śukro 'si. . .*'[385] and with the *vyāhṛtis*. (140) If the *prātaranuvāka* is not recited properly, oblations should be offered with the five verses which are quoted.[386] (141) If, through a mistake, a part of the *mādhyandina-savana* is performed while the *prātaḥ-savana* is going on, oblations should be offered with '*agnir mā pātu. . . .*'[387] Oblations should also be offered to Agni, Vasu and Gāyatrī. (142) If a part of the *tṛīya-savana* is performed during the *mādhyandina-savana*, oblations should be offered with '*somo mā rudrair. . . .*'[388] Oblations should also be offered to Soma, Rudra and Triṣṭubh. (143) If the third *savana* gets mixed with any other *savana* oblations should be offered with '*varuṇo mā 'dityaih. . .*'[389] and '*sūryo mā dyāvāpṛthivībhyām. . . .*'[390] Oblations should be offered to Varuṇa, Āditya and Jagati. (144) If the *paryāyas*, which are recited at night, are discontinued in the middle, oblations should be offered to Indra, Indrāṇī and Chandas. (145) If any calamity befalls the officiating priests, oblations should be offered to Agni, Rathantara, Uṣas, Paṅkti and Aśvins.

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Then some general rules relating to *prāyaścitta* are given. It is stated that whenever an expiation rite is performed at the end of a sacrifice (with the *mantra*: '*anājñātaṁ yad ājñātam . . .*'[391]), offerings should be made to Agni, Yajña, Brahmā, Viṣṇu, Prajāpati and *Agni Sviṣṭakṛt*. The verses '*trātāram indram. . .*'[392] and '*yayor ojasā . . .*',[393] of which the latter belongs to Viṣṇu and Varuṇa, should be recited. When a sacrifice is made with one sacred fire, *sthālīpāka* should be offered in place of *puroḍāśa*. Whenever the implements in a sacrifice are broken or burnt, new ones should be taken with the verse: '*punar mai 'tv indriyam. . . .*'[394] Offerings should be made with '*mā no vidan. . .*'[395] and with the *mantras* in the *abhay* and *aparājita gaṇas* (6.8–9).[396]

Here the *Atharva Prāyaścittani* comes to a close as is clear from the repetition '*abhayair aparājitair juhuyāt, abhayair aparājitair juhuyāt.*' A few more sentences are added stating that whenever omens are seen in the heaven, in the mid-region and on the earth, their evil effects are nullified by the Atharvan who is the 'master of omens'. He is to offer *dūrvā* and clarified butter on the *āhavanīya* fire to the divinities Pṛthivi, Śrotra, Antarikṣa, Prāṇa, Vayas, Dyauḥ, Cakṣu, the *nakṣatras* and Sūrya.[397] At the end of the work it has been pointed out that the number of occasions for *prāyaścittas* is infinite and that, therefore, only a few of them (which are more common) are actually set forth.

The *Atharva Prāyaścittāni* is one of the oldest texts dealing with expiatory rites. It is cryptic, corrupt and obscure at many places.[398] It is generally difficult to understand, and, in the absence of a commentary, the meaning of several passages can be made out only by referring to the corresponding *Sūtras* of the *Śrauta* texts and their commentaries. Otherwise, as is usually the case with *Śrauta Sūtras* dealing with expiation rites, the *Atharva Prāyaścittani* has a broad style. The work is descriptive in character and contains technical words, which are usually met with in the *Śrauta Sūtras*, like *saṁpraiṣa, udatantu, aṣṭāpadī, pāthikṛtīḥ, sārparājñīḥ, sāṁnāyya*, etc. Double *saṁdhis* like *prāṅmukhopaviśya*[399] are not uncommon. The sections are not always divided topic-wise; a topic is often continued in the next section and some topics have been repeated.

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A *prāyaścitta* or expiation rite is more an accessory than a constructive element of a sacrifice. It should, however, be remembered that the concept underlying a *prāyaścitta* is by no means what may be called moral. As Hillebrandt has put it: 'The idea of expiation, as far as sin is concerned, plays no prominent part; it is more a juridical than a ritual subject.'[400] On the other hand, an expiatory rite has necessarily to be performed whenever a blunder is committed in respect of a ritual. Such a blunder may either be a mistake committed by a human being or an accident over which a human being has no control. Thus, for instance, even when a drop of rain falls into *soma* (6.3), or when lightning drops into the sacred fire (2.7), or when a crow perches on the *yūpa* (2.6), a *prāyaścitta* has to be performed. If a dog or a cart passes between the two fires, the sacrifice is cut into two as it were and to maintain the integrity and purity of the sacrifice, an expiation rite has to be performed. The psychological process underlying the idea of expiation is quite interesting. The doctrine of *restitutio in integrum* (integration by restitution) seems to be applied in such cases. If a cow bellows while being milked, it indicates hunger and thirst on the part of the cow; which fact, in the long run, is likely to affect the sacrificer. Hence she must be given grass. This is a kind of empirical thinking. A more or less similar trend of thought is to be seen also in the fact that the implements of sacrifice belonging to a dead person are burnt with him as they are supposed to retain his influence.

Another important point in connection with *prāyaścitta* needs to be stated here. Sacrifice was usually regarded as a manifestation in miniature of the whole cosmic process. If that manifestation showed any discrepancy or if there was any deficiency in it, it had to be made good; otherwise, according to the ideology of symbolic magic, the whole cosmic process would be affected and get disintegrated.[401] Hence the greatest importance was attached to a *prāyaścitta* being performed quickly, that is to say, before the deficiency had its evil effect on the cosmic process. In a sense, therefore, the performance of expiatory rites was a part of cosmic ethics.

According to Stenzler[402] it was possible for ancient man to have control over natural forces by performing sacrificial rites in a

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perfect manner. Hence there was seen in him the anxiety to avoid known and unknown mishaps. Every effort was made to avert the evil effect of a wrong done consciously or unconsciously and looking to our text we can say that the author of the *Atharva Prāyaścittāni*, who remains unknown, has taken into account almost every eventuality in this conncection.

One more interesting point to be noted is this. Every action—good or bad, right or wrong—must have an effect; it never goes waste. Accordingly, when a mistake is committed, it must inevitably have its repercussions. This being so, the only thing a person can do is to transfer these repercussions to his enemy and thereby, in a way, turn the whole thing to his own good. This is seen at some places in the *Atharva Prāyaścittāni.*[403] Thus, for instance, whenever a sacrificial vessel or implement breaks, it is said to do so to 'break' the enemy. The same idea is found in the *Kauśika Sūtra*[404] and in the *Pariśiṣṭas.*[405]

In a sacrifice, unless it is specifically prescribed otherwise, the expiatory rites are to be performed by the Brāhmaṇ priest, as it is he who is responsible for the general supervision of the sacrifice and can thus detect any flaws in its performance. And it is again he who can rectify those flaws as he is supposed to be acquainted with the other three Vedas[406] also. The *Atharva Prāyaścittāni* being a text belonging to the *Atharva-Veda*, often prescribes the *purastāddhoma* and *saṁsthita-homa* which, as noted already elsewhere, are characteristically Atharvaṇic. It mentions various authorities on expiation, such as Dvaipāyana, Lāṅgali, Āśmarathya, Kāṇva and Gopāyana. The opinion of Āśmarathya is sometimes seen to be opposed to that of Kāṇva and Gopāyana[407] and it is found that the opinion of Dvaipāyana is opposed once to that of Lāṅgali.[408]

The 144 expiatory rites[409] mentioned above may be classified according to the items in the sacrifice to which they belong. Thus, the *prāyaścittas* relating to the sacrificer are: 1, 41, 45, 46, 47, 54, 55, 56, 57, 58, 94, 98, 99, 135 and the one *prāyaścitta* belonging to his wife is 73. The expiation rites relating to the sacred fires are: 8, 9, 21, 27, 28, 29, 34, 35, 36, 37, 38, 39, 40, 72, 76, 88, 89, 90, 91, 92, 93, 95, 97, 109, 110, 111, 112, 113, 114, and 115. The expiatory rites connected with oblations may be divided

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into three types, namely, (a) while the oblation-materials are being prepared, (b) before offering the oblations, and (c) while the oblations are being offered. To the first type belong the expiation rites 10, 11, 12, 22, 23, 25, 60, 68, 78; to the second type belong 14, 15, 16, 17, 20, 26, 61, 62, 64, 65, 75, 79, 118, 120, 139; and to the third type belong 4, 5, 6, 7, 24, 33, 43, 44, 66, 71, 74, 80 and 81.

The expiatory rites related to the accessories in a sacrifice are: 30, 31, 32, 42, 69, 70, 77, 105, 106, 107, 108, 116, 117, 119, 121, 122, 123, 124, 125, 131, 133, 137 and 138. The *prāyaścittas* concerned with the omission or the mixing up of the parts of a sacrifice are 13, 19, 49, 67, 100, 141, 142 and 143; and those related to the transgressing of the time-limit are 2, 3, 18, 59, 82, 85, 86, 87, 96 and 136. The expiation rites for correcting the mistakes in respect of *mantras* are 50, 51, 52, 53, 128, 129 and 130; and those concerned with the officiating priest are 126, 127 and 145. The expiatory rites bearing the numbers 83, 84, 97, 101, 102, 103, 132 and 134 are of a general nature.

The *Atharva Prāyaścittāni*, which is also called *Yajña-Prāyaścitta Sūtra*,[410] traditionally forms a part of the *Vaitāna Sūtra*. It deals extensively with the various kinds of expiation rites which are to be performed for rectifying the blunders committed in respect of the various sacrifices which are described in the *Śrauta Sūtras*. Hence the *Atharva Prāyaścittāni* can very well be said to be a complement to the *Vaitāna Sūtra*.

NOTES

1. The introduction to the *Paddhati* on the *Kauśika Sūtra* by Keśava states:
   अथर्ववेदस्य नवभेदा भवन्ति। तत्र चतसृषु शाखासु शौनकादिषु कौशिकोऽयं संहिताविधिः।
   A similar observation is made in the introduction to the commentary on the *Atharva-Veda* ascribed to Sāyaṇa (SPP's edition, p. 25).
2. *Kauśika Sūtra* 85.6–7, where between the two views mentioned, namely of Devadarśin and Śaunaka, that of Śaunaka, which is mentioned last, is intended to be accepted.
3. *Kauśika Sūtra* 72, 91, 107, 115, etc. Cf. Garbe, *The Vaitāna Sūtra*, p. vii.
4. The *gṛhya* material in the *Kauśika Sūtra* is found in *adhyāyas* 7 to 12 and 14 only. Some amount of *śrauta* material also is found in *adhyāyas* 1, 8 and 9.

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For a discussion of the latter see C.G. Kashikar, 'Critical and exegetical study of ritualistic *Sūtras*', pp. 28–35.

5. Cf. Bloomfield, 'Introduction to the *Kauśika Sūtra*', p. xxi.
6. *The History of Sanskrit Literature*, p. 152.
7. तत्र सार्कल्येन संहितामन्त्राणां शान्तिकपौष्टिकादिषु कर्मसु विनियोगविधानात् संहिताविधिर्नाम कौशिकं सूत्रम् । तदेव इतरैः सूत्रैरुपजीव्यत्वात् प्रधानं च ।
—SPP's edn., p. 25.
8. I.1–9; II.10–17; III.18–24; IV.25–36; V.37–46; VI.47–49; VII.50–59; VIII.60–68; IX.69–74; X.75–79; XI.80–89; XII.90–92; XIII.93–136 and XIV. 137–141. While referring to the *Kauśika Sūtra* the *kaṇḍikā* and the *sūtra* are usually mentioned.
9. Cf. *darśapūrṇamāsābhyām pākayajñaḥ*: *Kauśika Sūtra* 6.30. The *darśapūrṇamāsa* sacrifice, that has been described in the *Kauśika Sūtra*, is of the *smārta* type and is different from the one dealt with in the *Vaitāna Sūtra*. Bloomfield ('The position of the *Vaitāna Sūtra* in the literature of the *Atharva-Veda*', p. 385) thinks that these sections (1 to 6) can be proved to be of later origin, or at least that their conjunction with the parts following took place after the bulk of the text was fixed. Caland (*Altindisches Zauberritual*, Deel III, no. 2) believes that most of the ceremonies in the *Kauśika Sūtra* are fitted into the framework of the new and full-moon sacrifice. Against this view see Bloomfied, *Göttingische Gelehrte Anzeigen*, pp. 495 ff.
10. *Kauśika Sūtra* 2.39: *adārasṛt* (*Atharva-Veda* I.20.1); *Kauśika Sūtra* 2.41: *agnir bhūmyām* (*Atharva-Veda* XII.1.19), *asmai kṣatrāṇi* (*Atharva-Veda* VII.78.2), *etam idhmaṁ* (*Atharva-Veda* X.6.35), etc.
11. These are found in the *Gaṇamālā*, *Atharva-Veda Pariśiṣṭa* 32.3–5, 18, 26–27.
12. *Vaitāna Sūtra*, 5.10; *Atharva-Veda Pariśiṣṭas* 19^{b}.3.4; 21.6.8,7.1; 37.1.3; etc. Cf. *Gopatha Brāhmaṇa* I.2.18. The preparation of the *śāntyudaka* is expanded by the *Atharvaṇīya Paddhati*.
13. The sympathetic magic implied by this practice is quite obvious. For a more detailed consideration of this magic see the section on 'Magic in the *Atharva-Veda Pariśiṣṭas*' in Part 2.
14. F. Edgerton ('Kauśika and the *Atharva-Veda*', p. 81) has wrongly understood the meaning of the *Sūtra*: *āśayati*. He thinks that the child is made to eat the tongues of such birds! See *Kauśika Sūtra* 7.1:

अश्नात्यनादेशे स्थालीपाकः

and the commentary thereon:

अत्र संहिताविधौ यस्मिन् यस्मिन् प्रदेशे अश्नात्याशयतीति वा चोद्यते तस्याश्चोदनाया स्थालीपाकशेषो विधीयते ।

Sāyaṇa also, however, has wrongly understood the *Sūtra* (SPP's edn., p. 1).

15. *Atharva-Veda Pariśiṣṭa* 32.10,28; *Kauśika Sūtra* 31.5.
16. The *mantras* mentioned here are not found in a single *gaṇa* (here called *sāmmanasyāni*) either in *Atharva-Veda Pariśiṣṭa* 32 or in the *Bṛhat-sarvānukramaṇī* of the *Atharva-Veda*.

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17. The corn that is produced on the tuft that is once cut is used symbolically in this rite. It is to be cooked on the fuel of the Kāmpīla tree which grows after its trunk is cut.
18. *Nirṛti-karma* is described in detail in the *Śānti-Kalpa* II.15.1–6.
19. Herein green sacrificial grass (*barhi*) is cooked in milk and is then eaten.
20. The term is explained by the *Paddhati* as:

    आयुर्बलप्रजासम्पद् ग्रामकूपादि . . . सम्पद्यते, समुद्र इत्याचक्षते कर्मेतिवचनात् ।
21. This is called *samudra-karma* by the *Paddhati*. Cf. *Kauśika Sūtra* 18.32–38 above.
22. Cf. *Kauśika Sūtra* 18.19–26 above.
23. This has been expanded in *Atharva-Veda Pariśiṣṭa* XVIII[C].
24. This topic also should ordinarily occur in a *Śrauta Sūtra* (cf. *Vaitāna Sūtra* 8.4.–7). Here it is employed in a magical way for augmenting the heap of harvested crop.
25. *Kauśika Sūtra* 18.25; *Atharva-Veda Pariśiṣṭa* 32.22.
26. Cf. S.K. Chettur, 'On the evil eye', p. 6. It is stated that if there is really any wicked animus in the person who looks, the other person will be affected as a result of subconscious wishes being gratified. See the section on 'Magic in the *Atharva-Veda Pariśiṣṭas*' in Part 2 for a fuller consideration.
27. *Garbhādhāna* (conception) is a pre-natal *saṁskāra* in which first gods are prayed to for placing the embryo in the womb of the newly wedded lady and then coition takes place. The *pumsavana* (quickening of a male child) is performed usually in the third month after conception and is meant for begetting a son. The juice of the sprouts of a banyan tree is inserted into the right nostril of the pregnant woman to prevent abortion. The *sīmantonnayana* (parting of hair) is performed in the fourth or fifth month of pregnancy. The partition of her hair is made by her husband and a branch of Udumbara is tied round her neck to ward off evil spirits. These pre-natal *saṃskāras* are calculated to produce the best possible progeny and they have a religious serenity which is believed to consecrate the would-be child. Cf. R.B. Pandey, *Hindu Saṁskāras*, pp. 79–115.
28. All the *mantras* mentioned here are found in the *Kṛtyā-pratiharaṇa gaṇa*, *Atharva-Veda Pariśiṣṭa* 32.2.
29. Cf. *Kauśika Sūtra* 12.5–9 above.
30. The *Paddhati* remarks:

    दैवहतं तस्य गृहं यस्य गृहे वशा जायते। तस्य धनादिनाशो भवति। तस्माच्छान्तिः कर्तव्या।
31. A similar expiation is mentioned in *Atharva Prāyaścittāni* 2.5.
32. These *mantras* are seen also in the *Nakṣatra-Kalpa*, *Atharva-Veda Pariśiṣṭa* 1.36.6–7.
33. The south is generally the quarter which is associated with death and disaster.
34. The normal procedure is reversed in an *ābhicārika* rite.
35. The formulas contain the words *phaḍ ḍhato* followed by the name of the enemy. The *Paddhati* states: '*phaḍ ḍhato Mahumad ity eten mantreṇa. . .*'. (This shows that its author lived at a time when Muslim invaders harassed the

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country.) This is corroborated by a reference at the end of the sixth *adhyāya* of this *Paddhati*. It has been pointed out there that the chaplain Kavīśvara performed the *abhicāra* against Mahumad who belonged to the Turuṣka tribe. This rite was meant for the protection of King Śrī Bhojadeva.

36. *Kauśika Sūtra* (8.18): includes lead, the foam of a river (*nadīsīsa*), iron filings (*ayorajāmsi*), and the head of a lizard under the title *sīsāni*.
37. Cf. Frazer, *The Golden Bough*, I, pp. 207–12; III, p. 74.
38. Ibid., III, pp. 78 f. For the use of sweat in contagious magic, see ibid., pp. 206, 213.
39. Cf. V.W. Karambelkar, 'Atharvan witchcraft', p. 29.
40. Cf. Vṛṣotsarga, *Kauśika Sūtra* 24.19–24; *Atharva-Veda Pariśiṣṭa* 18[c].
41. The use of dung-smoke, *śaka-dhūma* (cf. *Atharva-Veda*, Paippalāda recension, XIX.24.16) is made in this connection.
42. For protecting crops, the mouth of a rat, locust, etc. is tied with hair and buried in the field. The performer observes silence till sunset with a view to shutting the mouths of insects. This is sympathetic magic. Cf. Frazer, *The Golden Bough*, XI, pp. 272 f.
43. Cf. Pandey, *Hindu Saṁskāras*, pp. 41–45.
44. *Go-dāna* is the *saṁskāra* which consecrates the first shaving of a student's beard. It is so called because a cow is to be given away therein to the teacher. It is also called *keśānta*.
45. *Cūḍākaraṇa* (tonsure) is the *saṁskāra* performed at the first cutting of the hair of a child, at the end of the first year or in the third year. Cf. *Manu Smṛti* 2.33.
46. *Upanayana* (initiation) is an important *saṁskāra* for, without it, one cannot be called 'twice-born'. It is performed in the eighth year in the case of a Brāhmaṇa, eleventh year in the case of a Kṣatriya and twelfth year in the case of a Vaiśya. (Cf. *Manu Smṛti* 2.30; *Yājñavalkya Smṛti* 1.11). It is after this *saṁskāra* that a boy is initiated into Vedic study.
47. Cf. *Manu Smṛti* 2.41–46.
48. The *nāmakaraṇa* (name-giving) ceremony is performed ordinarily on the twelfth day after the birth of a child. The *nirṇayana* (first outing), also called *niṣkramaṇa*, is performed after the twelfth day and before completion of the fourth month. It is after performing this *saṁskāra* that the child is taken out of the house. The *annaprāśana* (first feeding) is usually performed in the sixth month. It is from this ceremony onwards that the child is given solid foods. Cf. Pandey, *Hindu Saṁskāras*, pp. 130–55.
49. Cf. N.J. Shende, *The Foundations of the Atharvanic Religion*, p. 7; *Religion and Philosophy of the Atharva-Veda*, p. 6.
50. The commentary to *Atharva-Veda* IV.35.7 explains *brahmaudana* as *brāhmaṇebhyo deyam odanam*.
51. The style of this section is not terse and some of the *sūtras* are metrical.
52. The *baliharaṇa* is usually performed by throwing up into the air, near the door of the house, portions of the daily meal before partaking of it. Cf. *Mṛcchakaṭika* I.9; *Manu Smṛti* 3.67, 91.

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53. Cf. *Ṛg-Veda* X.18.8: *udīrṣva nārī*. . . .
54. *nālohito maidhuparko bhavati* (*Kauśika Sūtra* 92.16). Cf. *Uttararāmacarita* 4: *samāṁso madhuparkaḥ*. Hence a cow was slaughtered (*maḍamaḍāyitā*).
55. Many of the *Pariśiṣṭas* appear to have drawn their material from this *adhyāya*. As it has been included in the section 'Omens and Portents' in Part 2, not much need be said at this stage.
56. Cf. *Gopatha Brāhmaṇa* I.5.23.

    सायंप्रातर्होमौ स्थालीपाको नवश्च यः ।
    बलिश्च पितृयज्ञश्चाष्टका सप्तमः पशुः ॥
    इत्येते पाकयज्ञाः ।

57. The *aṣṭakā* rites are performed on the eighth day in the dark fortnight of the month Mārgaśīrṣa, Pauṣa and Māgha. Cf. *Kauśika Sūtra* 141.24.
58. This festival has been described in more detail in *Indramahotsava, Atharva-Veda Pariśiṣṭa* 19.
59. Cf. *Manu Smṛti* 4.103–08.
60. This last section should have followed *kaṇḍikā* 139, wherein the commencement of Vedic study is described. It appears that this was added later to complete the topic. It mentions that Vedic study is to be suspended for three days (*sūtra* 4) which refers to 139.24. A number of *sūtras* in this last section are metrical.
61. 'Kauśika and the *Atharva-Veda*', p. 78.
62. Bloomfield, *The Atharva-Veda*, p. 57.
63. A *Paddhati* usually aims at an expansion of the ritual rather than an explanation of the words in the *Sūtra*.
64. This shows that the commentary by Dārila extended beyond *kaṇḍikā* 48 but that that portion is now lost to us.
65. *dārilo rudra bhadraś ca trayas te bhāṣyakārāḥ*.
66. *etais tribhiḥ kauśiko vicāritaḥ*.
67. SPP's edn., p. 27 and text, p. 5.
68. The *Paddhati* of Keśava on *Kauśika Sūtra* 58.20 states:

    पश्चात् श्राद्धं सर्वेषु संस्कारेषु कुर्यादिति दारिलभाष्यकारस्याभिप्रायेण व्याख्यात इति ।
    श्राद्धं कृत्वा पश्चात् कर्मेति रूद्रभद्रौ ।

69. SPP's edn., pp. 5 and 267; cf. Kullūka on *Manu Smṛti* II.72.
70. See Bloomfield, 'Introduction to the *Kauśika Sūtra*', p. xviii. Paiṭhīnasi is referred to by the *Atharva-Veda Pariśiṣṭas* 4.4.12; 18^{b} 16.1; 43.4.37,54; 49.4.9 and is called *mausalī-putra*.
71. *Paddhati* on *Kauśika-Sūtra* 58.19:
    षष्ठे मासि अन्नप्राशनं कुर्यादिति पैठीनसिः सर्वस्यां स्मृतौ ।
72. Loc. cit.
73. 8.25; 25.22; 80.12; 136.9; cf. *Vaitāna Sūtra* 5.10; *Atharva-Veda Pariśiṣṭa* 34.3.
74. 7.14; 18.3; 46.29; 68.39; 121.1; 127.10; 140.20. Cf. *Vaitāna Sūtra* 24.3.
75. 9.1,4; 18.25; 19.1; 41.14; 43.12. Cf. *Vaitāna Sūtra* 10.19.
76. 38.11. Cf. *Vaitāna Sūtra* 36.20.
77. 13.12; 54.5. Cf. *Vaitāna Sūtra* 10.5.
78. 3.4; 58.7; 90.22. Cf. *Vaitāna Sūtra* 1.19.

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79. 41.8; 82.31; 83.20,23; 84.13. Cf. *Vaitāna Sūtra* 37.23; *Atharva-Veda Pariśiṣṭa* 34.25.
80. Cf. Bloomfield, 'Introduction to the *Kauśika Sūtra*', p. xxix.
81. *Suśruta-Saṁhitā* I.1.6.
82. *Atharva-Veda Pariśiṣṭa* 49.1.3: *brahmavedasyā 'yurvedo 'pavedaḥ.*
83. *Caraka Saṁhitā* IV.8.30.
84. *Suśruta Saṁhitā* I.24.7.
85. Cf. Bloomfield, *Hymns of the Atharva-Veda*, p. 702 (plants and trees).
86. Cf. Wise, *Hindu Medicine*, p. 316.
87. Cf. *Paddhati* on *Kauśika Sūtra* 25.1–3.

    तत्र द्विविधा व्याधयः। आहारनिमित्ता अन्यजन्मपापनिमित्ताश्च। तत्राहारनिमित्तेषु चरक-वाग्भटसुश्रुतेषु . . . व्याध्युपशमनं भवति। अशुभनिमित्तेषु अथर्ववेदविहितेषु शान्तिकेषु व्याध्युपशमनं भवति।

88. A.B. Keith, Vol. II, p. 396.
89. The *Kauśika Sūtra* states that it has drawn its material from the *Brāhmaṇas* and also from tradition: तथा ब्राह्मणलिङ्गा मन्त्राः। तदभावे सम्प्रदायः। (1.6–7).
90. 'On the so-called fire ordeal hymn', p. cxxxv.
91. *Vaitāna Sūtra*, 10.17; 14.1; 24.1
92. Cf. Bloomfield, 'The position of the *Vaitāna Sūtra* in the literature of the *Atharva-Veda*', p. 377.
93. The division of the eight *adhyāyas* into *kaṇḍikās* is as follows. *Adhyāya* I:1–4; II:5–10; III:6–24; IV:25–27; V:28–30; VI:31–35; VII:36–38; and VIII:39–43. The *Vaitāna Sūtra* is quoted with reference to the *kaṇḍikā* and the *sūtra* therein.
94. The colophon at the end of the *Atharva Prāyaścittāni* in some manuscripts (cf. *Journal of the American Oriental Society* (New Haven), XXXIII, p. 144) mentions the last *adhyāya* as the fourteenth *adhyāya* of the *Vaitāna Sūtra* Cf. Keith, *History of Sanskrit Literature*, p. 281.
95. It may be noted that the *Kauśika Sūtra* also contains fourteen *adhyāyas.*
96. अनुज्ञानुमन्त्रणादीनि ब्रह्मणः कर्तव्यानि, शस्त्रादीनि ब्राह्मणाच्छंसिनः, आग्नीध्रस्य अन्वाहार्यश्रपण-प्रस्थितयाज्यादीनि, पोतुः प्रस्थितयाज्यादीनि ।

    —Sāyaṇa, introduction to the commentary on the *Atharva-Veda*, SPP's edn., p. 27.
97. Cf. Stenzler, *Āśvalāyana Gṛhya Sūtra*, Preface, p. 3.
98. तत्र या आथर्वणी सा कौशिकोक्ता, या आङ्गिरसी सा वैतानोक्ता ।

    —Dārila's commentary to *Kauśika Sūtra* 8.16.
99. This is called *kalpajā* by Dārila in his commentary.
100. A full list of the correspondences between the *Vaitāna Sūtra* and the *Kauśika Sūtra* is given by Bloomfield in 'The position of the *Vaitāna Sūtra* in the literature of the *Atharva-Veda*', p. 385.
101. See Index of Quotations given by Garbe, *The Vaitāna Sūtra*, pp. 80f. Index C: *Mantras* from the *Vājasaneya Saṁhitā*, D: from *Taittirīya Saṁhitā*, E: from *Taittirīya Brāhmaṇa*, and F: from *Taittirīya Āraṇyaka.*
102. 1.8. *devatā havir dakṣiṇā yajurvedāt.*
103. i.e. *Kātyāyana Śrauta Sūtra.* Cf. Garbe, *The Vaitāna Sūtra*, p. vi.
104. 2.2.19; 3.2.6; 3.4.24; 3.7.19; 4.11.1.

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105. 35.23: *sarvatra saṁsthāstomastotriyaṁ sāmavedapratyayam* and 42.13: *sarvatra kāmaklṛptiḥ sāmavedāt.*
106. *Anumantraṇa* means reciting the prescribed *mantra* immediately after a particular action in the sacrifice, for instance, an offering, is made.
107. *Atharva-Veda* VI.61.3.
108. *Atharva-Veda* I.9.3.
109. *Atharva-Veda* V.7.6.
110. *Atharva-Veda* VI.54.2.
111. *Atharva-Veda* XIX.59.3.
112. The *mantra*: '*iḍaivā 'smān*' (*Atharva-Veda* VII.27.1) which is prescribed to be uttered by the Brāhmaṇ is not given in other *Śrauta Sūtras.*
113. *Vaitāna Sūtra* 3.20 contains the *mantra*: '*prajāpater bhāgo 'si*' to be repeated by the sacrificer and is identical with *Gopatha Brāhmaṇa* II.1.7.
114. Cf. *Vājasaneya Saṁhitā* II.13.
115. *Atharva-Veda* VI.53.3; IX.7.6; XII.2.45cd.
116. *Vājasaneya Saṁhitā* II.27.
117. See f.n. 8 above.
118. See *Gaṇamālā, Atharva-Veda Pariśiṣṭa* 32.3–5.
119. *Ṛg-Veda* I.163.1.
120. *Atharva-Veda* XII.2.32.
121. Cf. *Gopatha Brāhmaṇa* I.2.20.
122. This cow is called *gavīḍā.* The word occurs only in the *Vaitāna Sūtra* and in the *Gopatha Brāhmaṇa* I.3.12.
123. This partaking of the *sruk* is mentioned by the other *Sūtras* at an earlier stage.
124. Cf. *Gopatha Brāhmaṇa* II.1.17..
125. The *mantras* employed here are *Atharva-Veda* V.24.2,1; VII.68.1, 9.1; V.24.6; VI.52.14; and V.24.3.
126. *Atharva-Veda* III.10.6cd.
127. Usually it is called *prācīnāvīta* or *apasavya.* It is only in the Atharvaṇic texts that the word *pitryupavīta* occurs. Cf. *Kauśika Sūtra* 87.26; *Gopatha Brāhmaṇa* I.3.12.
128. They are *Atharva-Veda* XVIII.1.51, 3.45, 44, 4.71.
129. *Atharva-Veda* VIII.2.1
130. *Atharva-Veda* III.21.7.
131. For a description of the *cāturmāsya*, see *Gopatha Brāhmaṇa* II.1.19–26.
132. *Vājasaneya Saṁhitā* V.38; *Taittirīya Saṁhitā* I.3.4.1.
133. They are XII.3.15, 1.18, 3.35; 7.26.6–7.
134. *Atharva-Veda* V.12.
135. Cf. *Gopatha Brāhmaṇa* II.1.16.
136. Cf. *Gopatha Brāhmaṇa* I.2.19; I.5.24.
137. Cf. *Gopatha Brāhmaṇa* I.3.21.
138. Cf. *Gopatha Brāhmaṇa* I.3.23; *Atharva Prāyaścittāṇi* 4.2.
139. *Atharva-Veda* VII.5.
140. This sprinkling of water is called *āpyāyana.*

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141. These *mantras* which are quoted in full are from *Atharva-Veda*, Paippalāda recension, V.16.2; XVI.150.6,10, 151.5–7, 152.5. Cf. *Gopatha Brāhmaṇa* II.2.6.
142. *Atharva-Veda* VII.73.3–4. The *gharma* is prepared in a pot called Mahāvīra which appears like three conical vessels placed one over the other.
143. Before the *upasad iṣṭi* starts, wine is prepared by first burying in the ground for three days an earthen vessel containing the required substances. (In the sacrifices performed in modern days milk is used in place of wine.) Cf. *Gopatha Brāhmaṇa* II.2.7.
144. *Atharva-Veda* XIII.1.27.
145. *Atharva-Veda* IV.14.5.
146. *Atharva-Veda* VII.26.4.
147. *Atharva-Veda* XVIII.3.38–39.
148. *Atharva-Veda* VII.26.1.
149. *Atharva-Veda* III.20.4.
150. *Āgnīdhrīya* is a pandal (*maṇḍapa*) which is erected to the north of the *vedi*, half outside the *vedi* and half inside.
151. *Atharva-Veda* I.4.2.
152. *Atharva-Veda* VI.3–6.
153. *Atharva-Veda* I.4–6.
154. *Atharva-Veda* II.5.
155. *Atharva-Veda* IX.1.
156. *Atharva-Veda* VI.2.
157. *Atharva-Veda* VII.76.6.
158. *Atharva-Veda* VI.1.
159. *Atharva-Veda* VI.48.1.
160. In a *soma* sacrifice, when the officiating priests are chosen (*varaṇa*), each of them makes an offering on the *āhavanīya*. These offerings are called *pravṛtāhutis*. Cf. *Gopatha Brāhmaṇa* II.2.17.
161. *Taittirīya Saṁhitā* III.1.10.1.
162. *Atharva-Veda* XIII.2.37.
163. *Atharva-Veda* V.24.5.
164. *Atharva-Veda* V.26.12.
165. *Śukra* and *manthi* are cylindrical wooden vessels, slightly slender in the middle, and with a beak at the top for pouring out *soma*.
166. *Atharva-Veda* V.24.11.
167. *Taittirīya Saṁhitā* III.2.5.3.
168. *Stotras* are the *mantras* which are sung by the Udgātṛ and his assistants before the offering of *soma* is made. The same *mantras* are then recited by the Hotṛ and his assistants and are called *śastra*. Cf. *Gopatha Brahmaṇa* II.3.12–15.
169. *Stotriya* and *anurūpa* are parts of a *śastra* (a group of *mantras*). The *anurūpa* derives its name from the fact that it glorifies the deity to which an offering is being made. Cf. *Vaitāna Sūtra* 35.5.
170. *Atharva-Veda* VII.71.
171. *Dadhigharma* is prepared by putting curds into boiling clarified butter.

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172. *Atharva-Veda* VII.72.3.
173. This is a rite which is performed with the *mantras* called *prasthita*.
174. Cf. *Gopatha Brāhmaṇa* I.2.17.
175. The *homas* are usually named after some particular word in the *mantras* accompanying them. In this case it is the word *marutvān* (*Atharva-Veda* XVIII.3.25). Similarly in the *vājaprasavīya-homa* (*Vaitāna Sūtra* 29.20) the word is *vājasya* (*Atharva-Veda* VII.7.6). In some cases the *homa* is named after the deity to which it is offered. Thus at 23.9 there is *hāriyojana-homa* which is offered, at the end of the third *savana*, to Indra together with his horses (*hari*) which brought him to the sacrifice.
176. *Atharva-Veda* XX.10.
177. *Atharva-Veda* Vi.114.1–2.
178. *Atharva-Veda* II.93.3.
179. The *sāvitra* and *pātnīvata grahas* are wooden vessels (like *śukra* and *manthi*) with which offerings are made to Savitṛ and *patnīvān* Indra respectively.
180. Cf. *Gopatha Brāhmaṇa* II.4.5.
181. *Atharva-Veda* VII.91.
182. *Atharva-Veda* VII.117.
183. *Atharva-Veda*, Paippalāda recension, II.39.
184. *Kauśika Sūtra* 24.3: *apāṁ sūktair ityādy upasparśanāntam*. Cf. *Kauśika Sūtra* 140.17.
185. *Vaitāna Sūtra* 24.7: *vimuñcāmī 'tyādi mārjanāntam*.
186. The *udayanīyā iṣṭi* is similar to the *prāyaṇīyā* which is the first *iṣṭi* in an *agniṣṭoma*. The divinities worshipped are the same in both of them. The scrapings of the offerings in the first *iṣṭi* are offered to the fire in this last *iṣṭi* and thus a sort of symmetry is maintained.
187. *Atharva-Veda* III.20.1. Cf. *Gopatha Brāhmaṇa* II.4.9 (end).
188. *Vaitāna Sūtra* 24.20: *alpasva ekagunā 'pi yajeta*. Cf. *Gopatha Brāhmaṇa* I.3.17.
189. *Atharva-Veda* XX.16.
190. This sacrifice derives its name from the fact that it consists of sixteen *stotras* and *śastras*. Cf. *Gopatha Brāhmaṇa* II.4.19.
191. *Vājasaneya Saṁhitā* VII.36.
192. *Atharva-Veda* II.5.1.
193. This sacrifice continues throughout the night and hence is called *atirātra*.
194. *Atharva-Veda* XX.32.3.
195. *Atharva-Veda* XX.33.3.
196. Cf. Sāyaṇa, introduction to the commentary on the *Atharva-Veda*, SPP's edn., p. 27.
197. When the *vājapeya* sacrifice was performed at Poona in October 1955, a booklet was published, which contains all the details of this sacrifice.
198. *Atharva-Veda* XII.1.63.
199. Cf. *Gopatha Brāhmaṇa* II.5.8: *vājisāma*.
200. For a legend related to the *vājapeya*, see *Gopatha Brāhmaṇa* II.5.8.
201. For a legend related to the *aptoryāma*, see *Gopatha Brāhmaṇa* II.5.9–10.
202. *Atharva-Veda* II.6.

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203. *Atharva-Veda* IV.2.
204. *Vājasaneya Saṁhitā* XI.33.
205. *Atharva-Veda* II.6.3.
206. *Atharva-Veda* I.5.
207. *Atharva-Veda* XII.3.22.
208. Cf. *Kauśika Sūtra* 20.1.
209. *Atharva-Veda* III.17.3.
210. Not found in any Vedic text.
211. *Atharva-Veda* IV.1.1.
212. *Atharva-Veda* IV.2.7.
213. They are *Vājasaneya Saṁhitā* XIII.27; *Atharva-Veda* VII.26.6; IV.14.1.
214. *Atharva-Veda* XX.19.1; I.21.2; VII.84.3; VI.35.1; VII.34.1, 35.1; *Ṛg-Veda* VI.16.3ff; V.1.1; I.127.1; *Atharva-Veda* VI.56.1; XI.2.1; XII.1.46.
215. *Atharva-Veda* VI.5.
216. *Atharva-Veda* XIX.13.
217. *Atharva-Veda* VII.6.4.
218. *Atharva-Veda* VII.33.
219. *Atharva-Veda* IX.5.17.
220. *Atharva-Veda* VIII.7.
221. *Atharva-Veda* VI.19, 69; IX.1.18; etc.
222. Cf. *Gopatha Brāhmaṇa* I.4.13–19, 21–22, 5.6.
223. *Atharva-Veda* XX. 126. cf. *Gopatha Brāhmaṇa* II.6.12.
224. *Atharva-Veda* V.20 and VI.126. These *mantras* are used in *Kauśika Sūtra* 16.1.
225. *Atharva-Veda* VII.118.
226. *Atharva-Veda* VI.98. Cf. *Kauśika Sūtra* 16.4.
227. Cf. *Kauśika Sūtra* 92.
228. *Atharva-Veda* VI.125.4.
229. *Atharva-Veda* III.19.6–7.
230. *Atharva-Veda* III.19.8.
231. Cf. *Gopatha Brāhmaṇa* I.5.7.
232. The *havirdhāna* cart is placed in the *havirdhāna-maṇḍapa* and is used for placing *soma* therein.
233. *Atharva-Veda* IV.8.
234. *Brahmaudana* is a rite in which boiled rice is given to Brāhmaṇas for eating. Cf. Sāyaṇa on *Atharva-Veda* IV.35.7.
235. *Atharva-Veda* I.31.
236. Cf. the Śunaḥśepa legend in *Aitareya Brahmaṇa* III.1–3.
237. *Vaitāna Sūtra* 43.25: *śaunakayajño 'bhicārakāmasya*. The *śaunaka* sacrifice is unknown elsewhere.
238. There are only two instances (2.10; 43.25) where there is a passing reference to *abhicāra*.
239. *Vaitāna Sūtra* 1.3, 18; 2.1; 8.3; 17.4; 18.17; 30.15.
240. The rule of the *Kauśika Sūtra* in this respect (8.21: *grahaṇam ā grahaṇāt*) states that the *mantra* is to be taken as extending up to the *pratīka* of the

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next *mantra*. See *Paddhati*: *pratīkagrahaṇaṁ . . .tāvad anuvartate yāvat pratīkagrahaṇaṁ dvitīyaṁ*.

241. R. Garbe, *The Vaitāna Sūtra*, pp. vii–viii.
242. 43.46–47.
243. *Vaitāna Sutra* 3–4, 5–6, 11–12, 23–24, etc.
244. Cf. Bloomfield, 'The position of the *Vaitāna Sūtra* in the literature of the *Atharva-Veda*', p. 379.
245. Cf. *Indische Studien*, XIII, pp. 417, 419, 436, 445, 455.
246. XII.7.1: *nakṣatrakalpo śāntiś ca kaśyapāṅgirasādayaḥ*.
247. Bloomfield('The position of the *Vaitāna Sūtra* in the literature of the *Atharva-Veda*', p. 377) asks: 'can there be any nexus between him and the otherwise authorless *Vaitāna Sūtra*?'
248. Cf. L.H. Gray, 'Expiation and atonement (introductory)', p. 635.
249. J. Jolly, 'Expiation and atonement (Hindu)', p. 659.
250. Cf. *Gopatha Brāhmaṇa* I.3.13. It is said that if the *dakṣiṇāgni* gets extinguished, the wife of the sacrificer will die immediately; if the *āhavanīya* fire gets extinguished, his son will die; and if the *gārhapatya* fire is extinguished, the sacrificer himself will cease to be.
251. *Vidhyaparādhe* (*Atharva Prayaścittani* 1.1). *Kātyāyana Śrauta Sūtra* 25.1.1 says *karmopapāte*.
252. IV.23–9; VI.110–21; XI.6, etc. Cf. Bloomfield, *The Atharva-Veda*, pp. 83–85.
253. The number of *kaṇḍikās* in the several *adhyāyas* is as follows—1:5; 2:9; 3:10; 4:4; 5:6; and 6:9.
254. As laid down in the *Śrauta Sūtras*. Cf. *Gopatha Brāhmaṇa* I.5.7.
255. This *mantra* is not found in any Vedic text.
256. *Atharva-Veda* VI.51.3.
257. *Atharva-Veda* XII.1.29.
258. *Atharva-Veda* XII.1.19.
259. *Kauśika Sūtra* 6.1:

    यन्मे स्कन्नं मनसो जातवेदो यद्वा स्कन्दद्यविषो यत्र यत्र ।
    उत्पुषो विप्रुषः संजुहोमि सत्याः सन्तु यजमानस्य कामाः ।।

260. *Ṛg-Veda* X.53.6.
261. See *Maitrāyaṇī Saṁhitā* II.13.22.
262. *Atharva-Veda* XIX.40.1–3; VII.67.1.
263. *Atharva-Veda* VII.8.1.
264. *Kauśika Sūtra* 89.13. Cf. *Śānkhāyana Śrauta Sūtra* 3.7.3.
265. *Atharva-Veda* XIX.16.1.
266. See *Aitareya Brāhmaṇa* VII.5.3. Cf. *Atharva-Veda Pariśiṣṭa* 45.1.6–7.
267. *Atharva-Veda* VII.86.1 = *Atharva-Veda*, Paippalāda recension, V.4.11.
268. *Atharva-Veda* VII.25.1 = *Atharva-Veda*, Paippalāda recension, XX.14.10.
269. *Atharva-Veda* I.4.4.
270. *Atharva-Veda* XIX.16.1.
271. *Aṣṭākapāla*: In fact, it is a flat earthen dish on which lines are drawn and thus it is divided into eight parts.

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272. The milk of the evening-*agnihotra* is turned into curds and is mixed with the milk of the morning-*agnihotra* of the next day. This mixture is called *sāṁnāyya* and is said to be especially liked by Indra.
273. *Atharva-Veda* VII.86.1 = *Atharva-Veda*, Paippalāda recension, V.4.11.
274. *Ṛg-Veda* V.13.4.
275. *Atharva-Veda*, Paippalāda recension, V.6.7.
276. *Atharva-Veda* I.20.4.
277. *Atharva-Veda* VI.35.1.
278. असौ य उदयात् पुरो वसानो नीललोहितो ।
अथ दृष्टमदृष्टं नो दुष्कृतं तत् स्वाहा ।।
279. *Atharva-Veda* VII.8.1.
280. See *Taittirīya Saṁhitā* I.3.14.4.
281. *Atharva-Veda* VII.73.11.
282. *Atharva-Veda* VII.17.1 = *Atharva-Veda*, Paippalāda recension, I.39.1.
283. *Atharva-Veda*, Paippalāda recension, I.106.5
284. *Atharva-Veda* I.6.1–2.
285. *Maitrāyaṇī Saṁhitā* 3.2.1:
यस्माद्ध भीता निषीदसि ततो नो अभयं कृधि ।
पशून् नः सर्वान् गोपाय नमो रूद्राय मीढुषे ।।
286. उत्तिष्ठ देव्यदिते देवान् यज्ञेन बोधय ।
इन्द्राय कुर्वती भागं मित्राय वरूणाय च ।।
287. *Atharva-Veda* I.19.1.
288. *Atharva-Veda Pariśiṣṭa* 32.12, 29, 16.
289. *Atharva-Veda* III.21.7.
290. *Ṛg-Veda* X.186.
291. *Atharva-Veda* XVIII.4.28.
292. *Atharva-Veda* VI.41.
293. *Kauśika Sūtra* 45.1 ff.
294. *Atharva-Veda* XIX.52.
295. *Atharva-Veda* IV.15.
296. *Ṛg-Veda* X.121. The placing of a piece of gold (*hiraṇya*) in the foetus (*garbha*) is obviously symbolic in this connection.
297. *Atharva-Veda* XVIII.3.6; XII.2.6. Cf. *Atharva-Veda Pariśiṣṭa* 37.10, 13.
298. *Atharva-Veda* V.3.
299. See *Atharva-Veda* I.25.1; VII.79.4. Cf. *Atharva-Veda Pariśiṣṭa* 37.5.1.
300. इदं बर्हिरमृतेनेह सिक्तं हिरण्मयं हरितं तत् स्तृतं नः ।
तद्धै पुराणमभिनवं स्तृणीष्व वासः प्रशस्तं प्रति मे गृहाण ।।
301. *Atharva-Veda* VII.111.1–2.
302. *Kauśika Sūtra* 125.2; 135.9.
303. य इन्द्रेण सृष्टो यदि वा मरूद्भिर्यूपः पपात द्विषतां वधाय ।
तन्निर्जगामो हविषा घृतेन शं नो अस्तु द्विपदे शं चतुष्पदे ।।
304. *Atharva-Veda* VI.4.1.
305. *Ṛg-Veda* IX.63.18; *Vājasaneya Saṁhitā* 8.63; *Kātyāyana Śrauta Sūtra* 25.6.9.
306. *Atharva-Veda* XIII.1.12.
307. *Atharva-Veda* XVIII.4.13.

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308. *Atharva-Veda* XVIII.2.27.
309. *Atharva-Veda* VII.106.1
310. Cf. 2.7 above (no. 41).
311. This is considered one of the most efficacious *sāmans* and is included in the *Āraṇyakagāna Pariśiṣṭa* of the Kauthuma school. Sātavalekar's edn., p. 415.
312. *Ṛg-Veda* I.22.13.
313. Cf. *Atharva-Veda* XI.2.15; *Āpastamba Śrauta Sūtra* 9.2.9–10.
314. *Atharva-Veda* IV.5.1.
315. *Atharva-Veda* XI.2.29; *Ṛg-Veda* IV.1.4; I.18.4; IV.1.5; III.62.6; I.25.12; *Atharva-Veda* VII.83.7.
316. Cf. *Vaitāna Sūtra* 12.14; *Gopatha Brāhmaṇa* I.3.23.
317. *Atharva-Veda* XIV.2.71; cf. *Āpastamba Śrauta Sūtra* 9.2.3.
318. Cf. *Āpastamba Śrauta Sūtra* 9.16.1.
319. Cf. *Āpastamba Śrauta Sūtra* 9.16.11; *Āśvalāyana Śrauta Sūtra* 3.14.13.

    किमुत्पतसि किमुत्प्रोष्ठाः शान्तः शान्तेरिहागहि ।
    अघोरो यज्ञियो भूत्वा ऽऽ सीद सदनं स्वम् ॥
    मा हिंसीर्देव प्रेषित आज्येन तेजसा ऽऽ ज्यस्व मानः किंचन रीरिषो ।
    योगक्षेमस्य शान्त्या अस्मिनासीद बर्हिः ॥

320. Cf. *Āpastamba Śrauta Sūtra* 9.6.3; *Āśvalāyana Śrauta Sūtra* 3.11.11.
321. Cf. *Āpastamba Śrauta Sūtra* 9.7.6; *Āśvalāyana Śrauta Sūtra* 3.12.7.
322. *Āpastamba Śrauta Sūtra* 6.14.12. Cf. *Atharva-Veda Pariśiṣṭa* 37.12.
323. This formula seems to be adapted from the previous one.
324. Cf. *Kātyāyana Śrauta Sūtra* 25.10.23.
325. *Kauśika Sūtra* 133.6.
326. *Atharva-Veda* VII.26.4, 2.
327. *Taittirīya Brāhmaṇa* I.4.4.10; *Āpastamba Śrauta Sūtra* 9.10.17; *Āśvalāyana Śrauta Sūtra* 3.10.16.
328. *Ṛg-Veda* VIII.43.18.
329. *Atharva-Veda* VII.87.4.
330. These expiatory rites are identical with those given above (expiation rites, nos. 35–39).
331. *Āpastamba Śrauta Sūtra* 9.17.1.
332. Expiation rite 30 mentioned earlier is different.
333. *Ṛg-Veda* III.18.2.
334. *Ṛg-Veda* VI.5.4.
335. Cf. *Ṛg-Veda* V.7.4; *Āpastamba Śrauta Sūtra* 14.29.3.
336. *Atharva-Veda* VI.49.3.
337. Cf. *Āpastamba Śrauta Sūtra* 20.11.10.
338. Cf. *Āpastamba Śrauta Sūtra* 14.33.8.
339. *Ṛg-Veda* I.112.25.
340. See *Kātyāyana Śrauta Sūtra* 25.6.8.
341. The expiation rite mentioned here is different from numbers 9 and 89 laid down earlier.
342. *Ṛg-Veda* VII.1.1; *Āpastamba Śrauta Sūtra* 14.16.1.

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343. The expiation rite mentioned here is different from numbers 35 to 97 laid down above.
344. *Kauśika Sūtra* 108.2.
345. *Ṛg-Veda* I.89.8, 6, 7, 9.
346. *Ṛg-Veda* VII.1.3.
347. *Vājasaneya Saṁhitā* XVII.79.
348. *Āpastamba Śrauta Sūtra* 14.16.1.
349. *Atharva-Veda* V.3.1.
350. *Ṛg-Veda* VII.1.18; *Vājasaneya Saṁhitā* XVII.19; *Āpastamba Śrauta Sūtra* 14.16.1, 17.1; *Atharva-Veda* V.3.1.
351. *Ṛg-Veda* IV.1.4.
352. *Atharva-Veda* XX.98.2.
353. *Ṛg-Veda* III.9.2.
354. *Maitrāyaṇī Saṁhitā* II.7.15; *Āpastamba Śrauta Sūtra* 15.217.5.
355. *Ṛg-Veda* II.5.4; *Āpastamba Śrauta Sūtra* 16.15.7.
356. *Maitrāyaṇī Saṁhitā* II.7.16; *Āpastamba Śrauta Sūtra* 16.26.6.
357. *Kātyāyana Śrauta Sūtra* 35.3; *Āpastamba Śrauta Sūtra* 14.17.3.
358. *Āpastamba Śrauta Sūtra* 14.18.1.
359. *Taittirīya Saṁhitā* II.4.8.1.
360. *Kātyāyana Śrauta Sūtra* 35.11.
361. *Maitrāyaṇī Saṁhitā* 3.6.15.
362. *Taittirīya Brāhmaṇa* III.7.10.6c; *Āpastamba Śrauta Sūtra* 14.29.1c.
363. *Ṛg-Veda* IX.6.8, 2.10; *Kauśika Sūtra* 74.12.
364. *Atharva-Veda* VI.88.1; *Āpastamba Śrauta Sūtra* 14.27.7.
365. *Atharva-Veda* VI.87.3; *Āpastamba Śrauta Sūtra* 14.27.7.
366. *Āpastamba Śrauta Sūtra* 14.27.6; *Śānkhāyana Śrauta Sūtra* 4.12.10.
367. Cf. *Pañcaviṁśa Brāhmaṇa* IX.5.3; *Āśvalāyana Śrauta Sūtra* 6.8.5f; *Kātyāyana Śrauta Sūtra* 25.12.18.
368. *Kauśika Sūtra* 136.2; *Āpastamba Śrauta Sūtra* 3.20.9; 9.16.2.
369. *Atharva-Veda* VII.67.1. Cf. *Atharva-Veda Pariśiṣṭa* 37.20.
370. *Taittirīya Saṁhitā* IV.7.6.2.
371. *Ṛg-Veda* X.53.6; *Āpastamba Śrauta Sūtra* 9.8.7.
372. *Atharva-Veda* XIII.1.59.
373. *Ṛg-Veda* X.57.1–5.
374. Cf. *Atharva-Veda*, Paippalāda recension, XV.1.1–2.
375. *Kauśika Sūtra* 89.13.
376. Cf. *Atharva-Veda* VII.33.1; *Āpastamba Śrauta Sūtra* 7.17.1.
377. Cf. *Ṛg-Veda* VIII.38.1.
378. Cf. no. 123 above.
379. Cf. *Kātyāyana Śrauta Sūtra* 25.14.8.
380. *Atharva-Veda* XIX.69.2; Cf. *Atharva-Veda*, Paippalāda recension, VII.10.3.
381. Cf. *Āpastamba Śrauta Sūtra* 14.21.4; *Āśvalāyana Śrauta Sūtra* 6.9.3.
382. *Ṛg-Veda* X.189; *Atharva-Veda* VI.31.
383. Cf. *Kātyāyana Śrauta Sūtra* 25.13.27–44.

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384. This refers to *Gopatha Brāhmaṇa* II.2.10 where the thirty-three parts are said to be 29 *stomabhāgas*, 3 *sayanas* and the *yajña* itself.
385. *Atharva-Veda* II.11.5; XVII.1.20.
386. They are *Ṛg-Veda* I.116.25, 117.1–4.
387. *Atharva-Veda* XIX.17.1.
388. *Atharva-Veda* XIX.17.3.
389. *Atharva-Veda* XIX.17.4.
390. *Atharva-Veda* XIX.17.5.
391. *Taittirīya Brāhmaṇa* III.7.11.5.
392. *Atharva-Veda* VII.86.1.
393. *Atharva-Veda* VII.25.1. = *Atharva-Veda*, Paippalāda recension, XX.14.10.
394. *Atharva-Veda* VII.67.1.
395. *Atharva-Veda* I.19.1.
396. *Atharva-Veda Pariśiṣṭa* 32.12, 29, 13.
397. This last portion seems to have been added later. It deals with the offerings to be made to avert the evil effect of omens. Strictly speaking, it is not a *prāyaścitta* at all, for, a *prāyaścitta* is generally meant for rectifying the blunders committed in a sacrifice.
398. 1.2; 4.1; 4; 5.3; 6.4; 8, etc. In spite of the great care bestowed upon the *Atharva Prāyaścittāni* by the editor Negelein, the text shows many deficiencies which are obviously due to the defective manuscript material available to him.
399. 1.3.
400. 'Worship (Hindu)', p. 796.
401. Cf. J. Negelein, 'Introduction to *Atharva Prāyaścittās*', p. 251.
402. 'On the Hindu doctrine of expiation', p. 23.
403. See 2.5, 6, 9 etc.
404. 136.2.
405. *Samuccaya Prāyaścittāni, Atharva-Veda Pariśiṣṭa* 37.1, 5, 20.
406. Cf. *Kātyāyana Śrauta Sūtra* 25.14.35–37:

ब्रह्मा प्रायश्चित्तानि जुहुयादनादिष्टानि। ब्रह्मा विलिष्ट(?) संदधातीति श्रुतेः। त्रिवेदसंयोगाच्च।

407. 3.5; 3.8; cf. 3.9.
408. 2.2.
409. Expiation rite no. 48 includes a number of *prāyaścittas* to be performed for rectifying the blunders committed at the successive stages of a *soma* sacrifice.
410. The colophon at the end of the first *adhyāya* of the *Atharva Prāyaścittāni* reads: *iti yajñaprāyaścitte prathamo 'dhyāyaḥ samāptaḥ*. At the end of the third *adhyāya* it reads: *ity atharvavede vaitānasūtre prāyaścitta-prasaṅge ekādaśo 'dhyāyaḥ, iti yajñaprāyaścitte tṛtīyo 'dhyāyaḥ samāpataḥ*. And at the end of the sixth *adhyāya* the colophon reads: *iti yajñaprāyaścittasūtre atharvavede vaitānasūtre prāyaścittaprakaraṇaṁ samāptaṁ*.

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4

The Kalpas

Kalpa means the method or the way of performing sacrificial rites.[1] It also denotes the sacrificial procedure as well as the sacred precepts relating to that procedure. The texts embodying such precepts came to be called *Kalpas* or *Kalpa-Sūtras*. Five *Kalpas* or ritual texts are consistently referred to by tradition as belonging to the *Atharva-Veda*. It is due to this fact that an Atharvavedin is called a '*Pañcakalpin*' by the *Mahā-bhāṣya*.[2]

The *Caraṇavyūha* of the *Kātīya Pariśiṣṭa* (5) belonging to the *Śukla Yajur-Veda*, the *Caraṇavyūha* of the *Atharva-Veda* (*Atharva-Veda Pariśiṣṭa* 49.4.7), the *Devi Purāṇa*,[3] the *Viṣṇu Purāṇa* (III.6),[4] the *Vāyu Purāṇa* (61)[5] and the *Atharvaṇīya Paddhati*[6] are unanimous, with little change in names, in mentioning the *Kalpas*. In the *Mahābhārata* (XII.13258) the number of *Kalpas* is given as five without their names being mentioned. In the *Mahā-bhāṣya* the *Kalpas* of *Kauśika* and *Kaśyapa* often occur together.[7] The *Bhāgavata Purāṇa* mentions the names as *nakṣatrakalpaḥ śāntiś ca kaśyapāṅgirasādayaḥ*. Sāyaṇa, in the introduction to his commentary on the *Atharva-Veda*, mentions the *Kalpas* as *Sūtras* and further adds that they belong to four of the nine *śākhās* of the *Atharva-Veda*.[8]

The five *Kalpas* mentioned in the *Caraṇavyūha* (*Atharva-Veda Pariśiṣṭa* 49.4.7) are: (1)the *Nakṣatra-Kalpa*, (2) the *Vaitāna-Kalpa*, (3) the *Saṁhitā-Kalpa* (*Saṁhitā-vidhi*), (4) the *Āṅgirasa-Kalpa* and (5) the *Śānti-Kalpa*. The traditionally recognized importance of these five *Kalpas* can be seen from the fact that the *Paddhati* on the *Kauśika Sūtra* cites at the beginning, the authority of the great Mīmāṁsā teacher, Upavarṣa, who states that these *Kalpas* are on par with the *Śruti* texts while the other *Kalpas* are like the *Smṛtis*.[9]

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THE NAKṢATRA-KALPA

The *Nakṣatra-Kalpa* takes its name from the fact that it describes the ritual related to the constellations. It is counted as the first among the seventy-two *Pariśiṣṭas* of the *Atharva-Veda*. At the outset the *Nakṣatra-Kalpa*[10] enumerates the names of the twenty-eight constellations and mentions the *ṛṣi* families to which they belong, the deities which preside over them and the objects which are affected by them. Then it proceeds to a statement of the duties of a king under each constellation. It also mentions the objects mystically associated with the various constellations and describes the rituals which aim at gaining prosperity from them. It further mentions the parts of the day over which the constellations prevail. The constellations are divided according to the four main quarters, and their influence upon a journey, especially upon the military expedition of a king, is set forth. Reference is also made to certain omens in this connection. The *Nakṣatra-Kalpa* then deals with the ritual of the baths to be taken under the various constellations (*nakṣatra-snānāni*), by mixing various objects with water. Similarly, the gifts to be offered under different constellations are prescribed.

It may be pointed out that the *Nakṣatra-Kalpa* quotes *Atharva-Veda* XIX.7, which is a hymn addressed to the constellations. In this hymn the *Atharva-Veda* shows an advance over the *Taittirīya Brāhmaṇa*, because here the *Abhijit* is mentioned, although the list of constellations begins, as usual in Vedic literature, with the *Kṛttikās*. The following hymn (XIX.8) which is addressed to the divine Day and Night is also quoted in the *Nakṣatra-Kalpa*.[11]

The *Vaitāna-Kalpa* and the *Saṁhitā-Kalpa* are only other names given to the *Vaitāna Sūtra* and the *Kauśika Sūtra* respectively. A survey of these two works has already been done elsewhere in this study.

THE ĀṄGIRASA-KALPA

The text of this *Kalpa* is, perhaps, no longer extant.[12] As its very name suggests, the *Āṅgirasa-Kalpa* must have been a work which mainly dealt with exorcism and black magic. It would, therefore,

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throw a flood of light on the sixth *adhyāya* of the *Kauśika Sūtra.* It appears that the text of the *Āṅgirasa-Kalpa* was available to Sāyaṇa. For, in the introduction to his commentary on the *Atharva-Veda,*[13] Sāyaṇa says that in the *Āṅgirasa-Kalpa* there is, at the beginning of the exorcistic rite, a protective rite intended for the safety of the celebrant, the priest and others. The *Sāyaṇa-bhāṣya* further states that the descriptions of the place, time, *pandal,* sacrificial sticks, clarified butter and other requisites together with the initiatory vow necessary for exorcistic rites are given there. Other rites intended to effectively counteract the exorcism employed by others, are also described. Keśava also refers to the *Āṅgirasa-Kalpa* in his *Paddhati* on the *Kauśika Sūtra.*[14]

THE ŚĀNTI-KALPA

The *Śānti-Kalpa* is a fairly big work devoted, as the title suggests, to a description of the 'great ceremony for averting the evil affects of omens and portents' (*adbhuta mahā-śānti*).[15] It consists of two *adhyāyas.* The first *adhyāya* contains eighteen *kaṇḍikās* and the second twenty-five.

The first *adhyāya* of the *Śānti-Kalpa* opens with a glorification of the *mahā-śānti.* The *mahā-śānti* is said to destroy the evil effects of planets and to bring all-round prosperity. This ceremony is said to have been performed by Bṛhaspati for the sake of Indra who was harassed by the demons. The main *śānti* is to be preceded by a series of preliminary ceremonies for the propitiation of various powers. At the outset comes the worship of the Vināyakas.[16]

By way of a vow, the performer should live on vegetables, milk or fruits for twelve nights or on clarified butter only for seven nights, and in addition he should live on milk for one night. Then on an auspicious day he should be given a bath at the cross-roads, standing on a bull's skin and to the accompaniment of the formulas which are given in full.[17] Misfortune (*alakṣmī*) is thereby driven away and purification obtained from all quarters and their presiding divinities.[18] *Mantras* (*Atharva-Veda* VII.115.1–4) are also to be employed at the time of the bath.

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The Vināyakas are four in number. Their names are Śālakaṭaṅkaṭa, Kūṣmāṇḍa-rājaputra, Utsmṛta and Devayajana. They are worshipped at midnight by offering to the fire fresh, white mustard oil or fresh clarified butter. White and red flowers, husked and unhusked rice, flour, boiled and raw flesh, boiled and raw grains of corn, fish, various kinds of cakes, beans, different roots, scented drinks (*marīca-pāna*)and wine—all these are offered, placed in new winnowing baskets, separately for each of the four Vināyakas. Then the Vināyakas are prayed to. At daybreak, the lustrous Sun is prayed to for destroying misfortune and granting prosperity. Brāhmaṇas are honoured and a cow, a bull, gold and garment are given to the priest by way of *dakṣiṇā*.

The fire for the *mahā-śāntī* is now to be churned out. The priest wears white garments while churning out the fire, uttering '*aṁśo rājā. . . .*'[19] An offering of clarified butter is made with '*samās tvā . . .*'[20] and other prescribed *mantras*.[21] It is stated that a *pāka-yajña* is to be offered to God Īśāna at the beginning of all ceremonies.

Then follows the worship of the *grahas* (i.e. the planets, including the Sun, the Moon, Rāhu and Ketu).[22] To the east of the sacred fire, a place is got ready by smearing it with cow-dung for invoking the *grahas*. A new piece of cloth is spread over it with its trails pointing towards the north. Parasols, seats, footwear and foot-stools made of gold are properly arranged for all the *grahas*. Then the nine *grahas* are invoked by reciting the prescribed formulas. The images of the *grahas* are to be made of pigment (*varṇaka*), or of wood or metal.

The Sun and Mars are red and their images are made of copper or red sandal; Venus and the Moon are white and their images are made of silver or of sandal; Rāhu, Ketu and Saturn are black and their images are made of iron; Mercury and Jupiter are yellow and their images are made of gold or of turmeric.[23] The *grahas* are given a bath (*abhiṣeka*) and are offered perfumes, flowers,[24] incense, lamps, foods and golden vessels filled with clarified butter. Oblations are offered to the fire for all the *grahas* and they are prayed to with the prescribed *mantras*.[25]

The sacrificial fuel used for the various *grahas* is as under. Sticks of the Arka tree are offered to the Sun, of the Pālāśa to the

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Moon, of the Madhuka to Mars, of the Nyagrodha to Mercury, of the Udumbara to Jupiter, of the Plakṣa to Venus and of the Aśvattha to Saturn. Dry cow-dung from the forest is offered to Rāhu and *kuśas* (sacrificial grass) smeared with clarified butter are offered to Ketu.[26] Oblations of clarified butter are offered with the *mantras* of the *śānti, kṛtyādūṣaṇa, cātana, mātṛnāma* and *vāstoṣpatya gaṇas.*[27] *Mantras* from the *abhaya gaṇa* are used for the concluding prayer.

The gifts that are to be offered to the priests are: good cows in honour of the Sun, gold (*rukma*) in honour of the Moon, a bull in honour of Mars, gold (*kāñcana*) in honour of Mercury, a boon (*vara*) in honour of Jupiter, a horse in honour of Venus, a female goat in honour of Saturn, an elephant in honour of Rāhu and a lady of low caste in honour of Ketu.

The food that is to be served in the house to Brāhmaṇas is: rice with clarified butter and milk in the name of the Sun and the Moon, *guḍaudana* (rice cooked with jaggery) and *modakas* (sweet balls) in the name of Mars, *kṣīraudana* (a sweet preparation of rice and milk) in the name of Mercury, clarified butter and *pāyasa* (a dish made of milk) in the name of Jupiter, food of all kinds in the name of Venus, *haviṣyānna* (food fit to be eaten on days of fasting) in the name of Saturn, rice cooked with meat in the name of Rāhu and *kṛsarānna* (rice cooked with beans and spices) in the name of Ketu.[28]

Thus the worship of the nine *grahas* with the proper sacrificial fuel, food and fees has been described in the first *adhyāya* of the *Śānti-Kalpa.* This worship is called *śānti-bhaiṣajya.* It is to be performed along with a birth-rite, for safety while on a journey (*yātrā*), or when the *grahas* occupy inauspicious positions. In the middle of the first *adhyāya* (*kaṇḍikā* 11), the *Śānti-Kalpa* gives the following legend. The *grahas* who are divine progeny(*deva-putrāḥ*) once went to God Brahmā and asked for a share in the sacrifice for each. God Brahmā asked them to move through the constellations in the proper order. A man may not succeed in his undertakings on account of the constellation under which he was born being occupied by one or the other of the *grahas.* Naturally, in order that the evil effect of that particular *graha* be averted,

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the man would offer oblations to that *graha*. In this way, all the *grahas* would obtain a share.

At the end of the first *adhyāya* the *Śānti-Kalpa* claims that, just as one mechanism counteracts another mechanism, or just as a coat of mail checks arrows, so too this *śānti* checks the attack of evil destiny. It is said that this ceremony should be performed at least once a year, so that a man lives a full life of a hundred autumns, endowed with good health and strength. It is also said that the *grahas* are always favourable to a person who is non-violent and self-controlled, who earns money piously and who follows the precepts of law.

The second *adhyāya* of this work deals with the *mahā-śānti* proper. The *mahā-śānti* begins with the worship of the constellations (*nakṣatrāṇām upācāraḥ*).[29] Worship of the *grahas* and the *nakṣatras* is often enjoined in the *Pariśiṣṭas*.[30]

The performer, clad in a new garment, spreads a new piece of cloth to the east of the fire, with its trails pointing towards the north. Upon this cloth he places the image of the twenty-eight constellations made of pigment, wood or metal and invokes them with the given laudatory *ślokas*.[31] The colour of the image of each of the constellations is prescribed (as in the case of the *grahas* in the first *adhyāya*). The images of the constellations are given a bath with the mantra: '*imā āpaḥ . . . .*'[32] They are then offered flowers, garments and unguents of corresponding colours. Clarified butter is offered to them to the accompaniment of two hymns (*Atharva-Veda* XIX.7, 8)[33] and the *havis* is offered with the prescribed verses.[34] Sacrificial sticks are offered and the constellations are prayed to. The *havis* to be offered to each of the constellations and the gifts to be given in honour of each of them are mentioned in detail in this *adhyāya*.

Commenting on this worship of the constellations, Bolling remarks: 'This ceremony must have had other applications than serving as an introduction to the *mahā-śānti* and its dependence is recognized by the marked transition with which our text turns to the *mahā-śānti* itself. The name of this ceremony occurs in the *Kauśika Sūtra* 39.7,27; 43.5; 44.6; 69.7 (cf. also 9.5 note) but in all these passages it seems to refer to a *caturgaṇi-śānti*, a ceremony so

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much simpler that it has in common with our text little except the name.'[35]

After the worship of the constellations commences the *mahāśānti* proper. At the outset the performer worships the quarters, sub-quarters, Yama, Indra, Viśveśvara, Viṣṇu, the Sun and the Moon, or, according to others, Agni, the *grahas*, Vāyu and Aśvins.[36] *Mantras* are specified for the worship of each of them.

Next comes the propitiation of Nirṛti, the goddess of destruction. This ceremony is described by *Kauśika Sūtra* (18.1–6) and is referred to in the *Pariśiṣṭas* (33.4.4). It is essential at every ceremony in order that all evil be removed. The performer, wearing a black garment, kindles by night, at the crossroads to the south-west of the village, *vīraṇa* grass by means of the light taken from a funeral fire. An image of Goddess Nirṛti, clad in black garments and facing the north, is placed to the south of the fire. To her are then offered black flowers, incense and oblations (*bali*) of wrinkled and bearded grains (*lomikā dhānāḥ*), ground sesame (*palala*), wine, flour, sour gruel, flesh, honey, *kroḍā* (*dioscorea alata*), fruits, flowers, porridge of rice and sesame, fish and various kinds of cakes.

Then with the specified *mantras*, the celebrant offers to the fire[37] raw flesh with omentum, *iṅgiḍa* oil (in place of clarified butter), chaff, the points and panicles of reeds, the thorns of the plant *śvadantī* and grains, separately mixing them with sand (*śarkarā*) every time. He also makes an offering of reed points without such a mixture and offers only sand. It is, however, prescribed that in place of such offerings, boiled rice may be offered to Nirṛti. Further, the performer makes an offering of chaff in a saucer containing fire and then breaks the saucer over the back of a donkey uttering the formula: 'Slain are the haters of Brahmā.'

Thereafter the performer goes down to the water reciting the *mantra* '*ava mā pāpman . . .*',[38] implants a *śāpeṭa* (a mat of drift reeds) on the bank of a river where it takes a turn to the south, sprinkles it with *apāṁ sūktāni* (hymns addressed to the waters)[39] and puts on a new garment, having thrown away his black garment into the flowing water. He makes the priest utter a bene-

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diction, and leaving his footwear there, turns round reciting the *mantra*: '*yathā sūrvo. . .*'[40] and comes home.

The text then mentions the thirty varieties[41] of the *mahā-śānti*. These are named after the deities to whom they are offered or the objects which are to be secured through them. The *Pariśiṣṭas* mention thirteen[42] of these variations of the *mahā-śānti* and in addition prescribe *salilā* (*Atharva-Veda Pariśiṣṭa* 31.8.3), *sauryi*[43] (70b.6–5), and *kāpotā* (70c.29.1) *śāntis* which are not included in this list of the *Śānti-Kalpa*. The other varieties of the *mahā-śānti* are not met with in the *Pariśiṣṭas*.

The *Śānti-Kalpa* then states the occasions on which these different *śāntis* are to be performed. The *Pariśiṣṭas* generally agree with the *Śānti-Kalpa* in this matter. Thus we find that *brāhmī-śānti* is to be performed for protection against ominous fire (*Atharva-Veda Pariśiṣṭa* 72.5.1), the *prājāpatyā* for obtaining progeny (70b.13.1), the *aindrī* against attack by an enemy (31.8.1), the *aindrī* and *vāruṇī śāntis* against drought (65.3.6), the *raudrī* for the cure of diseases (64.10.10), the *vāyavyā* for safety from wind (70b.4.1)and the *abhayā-śānti* for freedom from fear (60.1.6). We, however, find that *śāntis* are prescribed by the *Pariśiṣṭas* even for occasions other than those laid down in the *Śānti-Kalpa*. For instance, the *raudrī-śānti* is prescribed also against omens and portents (31.8.2 and 70b.10.1) and the *brāhmī* for securing a kingdom (72.5.2). The *amṛtā* is to be performed in case of fear from death (31.8.1). This performance seems to be suggested by the sense of the word *amṛtā*. We also find that a number of *śāntis* like the *vaiṣṇavī, raudrī, aparājitā* and *vāruṇī* are performed in order to avert the evil effects of omens and the *kauberī, ādityā* and *aparājitā*, those of evil dreams. It is true that the purposes for which the various *śāntis*, as laid down by the *Śānti-Kalpa*, are to be performed often overlap, but it is difficult to agree on that account with Bolling when he says that the scope of many *śāntis* is so badly defined that 'it is impossible to justify each prescription of a certain form in the *Pariśiṣṭas*.'[44]

The main point of difference in these various *śāntis* consists in the employment of different *āvāpa-mantras* for them. The amulets to be used by the performer are also different in different *śāntis*. Similarly these amulets are to be tied with different

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mantras. These are specified next. The *āvāpa-mantras* are usually taken from a *gaṇa* of the same name[45] as the *śānti.* Sometimes the connection is etymological. Thus the *bhauma anuvāka* (*Atharva-Veda* XII.1.1–63) is used at the *pārthivī, citrā gaṇā* at the *bhārgavī* and *nirṛti mantras* at the *nirṛti-śānti.* The *vyāhṛti gaṇa* and the *chando gaṇa,* which are used for the *sāvitrī* and the *gāyatrī śāntis* respectively, do not occur elsewhere.

The *Śānti-Kalpa* then describes, in some detail, the *amṛtā mahā-śānti,* which tops the list of *śāntis* and which is said to serve as the norm (*tantrabhūtā*) for all types of *śāntis.* The performer brings holy water from rivers or lakes and recites over it the *mantra: 'saṁ saṁsrvantu. . . .'*[46] He then performs the *paurṇamāsa* sacrifice up to the end of the *ājyabhāgas* and prepares *śāntyudaka.* He sprinkles the sacred fire thrice with this holy water. It is later used for bathing, some of it being reserved for the rest of the ceremony. The performer offers oblations of the fibres of Aśvattha, rice, barley, horse-radish (*śigru*), water, bdellium, poison, *kṛṣnalī* (*abrus precatorious*) and *sahā* herbs, *alābu* (*lagenaria vulgaris*), reed panicles and reed points, reciting the *mantras* from the *cātana gaṇa.* With the same *mantras* he makes an offering of *iṅgiḍa* oil and of the sticks of Atas, Jatu, Trapus, Musala, Khadira, Palāśa, Tārṣṭāgh, Apāmārga and Aśvattha. Then the sticks of Khadira, Apāmārga, Baja, Piṅga, Śatiṅga, Śālmala (cotton plant), Malā *(flacourtia cataphracta),* Sahamānā, Pṛśniparṇī (*hermonitis cordifolia*) and Ajasṛṅgī (*odina pinnata*) are together offered once into the fire without any *mantras.*

The text then describes a peculiar ceremony.[47] An offering of clarified butter is made into the fire with the hymn *'aśmavarma. . .'*[48] and the residue of the offering is used to besmear the requisites for this ceremony, namely, a staff of Tumbara wood, the plant Sadaṁpuṣpā (*calatropis giganta*), white mustard, ten leaves, ten stones and an amulet. Some of the residue is put into the *śāntyudaka.* Circles are drawn in all the ten quarters of the house, namely, on the four walls, in the four corners, at the centre of the floor and of the roof and they are besmeared with cow-dung. Sand is spread over these circles and *śāntyudaka* is sprinkled on them. A stone (on a leaf) is placed on each circle. Above the door another circle is drawn, sand is scattered and the

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staff, etc. are placed there. Oblations are offered to all the quarters with '*ye 'syām . . .*'[49] and the east is prayed to. The residue of the offering is put into the vessel containing the holy water.

The *mantras* of the following ten *gaṇas*, namely *śānti*, *kṛtyādūṣaṇa*, *cātana*, *mātṛnāmā*, *vāstoṣpatya*, *pāpmahā*, *yakṣmopaghāta* (=*takmanāśana*), *svapnāntika* (=*duḥsvapna-nāśana*), *āyuṣya* and *varcasya* are recited to accompany the oblations. It is said that the *mahā-śānti* consists of these ten *gaṇas* in addition to the eight *gaṇas*, namely *svastyayana*, *abhaya*, *aparājita*, *śarmavarmā*, *devapurīya*, *rudra*, *raudra* and *citrā*. The *śānti* performed with the *mantras* of the first ten *gaṇas* and up to the *nairṛta-karma* is called the *daśagaṇī-śānti*.[50]

After the oblations are offered the Brāhmaṇas are made to pronounce benediction and a silent offering of bdellium is made into the fire for the *rākṣasas*. Oblations are offered with the *āyuṣya gaṇa* and the residue is sprinkled on the performer. Oblations are offered with the *patnīvanta gaṇa* and the residue is sprinkled on the wife of the performer. An offering of drinks stirred with curds, rice and barley-flour is offered to the *rākṣasas* and then the performer takes a bath with the prescribed *mantras*. An amulet of rice and barley is covered with the residue of the offering made with the *prāṇa-sūkta* (*Atharva-Veda* XI.4), is decorated and worshipped and is then fastened on the performer and his wife. Rice is cooked according to the *pāka-yajña* and is offered to the fire with the *āvāpa-mantras*. The *śānti* is then brought to a close, the Brāhmaṇas are fed to their satisfaction and are given the prescribed *dakṣiṇā*.

It will be thus seen that the *mahā-śānti* consists of the following elements: (1) propitiation of the Vināyakas, (2) worship of the *grahas*, (3) worship of the *nakṣatras*, (4) propitiation of Nirṛti, (5) oblations to the deities with the relevant *mantras*, and (6) tying of the prescribed amulets. As Bolling rightly observes, the ceremony is 'characterized by such a heaping up both of *mantras* and ceremonies as to preclude the hope of finding much clear symbolism underlying either.'[51]

The Atharvaṇic character of the *Śānti-Kalpa* is quite obvious. At the outset it pays obeisance to the *Brahma-Veda* and then proceeds, as the *Pariśiṣṭas* do, to describe the ceremony, prescribing

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the use of the *mantras* from the first nineteen *kāṇḍas* of the Śaunakīya recension of the *Atharva-Veda*. That the *Śānti-Kalpa* belongs to the right Atharvaṇic tradition is seen also from the worship of the Vināyakas and the propitiation of Nirṛti which are included in it. The fact that both these are performed at cross-roads at night, and that strange offerings are made in connection with them, are of particular significance from that point of view.

The dependence of the *Śānti-Kalpa* on the *Kauśika Sūtra* becomes clear at many places. At I.10.3 the *Śānti-Kalpa* makes use of a *mantra*: '*aṁśo rājā* . . .' which is taken from *Kauśika Sūtra* 71.1. At II.15.5 it uses the *mantras*, *Atharva-Veda* VIII.1.12.13 and VI.67.84, which are used for getting freed from Nirṛti by *Kauśika Sūtra* at 97.8 and 52.3. At I.14.9 it emplys the ceremony prescribed by *Kauśika Sūtra* 1.36; 58.8. At II. 12.6 it agrees with *Kauśika Sūtra* 68.40; 140.21 in prescribing the offering of food to the Brāhmaṇas (under the *Kṛttikas*). Sometimes hymns are similarly employed in the *Kauśika Sūtra* and the *Śānti-Kalpa*—that is to say, either in the worship of the same god (*Kauśika Sūtra* 127.9 and the *prājāpatyā-śānti*; *Kauśika Sūtra* 59.19 and the *bārhaspatyā-śānti*) or to obtain a similar object in the *kāmyāni karmāṇi* (*Kauśika Sūtra* 59.1 and *vaiśvadevī*; 59.15 and *āgneyī*; 59.5 and the *aindrī-śānti*). It is also found that most of the *mantras* used by the *Śānti-Kalpa* in connection with the fastening of the amulets of prescribed substances are identical with those mentioned in the *Kauśika Sūtra*.[52] At II.19.1 (end), the *Śānti-Kalpa* correctly mentions the herb *sahasra-kāṇḍa* (*Atharva-Veda* II.7.2), whereas the *Kauśika Sūtra* (26.35) merely states *mantroktaṁ*.[53] The ceremony employed at II.22 is, as has been noted, an elaboration of *Kauśika Sūtra* 51.14–16, which latter is employed in connection with the protection of a house.

The *Śānti-Kalpa* shows its acquaintance with the *Vaitāna Sūtra* also. Thus it borrows from the *Vaitāna Sūtra* at II.14.2 the *mantras* for invocation of the gods Indra (*Vaitāna Sūtra* 2.14), Aśvins (19.4) and Viṣṇu (10.1).

The similarity of traditions in the *Śānti-Kalpa* and the *Nakṣatra-Kalpa* is clearly seen. The *mantras* used for offering oblations to the constellations (*Śānti-Kalpa* II.7–11) are the same as those called *nakṣatradevatā mantrāḥ* in the *Nakṣatra-Kalpa*

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(*Atharva-Veda Pariśiṣṭa* 1.37–41). The *Śānti-Kalpa* lists the *havis* (oblations) for each constellation at II.12.1–5. We find that occasionally the same substance and constellation are brought into correlation in the *Nakṣatra-Kalpa* by prescribing that substance either for being eaten under that constellation or for mixing it with water for the *nakṣatra-snāna*. The list of *dakṣiṇas* given at *Śānti-Kalpa* II.13 is evidently drawn from a metrical passage found in the *Nakṣatra-Kalpa* (*Atharva-Veda Pariśiṣṭa* 1.47–50).

The style of the *Śānti-Kalpa* is on the whole similar to that of the *Nakṣatra-Kalpa* and most of the other *Pariśiṣṭas*. The main body of the work is composed in the *anuṣṭubh* verse which is handled with fair regularity. Significant exceptions are the *āvāhana mantras* for the *grahas* (I.12.1–10) and those for the *Nakṣatras* (II.1–5). These verses are composed with greater freedom. The verses used for offering oblations to the constellations (II.7–11) are quite archaic and do not confirm to the classic requirements of metre.

The *Kalpas* constitute a distinct type of literature belonging exclusively to the *Atharva-Veda*. This type of literature is not found among the ancillary texts relating to the other Vedas. It is difficult to say why the *Kauśika Sūtra* and the *Vaitāna Sūtra* were included among the *Kalpas* when they are usually referred to as *Sūtras*. However, it may be noted that the *Vaitāna Sūtra* says[54] at the end (43.46), that he who studies these two *Kalpas* (namely the *Vaitāna* and the *Kauśika Sūtras*) and who knows them will secure the fruits of performing all the sacrifices and will have all his desires fulfilled. It is true that under the *Kalpas* have been brought together texts of very different value. It is also not unlikely that besides the *Vaitāna Sūtra* and the *Kauśika Sūtra*, there had been in existence independent *Vaitāna Sūtra* and *Kauśika Sūtra Kalpas* which elaborated the sacrificial rites, etc. mentioned in these two *Sūtras*.

The three texts other than the *Kauśika Sūtra* and the *Vaitāna Sūtra*, namely the *Nakṣatra-Kalpa*, the *Śānti-Kalpa* and the *Āṅgirasa-Kalpa* could have very well been included among the *Pariśiṣṭas*. The *Nakṣatra-Kalpa* is, indeed, counted as the first among the *Pariśiṣṭas*. There are other texts in the *Atharva-Veda Pariśiṣṭas* which are shorter, of inferior value and are called

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Kalpas. Thus there is *Piṣṭarātryāḥ-Kalpa* (*Atharva-Veda Pariśiṣṭa* 6), *Dhūrta-Kalpa* (*Atharva-Veda Pariśiṣṭa* 20), *Anuloma-Kalpa* (*Atharva-Veda Pariśiṣṭa* 34) *Āsurī-Kalpa* (*Atharva-Veda Pariśiṣṭa* 35) and *Ucchuṣma-Kalpa* (*Atharva-Veda Pariśiṣṭa* 36). These texts, too, describe rites that are characteristically Atharvaṇic. The *Piṣṭarātryāḥ-Kalpa*, for instance, lays down the worship of the image of Goddess Night for the sake of safety at night; the *Dhūrta-Kalpa* describes the worship of God Skanda (to be performed by thieves?); the *Anuloma-Kalpa* and *Āsurī-Kalpa* employ black magic; and the *Ucchuṣma-Kalpa* prescribes the worship of God Śiva in the form of Ucchuṣma to obtain various objects of desire.

NOTES

1. Cf. Haug, *The Aitareya Brāhmaṇa*, p.7.
2. 12.342.99; 13.14.309. Weber (*Indische Studien*, XIII, p. 455) understands the term as denoting one who studies five different *Kalpas*, i.e. *Śrauta Sūtras*. But this is not the correct sense. Cf. Bloomfield, 'The position of the *Vaitāna Sūtra* in the literature of the *Atharva-Veda*', p. 378; *Sacred Books of the East* series 42, p. xxviii; *The Atharva-Veda*, p. 16. The word *Pañcakalpin* appears also as the title for the scribes of Atharvan texts. Cf. Weber, *Verzeichniss der Sanskrit und Prakrit Handschriften*, II, pp. 96, 919, 921.
3. Cited by Weber, *Indische Studien*, III, p. 279.
4. Vol. III, p. 63 of Hall's edition of Wilson's translation. Cf. R. Mitra, *Gopatha Brāhmaṇa*, p. 5.
5. Bibliotheca Indica edn., p. 576.
6. Bloomfield, Introduction to *Kauśika Sūtra*, *Journal of the American Oriental Society* (New Haven), XIV, p. xiv.
7. Cf. *Indische Studien*, XIII, pp. 417, 419, 436, 445, 455.
8. SPP's edn., p. 25:

   तत्र शौनकादिषु चतसृषु शाखासु अनुवाकसूक्तऋगादीनां गोपथब्राह्मणानुसारेण पञ्चभिः सूत्रैर्विनियोगोऽभिहितः । तानि च सूत्राणि कौशिकम् वैतानम् नक्षत्रकल्पः आङ्गिरसकल्पः शान्तिकल्पश्चेति ।

9. मीमांसायां स्मृतिपादे कल्पसूत्राधिकरणे नक्षत्रकल्पो वैतानकल्पस्तृतीयः संहिताकल्पश्चतुर्थोऽङ्गिरसां कल्पः शांतिकल्पस्तु पञ्चमः । एते कल्पा वेदतुल्या हीति भगवानुपवर्षाचार्येण प्रतिपादितमन्ये कल्पाः स्मृतितुल्याः ।
10. Sāyaṇa, in the introduction to his commentary on the *Atharva-Veda* (SPP's edn., p. 27) says: 'In the *Nakṣatra-Kalpa* there is at the outset the worship of the constellations. Then there is the pacificatory ceremony for the omens. Further the worship of Nirṛti is described. Various types of *śāntis* to serve diverse ends and based on the *mahā-śānti* are also explained.' This shows

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that our text of the *Nakṣatra-Kalpa* does not represent the *Nakṣatra-Kalpa* known to Sāyaṇa. The latter is, in fact, the second *adhyāya* of the *Śānti-Kalpa* where, in the beginning, the worship of the constellations is prescribed. The occasions on which the various *śāntis* are performed are quoted by Sāyaṇa directly from the *Śānti-Kalpa* (II.17.2). The *Nakṣatra-Kalpa* as is known to us is never referred to by Sāyaṇa.

11. The *Nakṣatra-Kalpa* which is the first among the *Pariśiṣṭas* has been treated in detail in Part II.
12. Cf. Bloomfield, 'The position of the *Vaitāna Sūtra* in the literature of the *Atharva-Veda*', p. 267. V.W. Karambelkar has pointed out at the All India Oriental Conference (1943) at Nagpur that the manuscript *Pratvaṅgira-Kalpa* in the collection of Nagpur University is a part of the lost *Āṅgirasa-Kalpa*.
13. SPP's edn., p. 28.
14. Keśava on *Kauśika Sūtra* 39. 5–12; 47.2; 56.5.
15. This *śānti* is often referred to in the *Pariśiṣṭas*: *Atharva-Veda Pariśiṣṭas* 52.16.6; 54.2.4; 58.1.13; 58^{b}.4.20;59.1.20; 64.10.9; 65.3.6; 68.5.28, 29; 69.6.4; 70^{b}.16.5; 72.1.3.
16. It should be noted that the word Vināyaka which is popularly understood to be just another name of Gaṇeśa should be here mentioned as the producer of difficulties while Gaṇeśa is the destroyer of difficulties (*vighnahartā*).
17. Some of the formulas given here are similar to the *mantras* in *Atharva-Veda* IV.40 and are referred to by Sāyaṇa in his commentary on *Atharva-Veda* VII.113 (SPP's edn., p. 542).
18. Among the quarters that are mentioned here is *vyadhvā* (='the middle' or 'the atmospheric') in addition to the usual *ūrdhvā* (the upper)and *dhruvā* (the lower) quarters. It may be pointed out that the presiding divinity of the north is here mentioned as Soma, of the upper quarter, Bṛhaspati, and of the lower quarter, Viṣṇu. The normal divinities of the various quarters, such as, for instance, are referred to in the usual twilight-worship (*sandhyopāsana*) are Kubera for the north, Brahmā for the upper quarter and Ananta for the lower quarter (cf. *Amarakośa* I.3.4). Vyadhvā is not usually referred to. At *Atharva-Veda* III.27 also Vyadhvā is not mentioned, though the presiding divinities of the remaining quarters mentioned there correspond to those mentioned in the *Śānti-Kalpa*.
19. *Kauśika Sūtra* 71.1.
20. *Atharva-Veda* II.6.1.
21. They are *Atharva-Veda* IX.1.1; XIX, 4.2; IX.2.6; XIX.5.1.
22. Rāhu and Ketu represent the ascending and descending nodes of the Moon respectively.
23. According to *Āśvalāyana Gṛhya Pariśiṣṭa* (2.3) the images of the nine *grahas* are to be made of: copper, crystal, red sandal, gold, silver, iron, lead and bell-metal (*kāṁsya*) respectively.

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24. It is laid down that the flowers, garments and unguents offered to the *grahas* should be of the same colour as their own.
25. The *mantras* are—*Atharva-Veda* XVII.1.1 for the Sun; VI.128.1 for the Moon; IV.31.1, 32.1 for Mars; III.29.1, VII.81.3 for Mercury; IV.1.5, VII.8.1 and VII.51.1 for Jupiter; I.33.1, IV.1.6, XVII.1.20 (II.11.5) for Venus; XIX.6.1, X.20.1 and XI.4.1 for Saturn; *Kauśika Sūtra* 99.1, 100.2 for Rāhu and VII.11.1, XVIII.1.30, XX.26.6 for Ketu.
26. *Āśvalāyana Gṛhya Pariśiṣṭa* (2.3) mentions the nine kinds of unguents, flowers, incense, food and jewels for the nine *grahas*. The only sticks mentioned therein are *arka, palāśa, khadira, apāmārga, aśvattha, udumbara, śamī, dūrvā* and *kuśas* for the nine *grahas* respectively. According to the *Samillakṣaṇa* (*Atharva-Veda Pariśiṣṭa* 26.5.6–7) the sticks should be of *arka, palāśa, madhuka, nyagrodha, udumbara, plakṣa, aśvattha, gomaya* and *kuśa*. This is identical with the *Śānti-Kalpa*.
27. Cf. *Atharva-Veda Pariśiṣṭa* 32.1–5.
28. *Āśvalāyana Gṛhya Pariśiṣṭa* (2.3) mentions the nine kinds of food: *haviṣyānna, pāyasa, palānna, guḍānna, kṣīrodana, dadhyodana, kṛsara, māṣānna* and *citrānna* for the nine *grahas* respectively.
29. This is probably the reason why Sāyaṇa considers this part of the *Śānti-Kalpa* to be the *Nakṣatra-Kalpa* and consistently refers to it as such. See f.n. 10 under the *Nakṣatra-Kalpa* above. Cf. Bloomfield, *Sacred Books of the East* series, 42, p. 233.
30. *Atharva-Veda Pariśiṣṭas* 18[b].2.9; 19.3; 24.1.2; 70.9.3; etc.
31. The *ślokas* given here are comparable to those employed at the invocation of Skanda in the *Dhūrta-Kalpa* (*Atharva-Veda Pariśiṣṭa* 20.2.1–7). It may be noted in this connection that the *Nakṣatras* are addressed as being by nature *sādhāraṇa* (*Kṛttikā* and *Viśākhā*), *dhruva* (*Rohinī, Uttara-Phalgunī, Uttara Aṣāḍha* and *Uttara Proṣṭhapadā*), *mṛdu* (*Mṛgaśiras, Citrā, Anurādhā* and *Revati*), *dāruṇa* (*Ārdrā, Aśleṣā, Jyeṣṭhā* and *Mūla*), *cara* (*Punarvasu, Svāti, Śravaṇa, Dhaniṣṭhā* and *Śatabhiṣak*), *kṣipra* (*Puṣya, Hasta, Abhijit* and *Aśvins*) and *ugra* (*Maghā, Pūrva Phalgunī, Pūrva Aṣāḍha, Pūrvā Proṣṭhapadā* and *Bharaṇī*). This astronomical division of the constellations corresponds with *Bṛhat Saṁhitā* 98.6–11, except for the omission of *Abhijit* and with the *Kālanirṇaya* of Mādhava except for the inclusion of *Viśākhā* in the *ugra* group and of *Aśvins* in the *sādhāraṇa* group. Cf. Weber, *Die Vedischen Nachrichten Von den Naxtra*, II, p. 385, f.n. 4.
32. *Atharva-Veda* III.12.9; IX.3.23.
33. These two hymns are employed in the *Nakṣatra-Kalpa* also.
34. These verses which are spread over five *kaṇḍikās* are identical with *Atharva-Veda Pariśiṣṭa* 1.37–41 and are referred to in the *Nakṣatra-Kalpa* as *nakṣatra-devatā mantrāḥ*. They are employed there for the *nakṣatra-snāna-vidhi*. As the *Vedic Concordance* shows, these verses have no parallels elsewhere.
35. 'The *Śānti-Kalpa* of the *Atharva-Veda*', p. 81.
36. These two series are combined at *Atharva-Veda Pariśiṣṭa* 70.9.2–5.

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37. The text enjoins that while making this offering the performer should sit facing the image. This need not mean, as Bolling suggests ('The *Śanti-Kalpa* of the *Atharva-Veda*', p. 83) that he sits with his back towards the fire. He sits to the north of the fire so that he faces the image, as well as the fire, while making these offerings.
38. *Atharva-Veda* VI.2.
39. The *mantras* from the *salila gaṇa* (*Atharva-Veda Pariśiṣṭa* 32.22).
40. *Atharva-Veda* X.1.32.
41. They are (1) *amṛtā* (2) *vaiśvadevī* (3) *āgneyī* (4) *bhārgavī*, (5) *brāhmī* (6) *bārhaspatyā* (7) *prājāpatyā* (8) *sāvitrī* (9) *gāyatrī* (10) *āṅgirasī* (11) *aindrī* (12) *māhendrī* (13) *kauberī* (14) *ādityā* (15) *vaiṣnavī* (16) *vāstoṣpatyā* (17) *raudrī* (18) *aparājitā* (19) *yāmyā* (20) *vāruṇī* (21) *vāyavyā* (22) *saṁtatiḥ* (23) *tvāṣṭrī* (24) *kaumārī* (25) *nairṛti* (26) *mārudgaṇī* (27) *gāndharvī* (28) *airāvatī* (29) *pārthivī* and (30) *abhayā*.
42. (1) *amṛtā*: *Atharva-Veda Pariśiṣṭas* 31.7.5; 8.1; 62.4.6; 68.3.9; 69.6.2; 70.2.5; 70^{c}.32.36; 71.19.8; 72.1.3, 3.16.
    (2) *vaiśvadevī*: 63.5.5; 69.6.2; 70^{b}.19.3; 71.19.8.
    (3) *brāhmī*: 72.5.1.
    (4) *prājāpatyā*: 70^{b}.13.2.
    (5) *aindrī*: 31.8.1; 65.3.6.
    (6) *māhendrī*: 62.4.6; 68.3.9; 70^{b}.17.1; 71.19.8.
    (7) *kauberī*: 68.3.9.
    (8) *ādityā*: 68.3.9.
    (9) *raudrī*: 31.8.2; 60.1.6; 63.5.5; 64.10.10; 68.3.9; 69.6.2; 70^{b}.10.1, 17.1; 71.19.8.
    (10) *aparājitā*: 68.3.9; 69.6.2.
    (11) *vāruṇī*: 65.3.6; 70.6.5.
    (12) *vāyavyā*: 70^{b}.4.2 (*vāyavī*).
    (13) *abhayā*: 60.1.6; 63.5.5; 69.6.2.
    The word *yāmyā* at 70^{b}.13.2 possibly refers to *Nirṛti-karma*.
43. This is not the same as the *ādityā-śānti*.
44. 'The *Śānti-Kalpa* of the *Atharva-Veda*', p. 86.
45. E.g. *rudra*, *aparājita*, *vāstoṣpatya* and *abhaya*. However, the *āditya gaṇa* (*Atharva-Veda Pariśiṣṭa* 32.19^{b}) is not used for the *āditya-śānti*.
46. *Atharva-Veda* XIX.1.1.
47. This is possibly an elaboration of the ceremony prescribed by *Kauśika Sūtra* 51.14–16 for the protection of a house, field, etc.
48. *Atharva-Veda* V.10.
49. *Atharva-Veda* III.26.
50. Cf. *Atharva-Veda Pariśiṣṭa* 18^{b}.19.3: *pratidinaṁ daśagaṇī mahāśāntiḥ*.
51. 'The *Śānti-Kalpa* of the *Atharva-Veda*', p. 89.
52. At *Kauśika Sūtra* 28.9 the same substance, namely *śamīcūrṇa*, is used but not as an amulet.

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53. The commentators, however, mention *yavamaṇī*. See Bloomfield, *Sacred Books of the East* series, 42, p. 285; Bolling, 'The *Śānti-Kalpa* of the *Atharva-Veda*', p. 87.

54. य इमौ कल्पावधीते च उ चैवं वेद तेन सर्वैः क्रतुभिरिष्टं भवति सर्वांश्च कामानाप्नोति ।

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5

The Lakṣaṇagranthas

The *Lakṣaṇagranthas* of the *Atharva-Veda*, as mentioned in the *Caraṇavyūha* (*Atharva-Veda Pariśiṣṭa* 49.4.8), are five in number. They are: (1) *Caturādhyāyikā* (2) *Prātiśākhya* (3) *Pañcapaṭalikā* (4) *Dantyoṣṭhavidhi* and (5) *Bṛhatsarvānukramaṇī*. These texts have been written from a practical point of view. It is their purpose to teach, not to edify; to explain, not to discuss.[1] The *Caturādhyāyikā* and the *Atharva-Prātiśākhya* are linguistic-grammatical by nature while the *Pañcapaṭalikā*, the *Dantyoṣṭhavidhi* and the *Bṛhatsarvānukramaṇī* may be characterized as text-historical.

It is well-known that special efforts were made to preserve the Vedic texts against being in any way corrupted. The *pāda*, the *krama* and similar other *vikṛtis* show how the Vedic Aryans sought scrupulously to preserve the pristine character of every single syllable and its accent in the Vedas. A verse by Patañjali[2] states: 'A word which is deficient in accent or syllable, or which is employed wrongly, does not give the correct meaning. It becomes a word-missile (*vāg-vajra*) and kills the sacrificer as in the case of (the word) *indraśatru*[3] which was wrongly accented.' This shows the great importance attached to every syllable and accent.

In the case of the *Atharva-Veda*, which was less current among the people than any of the other Vedas, there was a greater possibility of variations and corruptions. In fact, we do find that there is a great number of variant readings in the text of the Śaunakīya and the Paippalāda recensions. Hence it was with a view to standardizing the text and also to fixing its division into *kāṇḍas, anuvākas, sūktas, paryāyas* and *ṛks* or *avasānas* that these *Lakṣaṇagranthas* were composed.

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THE CATURĀDHYĀYIKĀ

Every Vedic school (*śākhā*) is traditionally supposed to have a grammatical manual dealing with the phonetic rules peculiar to it. The *Caturādhyāyikā* is a phonetic manual which professedly belongs to the Śaunakīya recension of the *Atharva-Veda*. That the *Caturādhyāyikā* belongs to a *śākhā* of the *Atharva-Veda* is, according to Max Müller,[4] indicated by its very beginning.[5] Further, one of its initial rules is quoted by the commentator on the *Śākala-Prātiśākhya* as belonging to an Atharvaṇa *Prātiśākhya*.[6] Besides, in the fourth *pāda* of the fourth *adhyāya* of the *Caturādhyāyikā*, special reference is made to Atharvaṇic sacrifices.

The *Caturādhyāyikā*, as its name indicates, consists of four *adhyāyas*. Each of the *adhyāyas* is divided into four quarters (*pāda*). The text, on the whole, contains 434 *sūtras*.[7] Thus, it is a very concise *Prātiśākhya*, though, at the same time, it is fairly comprehensive so far as its contents are concerned. This has become possible due to the fact that its arrangement is quite simple and not artificial, and that it has extensively used the *gaṇa* method while formulating its rules. Thus, it applies a rule to a series of passages or words to which it refers, by mentioning only one of them and including the rest by adding an *ādi* (etc.). At 1.65 it states: *na kṛpādīnaṁ*, where words like *kṛpā* (XVIII.4.59),[8] *kṛpaṇāḥ* (XI.8.28), *kṛpamāṇasya* (V.19.3) and *akṛpran* (XVIII.3.23) are meant to be included. Similar cases are found at 1.66,85; 2.29,67,103; 4.99,100; etc. This peculiar method is a characteristic of the *Caturādhyāyikā*, the *Atharva-Prātiśākhya* and of Pāṇini. The *Vājasaneya-Prātiśākhya* employs it but once (5.38); the other *Prātiśākhyas* do not at all employ it. It appears that the words in the list were traditionally known and hence a reference was made to them with a word followed by an *et cetera*. In fact it is the duty of the commentator to give the list in full. A look at the commentary on the *Caturādhyāyikā* would show that the commentator has not fulfilled his task.[9]

The *Caturādhyāyikā* does not differ substantially from other treatises of its class in its range of subjects, though it is somewhat less restricted than the *Taittirīya-Prātiśākhya* and somewhat less comprehensive than the *Vājasaneya-Prātiśākhya* and the *Ṛk-*

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Prātiśākhya. Yet it bears here and there a more generally grammatical character than is the case with the remaining *Prātiśākhyas*.[10] Reference may, however, be made in this connection to a peculiar characteristic of the *Caturādhyāyikā*, namely, that its rules have a scope which is wider than is actually warranted or required by the vocabulary of the Śaunakīya recension of the *Atharva-Veda*. This has necessitated the commentator to fabricate illustrations to explain some of its rules.

The authorship of the *Caturādhyāyikā* is traditionally ascribed to Śaunaka but this Śaunaka can be hardly identified with Śaunaka, author of the *Ṛk-Prātiśākhya*. Very little, indeed, can be said of the author of the *Caturādhyāyikā*. A reference to Śaunaka is no doubt made in that work at 1.8. The author of the *Caturādhyāyikā* appears to have been a member of the Śaunakīya *caraṇa*, founded by the author of the *Śākala-Prātiśākhya*.

The contents of the *Caturādhyāyikā* may be summarized as follows.

The first *pāda* of the first *adhyāya* starts by defining the scope of the whole treatise. It is said that the work aims at dealing with, mainly, the euphonic combinations in the *Saṁhitā*. Then it points out the alphabets which may come at the end of words (3–9).[11] It also defines correctly which alphabets are called *soṣmāṇaḥ* (aspirates), *anunāsikāḥ* (nasals), *aghoṣāḥ* (surds) and *ghoṣavantaḥ* (sonants) (10–13). It then proceeds to a consideration of the *udātta, anudātta* and *svarita* accents (14–17). Further, it states the place and organ of the production of different classes of sounds like *kaṇṭhya, jivhāmūlīya*, etc. (18–28). It classifies the sounds also according to the degree of the contact of the tongue with the organ of production (29–36). Then the peculiar nature of the vowels *ṛ* and *ḷ* (37–39) and of the *sandhyakṣaras* (diphthongs) is described (40–41).

The second *pāda* of the first *adhyāya* opens with the statement that a *visarjanīya* is an *abhiniṣṭhāna*[12] (42) and defines the places where *abhinidhāna*[13] occurs (43–48). Then a conjunct consonant and its phonetic value are defined. It is stated that the latter half-part of the first constituent has the same organ of production with the second constituent (49–50). Vowels are classified as short and long (51–54) and to which vowel the consonant

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in a word belongs is pointed out[14] (55–58). The values of *hrasva*, *dīrgha* and *pluta* are given as one, two and three *mātrās* respectively (59–62).

The third *pāda* of the first *adhyāya* gives some unusual changes in words, such as *puras* followed by *dāśa*, becoming *puroḍāśa* (63–66). The occurrence of analized vowels is then considered as in the words *payānsi* (I.9.3), *babhūvāṅ* (X.2.28), etc. (67–72). *Sūtras* 73–81 mention the occasions for making a *svara pragṛhya*. *Sūtra* 83 lays down that, in the *pada* text, *iti* should follow *iva* which accompanies a *pragṛhya* word as in the case of *ārtnī iva* (I.3.8). The occurrence of short and long nasalized vowels within a word is then stated[15] (*yajūṁṣi*: XI.6.14; *pumān*: I.8.1 etc.) (84–91).

The fourth *pāda* of the first *adhyāya* begins by defining *upadhā*, which means a sound preceding a final sound (92). It further states that a vowel is a syllable[16] (93); that the sound preceding an aspirate must be a non-aspirate[17] (94); and that the change of a sound is according to propinquity, i.e. when any sound is required to be changed, it should be converted into the one which is nearest to it in situation or in character (95). Special cases of accent[18] and cases of omissions of *pluti* before *iti* are then mentioned (97). *Sūtra* 98 gives the definition of a conjunct consonant and then the insertion of *yamas* (99), *nāsikya* (100) and *svarabhakti* (101–02) are dealt with.[19] The *sphoṭana*[20] and its effect are considered in *sūtras* 103 and 104 and then the cases of *pluti* in the *Atharva-Veda* are enumerated serially, according to *kāṇḍas* (105).

It is stated at the beginning of the first *pāda* of the second *adhyāya* that the following rules, namely, those given in the second and third *adhyāyas*, are applicable to the *Saṁhitā* text (1). Rules regarding the change of consonants before other vowels and consonants are laid down (2–22) and the exceptions to these rules are cited from the *Atharva-Veda* (23). The opinion of Śākatāyana, that *y* and *v* at the end of words should be pronounced with slighter effort, is stated[21] (24). The insertion of a sibilant after *puṁ* and after *n* but before a surd palatal, lingual and dental, is prescribed, as in the words *puṁsputra* (XV.2.1), and *parvatāṁś ca* (I.12.3).[22] The loss of *n* (with the nasalization of a

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preceding vowel) before a vowel or *v* is then referred to (27–28), as in the case of *mahāñ asi* (I.20.4). The cases of insertion of *r* after final *in*, *ūn*, and *ṛn* are stated[23] with their exceptions (29–30). The change or omission of *m* and *n* is mentioned[24] together with the exception (31–37). *Sphoṭana* and *karṣaṇa*[25] are then explained (38–39).

The second *pāda* of the second *adhyāya* deals with the change in the *visarjanīya*. It begins by stating that a *visarjanīya* followed by a surd consonant, is changed into a corresponding spirant (40); if followed by a vowel it is changed to *y* and if preceded by a *nāmin*[26] (alterant vowel) it becomes *r* before a vowel (41–42) as also before a sonant consonant (43). Instances of the conversion of *visarjanīya* into *r* after *a*, *ā*, are given[27] with the exceptions (44–52). A *visarjanīya* is changed to *u* when preceded and followed by *a*, as also before a sonant consonant (53–54). The cases of the loss of the final *visarjanīya* are stated in *sūtras* 55 to 59.

The third *pāda* continues the treatment of the *visarjanīya*. Special cases of irregular *saṁdhi* of final *visarjanīya* are given (60–61). In a compound it becomes *s* before *k* and *p* with certain exceptions (62). Changes in the *visarjanīya* when followed by certain words are then pointed out (63–80). The fourth *pāda* of the second *adhyāya* gives the instances of the change of initial or final *s* into *ṣ*[28] (81–101) with the exceptions (102–07).

The first *pāda* of the third *adhyāya* mentions the instances of the lengthening of vowels[29] in the *Saṁhitā* of the *Atharva-Veda* (1–25). The second *pāda* starts by stating that a consonant at the end of a word is pronounced double[30] (26). Other instances of doubling in combination with vowels and consonants are given[31] with the exceptions (27–32). The vowels which do not undergo euphonic combination are mentioned together with the nasals (33–37). It is stated that an *ā* between two vowels is to be first combined with the preceding vowel[32] (38). Before a vowel, an alternate vowel is changed into a semi-vowel, the diphthongs also are similarly changed (39–40). Rules regarding the *saṁdhi* of final and initial vowels are given (41–52), together with the loss of initial *a* after final *e* or *o*[33] (53–54).

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The third *pāda* of the third *adhyāya* deals with different kinds of *svarita* accents. They are *abhinihita, prāśliṣṭa, jātya* and *kṣaipra* (55–64). Rules regarding the combination of accents with their resulting nature are given in *sūtras* 65 to 74. The fourth *pāda* gives the instances in which *n* is changed into *ṇ*, as in the case of *grāmaṇya* (III.5.7), *pitṛyāṇāh* (VI.117.3), etc. (75–85). The exceptions are mentioned in *sūtras* 86 to 95. *Sūtra* 96 mentions the word *tuviṣṭama* (VI.33.3). It indicates that *ṣ* is to be added between the two words *tuvi* and *tama* to form the word.[34]

The fourth *adhyāya* of the *Caturādhyāyikā* deals with the combination and the separation of the prepositions in the *pada* text and the construction of the *krama* text. The first *pāda* starts by giving the rule for combining the preposition with the verb (1–2), the exceptions being mentioned in *sūtras* 3–6. When such a combination is made, the words are shown to be separate by means of an *avagraha* (7). The words in a compound are to be similarly separated (8–12). The prefixes and suffixes also are to be shown separately as in the case of *viśva-dāniṁ* (VII.73.11) or *aṣṭadhā* (XIII.3.19), etc. (13–30). Certain case endings are to be separated by an *avagraha*[35] (31–34). Some other suffixes like *vat* and repeated words (*āmreḍita*), are shown separately; so also the word *iva* (35–41). Separate words, which are compounded in the *Saṁhitā*, are similarly intercalated by an *avagraha*[36] (42–46).

The second *pāda* of the fourth *adhyāya* starts by giving the rules regarding the non-separation by means of an *avagraha* of the suffix *mant* and its equivalents,[37] and of the words in *devatādvandva* and other compounds[38] (47–54). The same is said to be the case with some words which have a *vṛddhi* or a negative prefix[39] (55–56), as also with other derivatives and indeclinables[40] (57–72). The third *pāda* commences by laying down the general rules for the restoration (*samāpatti*) of the original words, in the *pada* text (73.77). The same rules are to be observed for the *krama* text also (78). Rules are given for the restoration of certain classes of words[41] (79–93) with their exceptions[42] (94–100).

The fourth *pāda* of the fourth *adhyāya* deals with the mode of construction of the *pada* text. It starts by saying that the study of the Vedas is a sacred duty (*dharma*). It praises the Vedas as being essential for sacrifice and states that their study leads one

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to heaven (101–06). It is further mentioned that the *pada* text is useful for understanding the proper form of a word, its accent and meaning. The *krama* text is essential for the fixation both of the *Saṁhitā* and the *pada* and for knowing how the accents get altered while changing the *pada* text into the *Saṁhitā* (107–09). The *Caturādhyāyikā* ends with the rules governing the change of the *pada* text into the *krama* text (110–26).

The *Caturādhyāyikā* is a typical example of the exhaustive efforts made by the Hindus for recording every special phonetic and kindred peculiarity in the Vedas. The theory of grammar as found in the *Prātiśākhyas* is hair-splitting and often very intricate indeed. Sometimes the aphorisms have purely theoretical value, without much practical bearing, as has already been noticed.[43] Whitney[44] states, 'The subject of the duplicated pronunciation of consonants, or of the *varṇa-krama*, as it is sometimes called, is one of the most peculiar in the whole phonetical science of Hindus. It is also the one, to my apprehension, which exhibits most strikingly their characteristic tendency to arbitrary and artificial theorizing; I have not succeeded in discovering the foundation of the fact upon which their superstructure of rules is based, or explain to myself what actual phonetic phenomena, liable to occur in a natural, or even a strained, mode of utterance, they supposed themselves to have noted, and endeavoured thus to reduce to systematic form. The *varṇa-krama*, however, forms a not inconspicuous part of all the *Prātiśākhyas*, and is even presented by Pāṇinī (VIII.4.46–52), although the latter mercifully allows us our option as to whether we will or will not observe its rules.' Elsewhere[45] Whitney remarks that he is at a loss to know what *yama* should be and makes a rather serious charge that the analysis of Hindu phonetics is inaccurate. Such remarks go only to prove the intricate and hence perplexing nature of the system.

The *Caturādhyāyikā* which is attributed to Śaunaka reveals great identity with the *Vyākaraṇa* by Kautsa which has been discovered by S.L. Katre.[46] The name of Kautsa is well-known as a grammarian since the date of the *Nirukta*.

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THE ATHARVA-PRĀTIŚĀKHYA

The *Atharva-Prātiśākhya* is another phonetic treatise relating to the *Atharva-Veda.* It consists of three chapters called *prapāṭhakas*; the first being divided into three sections (*pādas*) and the second and third into four each. Each *pāda* consists of a number of *sūtras.*[47] The *Atharva-Prātiśākhya* is comparatively a much shorter treatise and its total extent is about half that of the *Caturādhyāyikā.*

As the *Caturādhyāyikā* professedly belongs to the Śaunakīya recension, it is likely that one may think that the *Atharva-Prātiśākhya* belongs to the Paippalāda recension of the *Atharva-Veda.* Such is, however, not the case. There are more than 250 instances where the *Atharva-Prātiśākhya* differs from the Paippalāda recension.[48] Thus it does not operate on the Paippalāda recension and both the *Caturādhyāyikā* and the *Atharva-Prātiśākhya* may be generally said to refer to the Śaunakīya recension; at least their commentators quote from the Śaunakīya recension. The *Atharva-Prātiśākhya* refers to words from the first eighteen *kāṇḍas* of the *Atharva-Veda,* the *Caturādhyāyikā* also mentions words from eighteen *kāṇḍas* only and this would prove that the *Caturādhyāyikā* and the *Atharva-Prātiśākhya* belong to considerable antiquity.[49]

Of these two manuals the *Caturādhyāyikā* must have been composed earlier, for the *Atharva-Prātiśākhya* refers to the *Caturādhyāyikā* at a number of places.[50] In fact the whole of the third *prapāṭhaka* is, in a way, based on the *Caturādhyāyikā.* For instance, general rules for changing *ṣ* into *s*, *ṇ* into *n*, for restoring the original form and for inserting the *avagraha* in the *pada* text, are taken for granted and only the exceptions have been recorded in the *Atharva-Prātiśākhya.* Another thing that strikes one is the fact that it refers to about three scores of grammatical or phonetic technicalities but it does not care to define a single term. Perhaps, those technicalities are supposed to have been already known from the *Caturādhyāyikā.* Thus the *Atharva-Prātiśākhya* does not bear the character of an independent work. It is just a supplementary treatise.

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The first *prapāṭhaka* of the *Atharva-Prātiśākhya* begins by stating that *pada* is the basis of *Saṁhitā* (and hence each *pada* should be known separately with its accent) (1–3). It then goes on to say that words like *Bṛhaspati* (II.13.2) and the word *pratyañcām* (XI.3.26) are doubly accented[51] (4–5). Then it mentions that an *udātta ā* may occur between two *a* letters, after *a* or before *i* and *e*[52] (6–9). *Sūtras* 10–13 lay down that, in the *pada* text, the nouns and verbs should be shown as being separated from their prefixes and prepositions. When there are two prefixes or prepositions, the first one should be separated.[53] *Sūtras* 14 to 28 deal with the accent of verbs in relative clauses. The verbs in clauses containing *ca* or *vā* or a relative pronoun get accented. The verb in the antithetical clause, where antithesis is indicated by *ca-ca* (II.6.2) or *uta-uta* (VII.5.5), is accented. A verb does not lose its accent when connected with *ca, vā, anva, na hi, vat, it* and *aha*. A vocative, which is preceded by another vocative with an *udātta* accent on the first syllable, itself gets an *udātta* accent on the first syllable.[54]

The *Atharva-Prātiśākhya* then gives lists of words which have an *udātta* accent on the first syllable (29–32), words which have an *udātta* accent on the second syllable (33–34), words which have an *udātta* accent on the last syllable (35–44), words in which all syllables are *anudātta* (45–51), words which have *svarita* accent on the first syllable, words which have only one *svarita* syllable, words which have a *svarita* preceded by *anudātta* (52–56) and words which have the *kṣaipra* accent (57).

At the beginning of the second *prapāṭhaka*, the *Atharva-Prātiśākhya* gives 59 passages without specifying the reason for mentioning them. It then proceeds to state that in words ending in *e* (like *asme, tve,* etc.), the *e* is a substitute for case termination[55] (58–59). The cases are then indicated of the occurrence of the root *saj*[56] and of the elision *m* of *asmākam*[57] (60–61). It is then pointed out that in words like *Śakalyeṣi* (I.25.2) the *saṁdhi* takes the *pararūpa*[58] and that words ending in locative *ī* or *ū* are *pragṛhya* (62–63). The word *pūrvya* (IV.1.6) is said to be identical with *pūrva* and *sūra* (IV.2.4) with *sūrya* (64–66). It is pointed out that the word *vṛṣabha* (IV.5.1, etc.) designates a divinity and *edhi* (III.28.3, etc.) is the imperative second person singular of root *as*,

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and *ihi* (II.25.4, etc.) of root *i* (67–69). Lists of passages where the word *parastāt* (as different from *purastāt*, but with the same meaning) occurs and where *ai* at the end of a *pada* gets changed into *ā* due to a following *a, ā, i* or *u* are given (70–71). It is pointed out that forms ending in *m*, having *ā* as penultimate are fem. acc. sing and those with *a* as penultimate are macc. acc. sing. (72). *Sūtras* 73 to 82 deal with words ending in a *visarga* in the *pada* text. Passages are quoted where the *visarga* is dropped in the *Saṁhitā*.[59] *Sūtras* 83 to 95 give words ending in the vowels *ā, i*, etc. and which do not have a *visarga*. Further, it is stated that when *pra* is seen with a long *ā* (i.e. *prā*) the following verbal is to be regarded as beginning with *a* (augment); before a consonant, *pra* is nowhere long.[60] When a word ending in *aḥ* is followed by the initial *a* of the following verbal, the *visarga* is changed to *o*; if it is followed by a soft consonant, it is not changed to *o*.[61] In *eṣaḥ* and *syaḥ*, the *visarga* is elided before consonants. When the preposition *ā* is followed by a verb in the past, the verb begins with *a* (augment) (96–102). *Enā, ehā* are *pragṛhya*[62] (103). *Sūtra* 104 gives a list of passages which have *pragṛhya* words. Compounds with *pati* at the end (like *bhūtapáti*, II.14.4, etc.) are accented on *pa* (105). Then follow lists of words having two *y, j, l, p, t* and *n* letters. These are followed by a list of words ending in *e* in the *pada* text, but which is changed to *a* in the *Saṁhitā*[63] (106–112). *Sūtra* 113 gives a list of words which are seemingly single but actually consist of two separate words[64] and *sūtra* 114 mentions words which appear like two words but are, in fact, single.[65] It is stated that verbals ending in *a* are imp. sec. sing.[66] *Mā* has an *udātta* accent when it means 'negation' and an *anudātta* accent when it means 'to me'. An *anudātta*, when combined with *udātta*, itself becomes *udātta* (115–18).

The *Atharva-Prātiśākhya* then gives lists of words which have *avagraha* after *ṅ, n, m, su* (as a prefix) and *sva*. The word *te* has an *a͂nudātta* accent when it means 'your' and an *udātta* accent when it is a pronoun meaning 'they' (119–23). A list is then given of passages containing words having the root *dā*, to give (124–26). It is pointed out that the word *idam* (in all genders) is *antodātta* in the first mention or at the beginning of a *pāda*. It is stated that separation by means of an *avagraha* is to be made with what

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remains after elision[67] (127–31). The passages containing the causal forms of the roots *pat* and *pad* are given and the distinction between these two roots is shown (132–34). *Sūtra* 135 lists occurrences of the word *tvam* which is the same as *tam*. Rules regarding the *saṁdhi* of consonants, especially before nasals,[68] are then mentioned and lists of passages containing words ending in *n*, *m* and *t* in the *pada* text are given (136–40).

The third *prapāṭhaka* of the *Atharva-Prātiśākhya* deals mainly with *avagraha*. At the outset, passages are quoted wherein *r* is to be repeated in the *pada* in place of a *visarga*.[69] It is stated that a vocative ending in *o* remains unchanged before a non-Vedic *iti*[70] (and if it is followed by a vowel in the *mantra*, *o* is changed *ā*). A list of passages containing the root *dha* with *api* is given; so too of passages in which the same word is repeated twice (*āmreḍita*). Usually the letters *ṣ*, *ṇ*, *s* and long vowels are changed to *s*, *n*, *visarga* and short vowels in the *pada* text. A list of passages which are an exception to this rule is given (141–47). Passages are also quoted in which a *visarga* does not change into *ṣ* though followed by *k*,[71] as well as those in which a short vowel is not lengthened though followed by *mat*.[72] Normally in copulative compounds each noun has the dual form and its own accent. *Sūryācandrámasā* (XI.3.34) and *Sūryāmāsáyoḥ* (III.29.5) are pointed out as exceptions. Two passages are quoted wherein the final vowel in *pṛthivī* is shortened[73] (148–52).

Similarly, three passages, in which the first vowel is elongated, are pointed out[74] and also a few other passages wherein the elongation takes place before *y*. It is said that in the two words *śapatheyya* (V.31.12) and *sahaśeyyāya*, *e* (and not *a*) is followed by *y*. Then a list of passages in which there is *saṁdhi* between *a* and *a* is given (153–57). It is pointed out that in the words *apavān* (XVIII.4.24) and *jyotiṣīmān* (XVIII.4.14), there is the *āgama* of *a* and *i* respectively. Usually the word *haviṣā* is followed by *vidhema*; two passages are quoted where the word is followed by *juhomi*.[75] Passages wherein the word *nu* occurs instead of *anu* are mentioned and also passages having the root *hṛṣ* with *ut*. The word *mahī* occurs sometimes as singular and at other times as dual. Passages wherein the word *mahī* is singular are pointed out and also the passages in which one *t* is written in place of two *t*s (158–65).

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Sūtra 166 refers to optional elision of *visarga* and the next two *sūtras* quote passages containing the root *i* in aorist and the root *i* with *pra*. It is stated that in verbs like *pretaṁ* (I.27.4) the preposition is separated by an *avagraha*. Similar is the case when *pra* is joined to the indeclinable *itaḥ* (166–70). Then passages are given where *t* occurs between two *r* letters[76] and *s* occurs between two *r* letters.[77] Passages having conjunct consonants ending in *y* and *h* are quoted together with those which have conjuncts of *t* and *m*, *g* and *m*, *k* and *n* as well as *p* and *n*[78] (171–79). Then passages having conjuncts beginning with *k* and *r* are quoted. It is pointed out that in the word *aśvyena* (VIII.3.15) the conjunct ends in *y*. Conjuncts with *h* and *y* as well as *m* and *r* are shown and it is stated that in the word *tvaṣṭreva* (XII.3.33) the word *tvaṣṭrā* is in instrumental case and that the conjunct ends in *r*. Passages are quoted in which there are conjuncts of *dh* and *m* as well as *l* and *m*. Then passages having conjucts beginning with *r* and *ṅ* and conjuncts having *r* and *y* as well as *bh* and *y* are quoted (180–94).

Then passages having conjuncts beginning with *n* are given; 77 passages are quoted wherein *n* being followed by a vowel is changed to;[79] and when it is changed to *r*[80] with the nasalization of the preceding vowel. The exceptions, like *cikitvān tvaṁ* (V.12.1), are pointed out together with seven cases where the elision of *visarga* occurs (195–200). Passages are then mentioned wherein a *visarga* is changed to *s* and where it is not so changed. It is stated that *s* is changed into *ṣ* when it is preceded by a non-preposition or by the first member of a compound[81] (201–06). *Sūtras* 207–16 are devoted to a treatment of the lengthening of the vowels *u, i, a* at the beginning, in the middle or at the end of words. *Sūtras* 207–20 point out peculiar cases of compound words and show how they are to be divided into their component parts.[82]

Sūtras 221 to 223 conclude the *Prātiśākhya* by stating that, in the sacred texts, letter, gender, accent, case, number, etc. are liable to be reversed and that, out of mere conjecture or for grammatical consideration, one should not change the traditional wording of the sacred text. The holy *pariṣat* (recension) itself is its true grammar and if any word has not been explained in this book, it should be understood from the *pariṣat* itself.

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It has been rightly emphasized by Surya Kanta[83] that the *Atharva-Prātiśākhya* is chiefly meant to elucidate the *pada* text rather than the *Saṁhitā* and hence it bears a character slightly different from that of the other *Prātiśākhyas*. Its peculiar contribution lies in the analysis of *avagraha* between verb and preposition and in the treatment of accentuation which is acute and exhaustive. But, as Surya Kanta has pointed out, even here it has failed to record important notables. It has, for instance, not explained the anomalies where the *Atharva-Veda* reads a verbal with accent, but the same cannot be explained.[84]

It has been already noted that the *Atharva-Prātiśākhya* depends upon the *Caturādhyāyikā*. Especially it seems as if the third *prapāṭhaka* of the *Atharva-Prātiśākhya* were to record exceptions to the general rules of the *Caturādhyāyikā*. We find that the *Atharva-Prātiśākhya* freely makes use of technical terms like *pragṛhya, āmreḍita, samāpatti*[85] (restoration of the original form in the *pada* text) and *upācāra* (conversion of *visarga* to *s* before *k* or *p*),[86] but these terms are not defined and their knowledge is taken for granted. Incidentally, it may be noted that the *Atharva-Prātiśākhya* does not differentiate between two cases of words which carry a double accent—(1) archaic genitive compounds like *Bṛhaspati* and (2) copulative compounds like *Mitrāvaruṇā*.[87]

Like the *Caturādhyāyikā* the *Atharva-Prātiśākhya* has adopted the *gaṇa* method. The *gaṇas* mentioned herein are *Bṛhaspatyādi*[88] (4), *vyāghrādi* (19), *ajarādi* (34), *śakalyeṣādi* (62), *enā ehā ādi* (103), *bhūtādi* (105), *asmaiśatādi* (127), and *dīrghāyutvādi* (131). By adopting the *gaṇa* method the *Atharva-Prātiśākhya* has made its extent concise, but this saving is made 'at the expense of its reputation and value as an authority for the readings of its text'.[89]

The *Prātiśākhyas* are not, strictly speaking, grammatical treatises. They are, at best, concerned with recording phonetic and other kindred peculiarities which characterize the *Saṁhitās* of their schools. But as Viśvabandhu Shastri has pointed out, of all such treatises, those relating to the *Atharva-Veda* are perhaps most grammatical in character, that is, they bear greater affinity to regular grammar and have, to a large extent, adopted grammatical techniques.[90]

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Another significant point regarding the phonetic manuals belonging to the *Atharva-Veda* is worth noting. The *Prātiśākhyas* generally refer to divergent opinions of different authorities on grammar. Even Pāṇini does it. It is, however, strange that the *Caturādhyāyikā* and the *Atharva-Prātiśākhya* hardly refer to any other authority[91] either for approbation or for general enunciation. These treatises are, indeed, conspicuous in not referring to any contemporary or ancient teacher of grammar and phonetics.

There is one more point. Phonetics forms an essential part of the *Prātiśākhya* literature, and is, therefore an original constituent of it. A striking feature which at once differentiates the *Caturādhyāyikā* and the *Atharva-Prātiśākhya* from other kindred treatises is the fact that the former do not contain any general phonetic introduction. For instance, the *Caturādhyāyikā* and the *Atharva-Prātiśākhya* do not say anything about the organs of speech. Nor do they deal with the classification of sounds. This lacuna is filled by one of the *Pariśiṣṭas*.[92]

THE PAÑCAPAṬALIKĀ

The *Pañcapaṭalikā* is a short text which deals with the division and the arrangement of the Śaunaka *Saṁhitā* of the *Atharva-Veda*. It consists, as the title indicates, of five chapters (*paṭalas*). These are further divided into nineteen sections (*khaṇḍas*).[93] As is well-known, the *Atharva-Veda Saṁhitā* is divided into *kāṇḍas*, (*prapāṭhakas*,)[94] *anuvākas, sūktas, ṛks* as well as *paryāyas* and *avasānas*.[95] The *Pañcapaṭalikā* furnishes us with the information regarding the number of *ṛks* in a *sūkta* or the number of *avasānas* in a *paryāya*, the number of *sūktas* in an *anuvāka* and the number of *anuvākas* in a *kāṇḍa*.

The *Pañcapaṭalikā* divides the *Atharva-Veda Saṁhitā* into three units (*ākṛtis*).[96] They are constituted respectively of *kāṇḍas* I to VII, VIII to XI and XII to XVIII. This division may be said to be quite logical in view of the fact that the arrangement of *ṛks, sūktas* and *anuvākas* is quite different in each of these three units. The first unit, embodying *kāṇḍas* I to VII, contains no *paryāya-sūktas* and consists of short hymns on miscellaneous subjects. The second unit, of *kāṇḍas* VIII to XI, contains *paryāya-sūktas*[97] and each

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kāṇḍa consists of ten long *sūtras*.[98] The third unit of *kāṇḍas* XII to XVIII contains *paryāya-sūktas*[99] but the arrangement of this unit is of an altogether different nature. *Kāṇḍa* XII has five *sūktas*, *kāṇḍas* XIII and XVIII have four each, *kāṇḍas* XIV, XV and XVI have two, whereas *kāṇḍa* XVII has only one *sūkta*. The *Pañcapaṭalikā* counts the *sūktas* according to the *anuvākas* in the first unit and according to the *sūktas*[100] in the second and third units.

W.D. Whitney too has divided the *Atharva-Veda Saṁhitā* into three units, which he calls the 'Grand Division'.[101] However, his units do not correspond completely with those of the *Pañcapaṭalikā*. Whitney includes *kāṇḍas* I to VII in the first unit, but his second Grand Division contains *kāṇḍas* VIII to XII and the third, *kāṇḍas* XIII to XVIII. He counts *kāṇḍa* XII in the second Grand Division, because it contains long *sūktas* on different subjects, while the *sūktas* in the third Grand Division are characterized by a sort of unity of subjects.

The *Pañcapaṭalikā* has included *kāṇḍa* XII in the third unit presumably for the following reasons. (1) *Kāṇḍas* VIII to XI contain ten hymns each, and are divided into five *anuvākas* of two *sūktas* each; *kāṇḍa* XII, on the other hand, contains only five *sūktas* and each *sūkta* therein is considered to be an *anuvāka*. This arrangement corresponds with that in the remaining *kāṇḍas*, namely, from XIII to XVIII, wherein the hymn-division coincides with the *anuvāka* division.[102] (2)The variation in the number of verses in a single *sūkta* in the first unit is between 1 and 18; in the second (*kāṇḍas* VIII–XI), it is between 21 and 44, while in *kāṇḍa* XII it is between 53 and 63. In the third unit, the number of verses in a *sūkta* varies from 26 to 89. (3) As regards the verse-totals, we find that the numbers ascend in the first unit (excepting the last, *kāṇḍa* VII), and the same is the case in the second unit. The verse-totals in the first six *kāṇḍas* are respectively 153, 207, 230, 324, 376, 454; that in the seventh *kāṇḍa* is 286.[103] The verse-totals in the second unit are respectively 293, 313, 350 and 367. The twelfth *kāṇḍa* contains 304 verses, and, therefore, cannot be included in the second unit.

The *Bṛhatsarvānukramaṇī* seems to agree with the *Pañcapaṭalikā* in the matter of the arrangement of the *Atharva-*

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Veda Saṁhitā. It states (*paṭala* 6) at the beginning of the treatment of *kāṇḍa* VIII that 'up to the end of *kāṇḍa* XI, the *artha-sūktas* constitute the norm, the *paryāyas* beginning with *virāḍ vā* (VIII.10.1) being the exception.'[104] The analysis of the three units given above will show that the division made by the *Pañcapaṭalikā* and sanctioned by the *Bṛhatsarvānukramaṇī* is more logical.[105]

The contents of the *Pañcapaṭalikā* may be summarized as follows.

Paṭala 1

The first *paṭala*, which is in verse, explains some general rules which govern the writing of the text of the *Atharva-Veda* by the scribes. In ancient times when printing was not known and books had to be copied for the sake of preservation and circulation, it was essential to devise some method by means of which the labour of the copyist could be minimized. We find that the *Atharva-Veda* contains a number of *pādas* varying but slightly from one another and which are often repeated. There are also verses, scattered in different parts of the text, which are identical. These might not be reproduced in full at every place. It would be a great relief for the copyists if some method were devised to avoid the reproduction in full of such repeated *pādas* and verses without causing any ambiguity in the understanding of the *ṛks* or the *paryāyas*. Systematic rules in this connection have been formulated in the first *paṭala* of the *Pañcapaṭalikā*. These rules are said to have been laid down by a seer named Paribabhrava.[106] The method recommended in this *paṭala*, whereby a few initial words are reproduced while others are dropped is called *uktānukta*.[107]

It is further found that many consecutive (*avyaveta*) *ṛks* have identical initial words. In such cases the *Pañcapaṭalikā* lays down the rule that only the last among the words which are identical should be quoted together with the following word to represent that *ṛk* or *avasāna*. To illustrate this rule, two examples are given. The first is *te haraḥ*. It is from *Atharva-Veda* II.19.2. All the *ṛks* in this *sūkta* begin with the words *agne yet te*. Hence the word *te* and the following word *haraḥ* are given to denote the second verse. The second example is *sā 'ntarikṣe*. This is from *Atharva-Veda*

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VIII.10.2.1. Many of the *paryāyas* in this extensive hymn contain *avasānas* beginning with *so 'd akrāmat sā*. Hence the word *sā* and the following distinguishing word *antarikṣe* are quoted as the *pratīka*.[108]

In order to avoid ambiguity in this connection, sometimes two of the common words are to be repeated. When in a *sūkta*, whole lines are similar with only a word or two differing in the middle, two of the common words following the differing words should be quoted. The examples given are *te cakruḥ* (V.31.1) and *diśa ghāyuḥ* (V.10.1). Two words are to be repeated also when the first word ends in an *ā* (or an enclitic). The example given is *sā pitṛn* (VIII.10.4.5). The text gives some more rules for quoting identical *ṛks* with their *pratīkas*.

Sometimes a group of words occurs either in one and the same *avasāna*, or is divided so as to occur in two *avasānas*. In such cases the *pratīka* should be used only for such words as occur in one and the same *avasāna*. The example given in this connection is *Atharva-Veda* XVIII.2.44, wherein the words *yathāparaṁ na māsātai, śate śaratsu no purā*, are divided so as to occur in two *avasānas*. But in the next verse they are covered by one *avasāna* only. Here the *Pañcapaṭalikā* mentions the rule that, in the case of *paryāyas*, the *avasānas* are to be counted as *ṛks*. Sometimes identical words appear either in consecutive lines or in scattered lines. Even in such cases the rule given above, namely, the dropping of all identical words except the last one, is to be observed. The example given is *vad enam āha vrātya* (XV.11) in which these words are repeated in verses 3–6, 8 and 10. Sometimes we find that complete *ṛks*, one or more in number, are identical and are scattered in the *Saṁhitā* of the *Atharva-Veda*.[109] In such cases specification should be made by stating the number (e.g., *ity ekā*) after giving the *pratīka*. The example given is that of *Atharva-Veda* I.20.3: '*yā śaśāpa . . .*', which is identical with IV.17.3. When two consecutive verses are identical with two consecutive verses occurring in the earlier part of the text, the words *iti dve* are to be added after mentioning the *pratīka* of the first verse. The example given is III.8.5 and 6 which is identical with VI.94.1 and 2. A similar method should be adopted when three consecutive *ṛks*

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are identical. The example is II.32.3–5, which is identical with V.23.10–12.

Sometimes the beginnings of two verses are identical, so that their *pratīkas* mentioning the first word (or words) would be ambiguous. In such cases the word *pūrvā*, etc. should be added in order to indicate the exact *mantra*. This happens at XVIII.4.43 where the *pratīka*: *yās te dhānā* may indicate either XVIII.3.69 or XVIII.4.26. The word *pūrvā* added to the *pratīka* would show that XVIII.3.69 (and not XVIII.4.26) is intended. When two consecutive verses are identical with two consecutive verses occurring in the earlier part of the text and only one of them is found also in the earlier part, the *pratīkas* of both the verses should be mentioned. The example given is *pūrvāparaṁ* and *navo navo*, VII.81.1 and 2, which are identical with XIV.1.23 and 24 respectively.[110] If the *pratīka* was given as *pūrvāparaṁ iti dve* (at XIV.1.23), it would be ambiguous, as perhaps denoting also *Atharva-Veda* XIII.2.11–12 (as XIV.1.23 is identical with XIII.2.11).

It will be thus seen that the *Pañcapaṭalikā* has taken great care in laying down the rules governing the indication of the repeated *pādas* and *mantras* through their *pratīkas*, while copying out the *Saṁhitā* of the *Atharva-Veda*. While aiming at minimizing the labour of the scribe, these rules also see to it that there remains no doubt as to the significance of a particular *pratīka*. The *Pañcapaṭalikā* seems to have fully realized that any ambiguity in this connection might lead to the corruption of the text.

Paṭala 2

The various *kāṇḍas* of the *Atharva-Veda* have *anuvakas* which usually consist of a fixed number of hymns. Thus the first five *kāṇḍas* have *anuvākas* consisting of five *sūktas* each. The sixth *kāṇḍa* has *anuvākas* consisting of ten *sūktas* each. The seventh *kāṇḍa*, which mainly contains *sūktas*, each consisting of one *ṛk* only, does not, however, observe this rule. *Kāṇḍas* VIII to XI have *anuvākas* consisting of two *sūktas* each. *Kāṇḍas* XII to XVIII have *anuvākas*[111] consisting of only one *sūkta*[112] each.

Exceptions to this general rule are given in the second *paṭala*. It first mentions how many exceptions there are in a particular group of *kāṇḍas* and then gives the differing number of *sūktas* in

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an *anuvāka* by referring to the *anuvāka* with its *pratīka* (i.e. the *pratika* of the first hymn in that *anuvāka*).Thus in the group of the first four *kāṇḍas* there are six exceptions. They are I.1; III.6 (these contain six *sūktas* each); I.5.6; II.3 (these contain seven *sūktas* each); and II.4 (this contains nine *sūktas*). In *kāṇḍa* V there is only one exception, namely, V.4 which contains six *sūktas*. In *kāṇḍa* VI there are five exceptions. They are VI.3,7,11,12 (these contain eleven *sūktas* each) and VI.13 (which contains eighteen *sūktas*). In *kāṇḍa* VII the first and fourth *anuvākas* consist of thirteen *sūktas* each, the second and the eighth contain nine *sūktas* each, the third and the last (tenth) contain sixteen *sūktas* each, the fifth and the seventh contain eight *sūktas* each, the six *anuvāka* contains fourteen and the ninth contains twelve *sūktas*.[113]

The second *paṭala* then turns to the exceptions regarding the number of *ṛks* within a hymn. The first seven *kāṇḍas* are expected to contain in their hymns a fixed number of *ṛks*. Thus the norm of the first *kāṇḍa* is that the *sūktas* in it should consist of four *ṛks* each;[114] of the second, five *ṛks* each; of the third, six *ṛks* each; of the fourth, seven *ṛks* each; of the fifth, eight *ṛks* each; of the sixth, three *ṛks* each; and of the seventh, one *ṛk* each. The *Pañcapaṭalikā* (*khaṇḍas* 7–10) states the exceptions to this general rule. The exceptions are: *Atharva-Veda* I.3,7,11,29 (these contain six *ṛks* each) and 34 (this contains five *ṛks*); *Atharva-Veda* II.3,4,14,15 and 32 (these contain six *ṛks* each), 5, 17, 27, 29, 33 (these contain seven *ṛks*) and 10, 12 (these contain eight *ṛks*); *Atharva-Veda* III.4, 7, 13, 16, 24 and 30 (these contain seven *ṛks*), 5, 7, 11, 15, 19 and 29 (these contain eight *ṛks*), 12, 17 (these contain nine *ṛks*), 20, 21 (these contain ten *ṛks*), 31 (this contains eleven *ṛks*) and 10 (this contains thirteen *ṛks*); *Atharva-Veda* IV.2, 4, 6, 17, 18, 19, 30, 33, 34 and 40 (these contain eight *ṛks*), 14, 16, 20 (these contain nine *ṛks*), 9, 36, 39 (these contain ten *ṛks*), 11 and 37 (these contain twelve *ṛks*) and 15 (this contains sixteen *ṛks*).

The case of the fifth *kāṇḍa* is rather curious. Among its thirty-one *sūktas*, those consisting of the normal number of *ṛks* are not in a majority, as will be seen from the following. *Atharva-Veda* V.9 and 10 (these two *sūktas* only contain the normal number of

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eight *ṛks*); 4, 7 (these contain ten *ṛks*); 3, 11, 12, 13, 15 and 16 (these contain eleven *ṛks*); 20, 21, 26, 27 and 31 (these contain twelve *ṛks*); 14, 23 and 25 (these contain thirteen *ṛks*); 6, 22 and 28 (these contain fourteen *ṛks*); 24 and 30 (these contain seventeen *ṛks*); and 17 (this contains eighteen *ṛks*).

The following are the exceptions in the hymns of *kāṇḍa* VI.16, 17, 38, 63, 76, 83, 84, 107, 111, 121, 128 and 130 (these contain four *ṛks*); 34, 108, 122, 123, 132, 133, 138 and 139 (these contain five *ṛks*).

The exceptions in the hymns of *kāṇḍa* VII are: 1, 13, 18, 22, 25, 29, 40, 42, 45, 47, 48, 49, 52, 54, 55, 56, 57, 61, 64, 75, 78, 108, 112, 113, 114, and 116 (these contain two *ṛks*); 35, 46, 65, 68, 72, 77, 84, 90, 95 and 110 (these contain three *ṛks*); 6, 9, 12, 14, 17, 74,[115] 79, 80,[116] 83, 89 and 115 (these contain four *ṛks*); 5, 38 and 70 (these contain five *ṛks*); 20, 76,[117] 81 and 82 (these contain six *ṛks*); 26, 56 and 97 (these contain eight *ṛks*); 50 (this contains nine *ṛks*); and 73 (this contains eleven *ṛks*).

Thus, as regards the first unit of seven *kāṇḍas*, it may be said that in *kāṇḍa* I there are 5 exceptions among the 35 hymns; in *kāṇḍa* II there are 14 exceptions among 36 hymns; in *kāṇḍa* III there are 18 exceptions among 31 hymns; in *kāṇḍa* IV there are 19 exceptions among 40 hymns; in *kāṇḍa* V there are 29 exceptions among 31 hymns; in *kāṇḍa* VI there are 56 exceptions among 118 hymns. It can be seen that the number of exceptions goes on increasing in the subsequent *kāṇḍas* and that a rule is honoured more in the breach than in the observance. This is noted by the *Pañcapaṭalikā* which says: '*tatra na pratyupāyaḥ . . . āpavādikāni adhikāni.*'[118]

The second *paṭala* refers to the various *kāṇḍas* of the *Atharva-Veda Saṁhitā* by their technical names. *Kāṇḍa* V is called *mahat* as it contains the longest hymns in the first unit; *kāṇḍa* VI is called *tṛca* as it contains *sūktas* of three *ṛks* each; and *kāṇḍa* VII is called *ekarca* as it contains *sūktas* of one *ṛk* each. *Kāṇḍas* VIII to XI which form the second unit are called *kṣudra*,[119] *kāṇḍas* XII to XIV are called *ekānṛca*,[120] *kāṇḍa* XV is called *vrātya* on account of its subject matter, and *kāṇḍa* XVI is called *prajāpatya* as its deity is Prajāpati.

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Paṭala 3

Usually a *ṛk* in a *sūkta* is supposed to contain two lines (*avasānas*). But there are some exceptions to this rule. Some *ṛks* contain only one line, some contain three, four or five lines. The third *paṭala* gives such exceptions in the proper order, referring to the *sūktas* by means of their *pratīkas*. Thus the *ṛks* having only one *avasāna* are: *Atharva-Veda* I.26.2, 4; II.16–23; V.6.8, 9.1–6, 16.1–11, 26.1–11, 27.2–7; VI.10.1–3, 83.4, 123.4, and 136.2; VII.22.1, 116.2; VIII.1.14; IX.1.21, 3.25–31, 5–38; X.1.22, 7.44; XI.5.25; XII.1.16, 21, 2.42, 44, 46; XVIII.3.36, 37, 4.27, 67, 68, 71–86. The *ṛks* having three *avasānas* are: *Atharva-Veda* II.10.2–8; III.10.7, 11.8, 15.4, 19.6, 22.4, 27.1–6, 29.7; IV.11.7, 34.5, 37.3, 38, 3, 5, 7,[121] 39.2, 4, 6, 8; V.1.9, 8.2, 9, 9.8, 10, 8, 11.11, 30.17; VI.29.3, 46.2, 70.1–3, 127.3, 139.1; VII.26.3, 75.2, 88.1, 90.3; VIII.1.12, 2.14, 5.15, 22,[122] 6.10, 15, 17, 7.24, 8.24; IX.1.24, 3.15; X.4.26, 5.7–14, 25–35, 6.7–10, 12–17, 31, 7.17; XI.2.31, 9.1, 4, 15, 16, 22, 24, 25, 10.2, 16 XII.1.8, 10–13, 22, 25, 34, 37, 38, 41, 51, 3.55–60; XIII.3.2, 3, 4, 8, 20,[123] 22; XIV.2.9, 69; XVII.1.1–8,[124] 10–13, 16, 18, 19, 24; XVIII[125].3.60, 13, 88.[126] The *ṛks* having four *avasānas* are: *Atharva-Veda* IX.5.31; X.5.15–21; XIII.3.1, 5.7, 9–19, 21, 23–25. The *ṛks* having five *avasānas* are: *Atharva-Veda* IX.5.32–36. (The *paryāyas* are considered separately in *paṭala* 5.)

Paṭala 4

This *paṭala* gives the number of *ṛks* contained in each of the *anuvākas* of the first unit of seven *kāṇḍas* and then gives the number of *ṛks* in each of the *sūktas* of the remaining *kāṇḍas*. The number of *paryāyas* in the *paryāya-sūktas* is also given. It is interesting to note the method adopted by the *paṭala* in this connection. It takes some round number as the norm while counting the *ṛks* and gives the extra (or less) number of *ṛks* in an *anuvāka* or a *sūkta* as the case may be. Thus, the number 20 is taken as the norm for *kāṇḍas* I, II, VII, VIII, IX and XI; the number 30 is taken as the standard for *kāṇḍas* III, IV, VI and X and the number 60 is taken as the norm for *kāṇḍas* V and XII.

According to the *Pañcapaṭalikā* the six *anuvākas* of *kāṇḍa* I contain 29 (20+9), 25 (20+5, etc.), 20, 22, 28 and 31 *ṛks* respec-

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tively. The six *anuvākas* of *kāṇḍa* II contain 29,28,42,48,29 and 31 *ṛks* respectively. The six *anuvākas* of *kāṇḍa* III contain 33 (30+3), 40 (30+10, etc.), 38, 40, 35 and 44 *ṛks* respectively. The eight *anuvākas* in *kāṇḍa* IV contain 37, 39, 51, 42, 35, 36, 37 and 47 *ṛks* respectively. The six *anuvākas* in *kāṇḍa* V contain 48 (60–12), 49 (60–11, etc.) 57, 83,[127] 69 (60+9, etc.) and 70 *ṛks* respectively. The ten *anuvākas* in *kāṇḍa* VII contain 28 (20+8), 22 (20+2, etc.) 31, 30, 25, 42, 31, 24, 21 and 32 *ṛks* respectively.

In *kāṇḍa* VIII the first nine sūktas contain 21 (20+1), 28 (20+8, etc.) 26, 25, 22, 26, 28, 24 and 26 *ṛks* respectively and the tenth *sūkta* contains 6 *paryāyas*. In *kāṇḍa* IX the first five *sūktas* contain 24 (20+4), 25, 31, 24 and 38 *ṛks*, the sixth and the seventh *sūktas* contain 6 and 7 *paryāyas* and the *sūktas* from eight to ten[128] contain 22, 22 and 28 *ṛks* respectively. The ten *sūktas* in *kāṇḍa* X contain 32 (30+2, etc.), 33, 25, 26, 50, 35, 44, 44, 27 and 34 *ṛks* respectively. In *kāṇḍa* XI the first two *sūktas* contain 37 (20+17, etc.) and 31 *ṛks*, the third *sūkta* contains 3 *paryāyas* and the remaining *sūktas* from four to ten contain 26, 26, 23, 27, 34, 26 and 27 *ṛks* respectively.

The first four *sūktas* in *kāṇḍa* XII contain 63 (60+3), 55 (60–5, etc.) 60 and 53 *ṛks* respectively and the fifth *sūkta* contains 7 *paryāyas*. The first three *sūktas* in *kāṇḍa* XIII contain 60, 46 and 26 stanzas respectively and the fourth *sūkta* contains 6 *paryāyas*. The two *sūktas* of *kāṇḍa* XIV contain 64 and 75 *ṛks*, the two *sūktas* of *kāṇḍa* XV contain 7 and 11 *paryāyas* and the two *sūktas* of *kāṇḍa* XVI contain 4 and 5 *paryāyas* respectively. *Kāṇḍa* XVII[129] contains only one *sūkta* consisting of 30 *ṛks* and the four *sūktas* of *kāṇḍa* XVIII contain 61, 60, 73 and 89 *ṛks* respectively.

Paṭala 5

In the previous *paṭala* it was stated that certain *sūktas* from *kāṇḍas* VIII, IX, XII, XIII, XV and XVI contain *paryāyas*. The fifth *paṭala* gives the number of *avasānas* in the *paryāyas* of these *kāṇḍas*, referring to each of the *paryāya-sūktas* by means of its *pratīka*. Thus *Atharva-Veda* VIII.6 contains 6 *paryāyas*. The number of *avasānas* in them are 13, 10, 8, 16, 16 and 4 respectively. *Atharva-Veda* IX.6 contains 6 *paryāyas*. The number of *avasānas* in them are 17, 13, 9, 10, 10 and 14 respectively. *Atharva-Veda* IX.7 con-

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tains only 1 *paryāya* consisting of 26 *avasānas*. *Atharva-Veda* XI.3 contains 3 *paryāyas*. The number of *avasānas* in them are 31, 72[130] and 7 respectively.

Atharva-Veda XII.5 contains 7 *paryāyas* which consist of 6, 5, 16, 11, 8, 15 and 12 *avasānas* respectively. *Atharva-Veda* XIII.4 contains 6 *paryāyas* consisting of 13, 8, 7, 17, 6 and 5 *avasānas* respectively. *Atharva-Veda* XV.1 (forming the first *anuvāka*) contains 7 *paryāyas*. The number of *avasānas* in them are 8, 28, 11, 18, 16, 26 and 5 respectively. *Atharva-Veda* XV.2 (forming the second *anuvāka*) consists of 11 *paryāyas* which contain 3, 3, 11, 11, 11, 14, 24, 9, 7, 10 and 5 *avasānas* respectively. *Atharva-Veda* XVI.1 (forming the first *anuvāka*) contains 4 *paryāyas*. The number of *avasānas* in them are 13, 6, 6 and 7 respectively. *Atharva-Veda* XVI.2 (forming the second *anuvāka*) contains 5 *paryāyas*. The number of *avasānas* in them are 10, 11, 13, 33[131] and 4 respectively.

Thus, according to the *Pañcapaṭalikā* the first unit of *kāṇḍas* I to VII contains 2030 *ṛks*, the second unit of *kāṇḍas* VIII to XI contains 1047 *ṛks* and 276 *avasānas*, and the third unit of *kāṇḍas* XII to XVIII contains 822 *ṛks* and 452 *avasānas*. In all, there are 3899 *ṛks* and 728 *avasānas*,[132] the grand total being 4627 *mantras*. According to Whitney the grand total is 4432, the difference being due to the division of the *paryāyas*.[133]

The *Pañcapaṭalikā* is one of the most important *Lakṣaṇagranthas* of the *Atharva-Veda*, as it lays down the rules for a very practical purpose, namely, the copying out of the *Atharva-Veda Saṁhitā*. It also mentions the numbers of *ṛks* or *avasānas* in a *sūkta*, the number of *sūktas* in an *anuvāka* and the number of *anuvākās* in a *kāṇḍa*. The scribes could very well minimize their labour, without causing any ambiguity, by following its rules and could know where the text is to be divided and how the *kāṇḍas*, *anuvākās*, *sūktas*, etc. are to be numbered. The *Pañcapaṭalikā* lays down very carefully all the rules regarding these matters, so that there is no chance of corruption. Thus the *Pañcapaṭalikā* has served the useful purpose of preserving the text of the *Atharva-Veda Saṁhitā*.

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THE DANTYOṢṬHAVIDHI[134]

The *Dantyoṣṭhavidhi* is a remarkable example of the tremendous efforts made by Indians to scrupulously guard the Vedic texts against any sort of corruption. It is a very short metrical manual on *Atharva-Veda* phonetics and is divided into two *adhyāyas* containing twelve and eleven verses respectively. It decides, as the title suggests, the dental or the labial pronunciation of words which contain *b* in them in the *Atharva-Veda Saṁhitā.*

The author, who is unknown, says at the outset (1.2–3): 'There has long been among scholars studying scriptures, a doubt regarding the pronunciation of *b*—a doubt as to whether it should be pronounced as a labial or whether it should be pronounced as a dental. Hence with a view to settling the matter and to removing the doubt, I shall here set forth the usage of labial *b* excluding[135] those of dental *b*.' The author further suggests that, in such cases as are not specially mentioned in the work, *b* is to be pronounced as a dental.[136] It may, however, be pointed out that he has actually mentioned words containing *v* at a few places.[137]

The *Dantyoṣṭhavidhi* states that when *b* is followed by *bh* and is not separated by an *avagraha* (*aniṅgye*), it is to be pronounced by bringing together the lips slightly. The examples given are *bibhītaḥ* (II.15.1)[138] and *bibhratīḥ* (III.14.3). Similar is the case with words having an initial accent: *bála* (I.35.3), *bāṇa* (VI.105.2), *bíla* (XII.3.13); and with those having a final accent: *baladā́* (IV.2.1), *abalā́n(ugrá)* (III.19.7), *abaladhanvā́* (III.19.7), *balā́sa* (V.22.11) and *bāhū* (IV.2.5). These words may occur with any case terminations.

The work then proceeds to give a long list of words containing *b* in them. The words are: *balī* (III.5.1), *balena* (III.5.1), *barhiḥ* (V.12.4), *abalena* (III.29.3), *balīyase* (III.29.3), *bradhnaḥ* (VII.23.2), *kilbiṣaṁ* (V.19.5), *vaḥketuḥ*,[139] *kumbaṁ* (VI.138.3), *bādhiṣṭa* (XVIII.2.25), *bāliti* (I.3.1), *bāhuṁ* (XVIII.1.11), *bodhi* (IV.32.6), *bandhuḥ* (II.1.3), *bahu* (I.10.3), *bādhe* (IV.35.7), *bṛhat* (III.8.1), *pibati* (5.5.2), *bruvate* (XX.138.3), *bastavāsinaḥ* (VIII.6.12), *bāhvaṅkaiḥ* (XI.9.12), *bāhuvīrye* (V.21.10), *bahavaḥ* (I.27.3), *kābavam* (III.9.3), *bāhvoḥ* (VII.58.6), *bodha* (XIX.49.5),

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bahve,[140] *badhnya,*[141] *tābuva* (V.13.10), *bahvīḥ* (VI.96.1), *navamaḥ*[142] (XIII.5.5), *vaibādha* (III.6.2), *devabandhuṁ* (IV.1.7), *vibaddhaḥ* (V.20.2), *vibandhuṣu* (XVIII.2.57), *vibabādhe* (VIII.9.6),[143] *bāhau* (II.27.3), *bāhavaḥ* (III.19.7), *bahula* (IV.15.6), *budhnyā* (IV.1.1), *baddhakaṁ* (VI.121.4).

The second *adhyāya* continues the list. The words therein are: *kambalaṁ* (XIV.2.66), *balbajam* (XIV.2.22), *bījaṁ* (III.17.2), *libujā* (VI.8.1), *baṇmahā̆ asi* (XIII.2.19), *biṣkale* (I.11.3), *brahma* (I.10.4), *barjarhye* (XI.8.14), *śabale* (V.29.6), *bedhiṣe* (VI.63.3), *bayaḥ,*[144] *bahiṣṭhaḥ*[145] (IV.35.5), *budhnyaḥ* (XIX.11.3), *paḍvīśa*[146] (VIII.1.4), *arbudaṁ* (XI.10.5), *badhiraḥ* (XI.3.2.2), *ābayo* (VI.16.1), *binduḥ* (IX.1.21), *saṁbimbaṁ,*[147] *kāhābāhaṁ* (IX.8.11), *udumbalaṁ* (VIII.6.17), *kabru* (XI.3.6), *pībasi* (I.11.4), *bandhuraṁ* (X.4.2), *kambūkā̆* (XI.1.29), *balinaḥ* (XIV.1.2), *kuberaḥ* (VIII.10.5.10), *stambajaḥ* (VIII.6.5), *babhroḥ* (II.8.3), *upabdaiḥ* (VIII.4.17), *paribedhire* (VI.135.5), *asaṁbādhe* (XVIII.2.20), *nairbādhyena* (VI.75.1), *baddhe baddhāni*[148] (XIII.4.45), *kūlbajaṁ* (XII.5.3.12), *bato batāsi* (XVIII.1.15), *bandhu* (V.13.7), *bisaṁ* (V.17.16), *klībaṁ* (VI.138.1), *buje bujaḥ,*[149] *badhāna* (X.5.44), *prābandhāyāḥ,*[150] *ulbaḥ* (IV.2.8), *kāberakaḥ* (VIII.10.5.11), *ābedhuḥ* (IX.3.6), *ailabaḥ* (VI.16.3), *ābedhe* (V.28.11), *balhikān* (V.22.7), *abodhi* (XIII.2.46), *bārhatsāme* (V.25.9), *ghoṣabuddhā* (V.20.5), *bandhanam*[151] (VI.14.2), *ābadhe* (V.28.11), *alābu* (VIII.10.5.14), *bajaṁ* (VIII.6.3), *bāṇaṁ* (X.2.17)—these words and the word *bráhma* (I.10.4) with initial accent and in all senses are labial; so too *chubukāt* (II.33.1), *baṣkaye* (IX.9.6), *bāle, keśabāle, adhibāle,*[152] *vayaḥ* (XX.129.5), *bibheda* (II.5.3) (and similar words like *bibhiduḥ* XX.77.6), *bala* preceded by *pari* and *bandhu* followed by *sindhu,*[153] *tuchubdaḥ, cubukaḥ,*[154] *babhūvuḥ* (IX.2.22), and *babhūvuṣī* (IX.10.21).

It will thus be seen that the importance of the *Dantyoṣṭhavidhi* consists in the exhaustive list given by it of the words from the *Atharva-Veda Saṁhitā*, the *b* in which is to be pronounced as labial. However, a number of words in the list are not to be traced to any existing *Saṁhitās* of the *Atharva-Veda.*[155] Incidentally, the *Dantyoṣṭhavidhi* also helps, in a way, to fix the readings in a number of dubious passages in the *Atharva-Veda Saṁhitā.*

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The author of the *Dantyoṣṭhavidhi* has also given a few hints as regards the manner of pronouncing a labial. For instance, at the beginning of the second *adhyāya* he says that one should lightly touch the upper part of the lower lip with the end of the (upper) teeth to produce the (*dantyoṣṭhya*) sound. One should not press the teeth on the lip harshly. The *Atharvavediyā Māṇḍūkī Śikṣā*[156] gives in this case the interesting example of a tigress that carries her cubs, holding them with her teeth, but without harming them.

The *Dantyoṣṭhavidhi*, which obviously belongs to the *Atharva-Veda*, starts by paying obeisance to Sage Atharvan. It further pays homage to God Hayagrīva. This deity is comparatively late[157] and has nothing to do with the *Atharva-Veda* ideology as such. It is specially to be noted that the *Dantyoṣṭhavidhi* mentions words from all twenty *kāṇḍas* of the *Atharva-Veda*. The word *bruvate*, for instance, is found only at XIX.49.5; XX.117.3. Most of the other ancillary works usually refer only to the eighteen *kāṇḍas* of the *Atharva-Veda Saṁhitā*.

The *Dantyoṣṭhavidhi* is written in *anuṣṭubh* stanzas but the metre is often loose.[158] This metrical looseness seems to have been, in most cases, due to the necessity of including particular words in a stanza.

THE BṚHATSARVĀNUKRAMAṆĪ

The *Bṛhatsarvānukramaṇī* belongs to the Śaunakīya recension of the *Atharva-Veda*. It consists of eleven *paṭalas* which are further divided into 223 sections.[159] The first ten *paṭalas* take into account the *mantras* from the first nineteen *kāṇḍas* of the *Atharva-Veda*, while the eleventh *paṭala* is devoted to the twentieth *kāṇḍa*. Obviously enough, the author has found it necessary to consider *mantras* from more than one *kāṇḍa* in one *paṭala*.[160] At the end of the tenth *paṭala*, the words *bhṛgvaṅgirā brahmeti* are repeated. As is customary, such repetition indicates the end of the book. It, therefore, appears that the eleventh *paṭala* was added at a later stage when several hymns from the *Rg-Veda* were incorporated into the *Atharva-Veda Saṁhitā* to form its twentieth *kāṇḍa*. Moreover, it is clearly stated at the beginning of the

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eleventh *paṭala* that the *ṛṣi, daivata, chandas,* etc. with regard to the *sūktas* in the twentieth *kāṇḍa* are quoted from the *Āśvalāyana Anukramaṇī* of the *Ṛg-Veda.*[161]

The *Bṛhatsarvānukramaṇī* of the *Atharva-Veda,* like other works of its class,[162] constitutes a comprehensive index of the metres, *ṛṣis* (authors), *daivatas* (deities) and ritualistic application (*viniyoga*), etc. of all the *sūktas* included in the *Atharva-Veda Saṁhita.* The seers of the *sūktas* are usually known by tradition but the point that strikes one is that the tradition of authorship is not properly preserved in the case of the hymns of the *Atharva-Veda.* This may be possibly due to the fact that as the *Atharva-Veda* is 'the Veda of the masses', there is not found in it the family-consciousness which is seen among the classes. We find, for instance, in the *Ṛg-Veda,* that each *maṇḍala* is ascribed to some *ṛṣi* family and thus *maṇḍalas* are family-books. Such is not the case with the *kāṇḍas* of the *Atharva-Veda.* This may be due to the reason that in the case of the masses everything belongs to the community as such, and there is no strong consciousness about the possession of the family.

In the absence of a consistent tradition the author has to supply the information regarding the seer of the hymn from his imagination and hence we find that often the same names such as Atharvan, Bhṛgu, Āṅgiras and Brahman are repeated. These names of seers appear to be artificial and they do not have the personality which the seers of the *Ṛg-Veda*—Vasiṣṭha and Viśvāmitra, for instance—have. Thus the tradition is wholly artificial as regards the authorship of the hymns of the *Atharva-Veda.*

The scantiness of information is true of the mythology[163] also. The *Atharva-Veda* does not give us much information about gods like Agni and Soma. This is but natural in view of the nature of the *Atharva-Veda mantras.* They deal mainly with domestic and magical rites and hence do not contain a description of the exploits of divinities.

As regards the metre of the *Atharva-Veda mantras,* it is well-known that the metre is generally loose.[164] It is often difficult to know whether a certain *mantra* is merely cadenced prose or doggerel metre. 'The *Bṛhatsarvānukramaṇī* in the course of its struggle with these defective metres enriches the metrical terminol-

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ogy with new varieties: the words *nicṛt, bhūrik, garbhā* (e.g. *virāḍ-yarbhā bhūrik*), *ārṣī*, etc. figure frequently.'

At the very outset the *Bṛhatsarvānukramaṇī* states the general rule that a *mantra* belongs to the deity with reference to whom the seer of the hymn employs it.[165] It then enumerates twenty-one metres[166] but states that the words *sarvāṇī chandāṁsi* in this text denotes the first seven metres, which are enumerated. Then it mentions twenty-eight *gaṇas* with their seers, deities and metres as given in the following table.

No.	*Name of gaṇa*	*Seer*	*Deity*	*Metres*
1.	*śantātīya*	Śantāti	Candramas	*sarvāṇi chandāṁsi*
2.	*bhaiṣajya*	Atharvan	Bhaiṣajya Āyu	*atijagati, atiśakvarī, sarvāṇi chandāṁsi.*
3.	*rudra*	Atharvan	Rudra	*atiśakvarī, virāṭ, śakvarī Aṣṭi, sarvāṇī chandāṁsi.*
4.	*raudra*	Atharvan	Rudra	*Same as those of rudra gaṇa.*
5.	*śānti*	Brahmā	Soma	*aṣṭi, saṁkṛti, sarvāṇi chandāṁsi.*
6.	*kṛtyāpratih-araṇa*	Śukra	Kṛtyādūṣaṇa	*atijagatī, śakvarī, sarvāṇī chandāṁsi.*
7.	*cātana*	Cātana	Agni	*sarvāṇi chandāṁsi.*
8.	*mātṛnāmā*	Mātṛnāmā	Mātṛnāmā	*triṣṭubh, bṛhatī, anuṣṭubh, jagatī, uṣṇik, śakvarī.*
9.	*vāstoṣpati*	Brahmā	Vāstoṣpati	*śakvarī, atiśakvarī, sarvāṇi chandāṁsi.*
10.	*pāpmahā*	Brahmā	Pāpmahā	*gāyatrī, uṣṇik, anuṣṭubh, paṅkti, jagati.*
11.	*takmanāśana*	Bhṛgvaṅgiras	Yakṣmanāśana	*śakvarī, aṣṭi, atyaṣṭi, dhṛti, sarvāṇi chandāṁsi.*
12.	*duḥsvapnanāśana*	Yama	Duḥsvapnanāśna	*sarvāṇi chandāṁsi.*
13.	*āyuṣya*	Brahman	Āyu	*atijagatī, śakrarī, aṣṭi, atyaṣṭi, dhṛti, atidhṛti, prakṛti, sarvāṇi chandāṁsi.*
14.	*varcasya*	Atharvan	Bṛhaspati	*sarvāṇi chandāṁsi.*
15.	*svastyayana*	Atharvan	Candramas	*śakvarī, atiśakvarī, sarvāṇi chandāṁsi.*

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No.	Name of gaṇa	Seer	Deity	Metres
16.	*āditya*	Brahman	Āditya	*atijagatī, śakvarī, aṣṭi, atyaṣṭi, atidhṛti.*
17.	*pāñcapatyā*	Atharvan	Agni, Vāyu Sūrya, Candra Āpaḥ	*gāyatrī, uṣṇik, anuṣṭubh, bṛhatī paṅkti.*
18.	*salila*	Brahmā	Āditya	*atijagatī, aṣṭi, atyaṣṭi, dhṛti, atidhṛti, kṛti, prakṛti, sarvāṇi chandāṁsi.*
19.	*viśvakarmā*	Atharvan	Vācaspati	*Anuṣṭubh, uṣṇik, bṛhatī, paṅkti.*
20.	*utthāpana*	Atharvan	Agni	*Anuṣṭubh, triṣṭubh, uṣṇik, jagatī, paṇkti, bṛhati, atijagatī, atiśakvarī, atyaṣṭi, atidhṛti.*
21.	*rājyābhiṣeka*	Brahmā	Mṛtyu Āpaḥ, Candramas Atharvāṅgiras	*Uṣṇik, jagatī, paṅkti triṣṭubh, anuṣṭubh, bṛhatī atijagatī, atiśakvarī, atyaṣṭi, atidhṛti.*
22.	*aṁholiṅga*	Atharvan	Indra, Agni Candra, Varuṇa Viśvedevās	*sarvāṇi chandāṁsi.*

The seer, deity and metres of (23) *abhaya*, (24) *aparājita*, (25) *śarmavarmā*, (26) *devapurīya*, (27) *citrā*, and (28) *pātnīvata gaṇas* are the same as those of the *svastyayana gaṇa*.[167] It may be noted that the ten *gaṇas* from *śānti* to *varcasya* (nos. 5 to 14) are grouped together as *daśagaṇāh*[168] and that all the 28 *gaṇas* are found in the *Gaṇamātā* (*Atharva-Veda Pariśiṣṭa* 32).

The *Bṛhatsarvānukramaṇī* then turns to its main task, namely, that of enumerating the seer, etc. of each hymn. Often, the text together takes into consideration a group of hymns having some common points, and then mentions the other characteristics of each hymn in the group. Thus, for instance, it is stated that the first three *sūktas* in *kāṇḍa* I are in the *anuṣṭubh* metre and are composed by the seer Atharvan. The text gives the *viniyoga* of the *sūktas* by accounting for the purpose for which it was used by the

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seer.[169] The first *sūkta* is said to have been used by Atharvan for acquiring proficiency in speech (*vācābhivṛddhyai*).[170] It is further stated (I.5), regarding the metre in general, that when there is one syllable less, the metre is to be known as of the *nicṛt* type, when there are two syllables less, it is called *virāṭ*, when there is one syllable more, it is called *bhūrik* and when there are two syllables more it is to be called of the *svarāṭ* type.[171]

We find that the *Atharva-Veda* contains many *ṛks* which are identical with those in the *Ṛg-Veda*. But the ascription to a seer is usually different in the case of the *Atharva-Veda mantras*. Such instances are noted below in tabular form.[172]

Atharva-Veda	*Seer*	*Ṛg-Veda*	*Seer*
I.4.1–4	Sindhudvīpa	= I.23.16–19	Medhātithi Kāṇva
I.5–6	Sindhudvīpa	= X.9	Sindhudvīpa, Āmbarīṣa or Triśira Tvāṣtra
I.20.4[173]	Atharvan	= X.152.1	Śāso Bhāradvāja
I.21.1–4[174]	Atharvan	= X.152	Śāso Bhāradvāja
I.22.4*	Brahman	= I.50.12	Praskaṇva Kāṇva
I.29.1–3	Vasiṣṭha	= X.174.1–3	Abhīvartta[175] Āṅgirasa
II.1.3	Vena	= X.82.3	Viśvakarmā Bhouvana
II.5.5–7	Bhṛgu Atharvan	= I.32.1–3	Hiraṇyastūpa Āṅgirasa
II.12.6	Bharadvāja	= VI.52.2	Ṛjiśva Bhāradvāja
II.33	Brahman	= X.163	Vivṛhā Kāśyapa
III.11*	Brahman	= X.161	Yakṣmanāśana Prājāpatya
III.15.3	Atharvan	= III.18.3	Kato Vaiśvāmitra
III.16	Atharvan	= VII.41	Vasiṣṭha
III.17. 1–2	Viśvāmitra	= X.101.4,3	Budha Saumya
III.17.4–8	Viśvāmitra	= IV.57.7, 8, 4, 5, 6	Vāmadeva
III.18	Atharvan	= X.145	Indrāṇi
III.19.7*	Vasiṣṭha	= X.103.13	Apratiratha Aindra
III.19.8*	Vasiṣṭha	= VI.75.16	Pāyu Bhāradvāja
III.20.1	Vasiṣṭha	= III.29.10	Gāthina Viśvāmitra
III.20.2–7	Vasiṣṭha	= X.141.1–6	Agni Tāpasa
III.21.6	Vasiṣṭha	= VIII.43.11	Virūpa Āṅgirasa
III.31.5	Brahman	= X.17.1	Devaśrava Yāmāyana
IV.2*[176]	Vena	= X.121	Hiraṇyagarbha Prajāpati
IV.5[177]	Brahman	= VII.55	Vasiṣṭha

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Atharva-Veda	*Seer*	*Ṛg-Veda*	*Seer*
IV.13.1–5	Śantāti	= X.137.1–5	Bharadvāja, Kaśyapa, Gotama, Atri, Viśvāmitra.
IV.13.6	Śantāti	= X.60–12	Bandhu Gaupāyana
IV.15.3[178]	Atharvan	= X.103.1	Vasiṣṭha
IV.21	Brahman	= VI.128.1–7	Bharadvāja Bārhaspatya
IV.30[179]	Atharvan	= X.125	Vāgāmbhṛṇi
IV.31	Brahman	= X.84	Manyu Tāpasa
IV.32	Brahman	= X.83	Manyu Tāpasa
IV.33	Brahman	= I.97	Kutsa Āṇgirasa
V.1.6	Bṛhaddiva Atharvan	= X.5.6	Trita Āptya
V.2	Bṛhaddiva Atharvan	= X.120	Bṛhaddiva Atharvaṇa
V.3	Bṛhaddiva Atharvan	= X.128	Vihavya
V.6.3	Atharvan	= X.73.7	Gauravīti Śāktya
V.6.4	Atharvan	IX.110.1	Tryaruṇa Trasadasyu
V.12	Āṅgiras	= X.110	Jamadagni Bhārgava
V.17.1–3, 5, 10, 11	Mayobhū	= X.109.1–3, 5–7	Juhū or Ūrdhvanābha
V.25	Brahman	= X.184	Tvaṣṭṛ, Viṣṇu, Prajāpati
VI.22.1	Śaṁtāti	= I.164.47	Dīrghatamā
VI.27	Bhṛgu	= X.165.1–3	Nairṛta Kapota
VI.28.1*	Bhṛgu	= X.165.5	Nairṛta Kapota
VI.29.1bc	Bhṛgu	= X.165.4ab	Nairṛta Kapota
VI.31.1*	Uparibabhrava	= X.189	Sārparājñi
VI.34	Cātana	= X. 187	Āgneya Valsa
VI.45.2–3*	Praceta Āṇgiras	= X.164.3–4	Praceta Āṅgiras
VI.46.3*	Praceta Āṅgiras	= VIII.47.17	Trita Āptya
VI.51.3	Śantāti	= VII.89.5	Maitrāvaruṇi Vasiṣṭha
VI.52.1*	Bhāgali	= I.191.8–9	Maitrāvaruṇi Agastya
VI.63.4[180]	Druhvaṇa	= X.191.1	Saṁvanan Āṅgiras
VI.77.2*	Kabandha	= X.19.5	Mathita Yāmāyana, Bhṛgu Vāruṇī or Bhārgava Cyavana
VI.87	Atharvan	= X.173.1–3	Dhruva Āṅgiras
VI.88.1–2	Atharvan	= X.173.3–4	Dhruva Āṅgiras
VI.92.3*	Atharvan	= X.56.2	Bṛhaduktha Vāmadevya
VI.96.1–2*	Bhṛgvāṅgiras	= X.97.15–16	Bhiṣag Atharvaṇa

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Atharva-Veda	*Seer*	*Ṛg-Veda*	*Seer*
VII.5.1	Atharvan	= I.164.50	Dīrghatamas
		= X.90.16	Nārāyaṇa
VII.6.1	Atharvan	= I.89.10	Gotama Rāhūgaṇa
VII.6.3	Atharvan	= X.63.10	Gaya Plāta
VII.9.1–2	Uparibabhrava	= X.17.6,5	Devaśrava Yāmāyana
VII.9.3–4	Uparibabhrava	= VI.54.9–10	Bhāradvāja Bārhaspatya
VII.10.1	Śaunaka	= I.164.49	Dīrghatamas Aucathya
VII.26.1	Medhātithi	= I.154.1	Dīrghatamas Aucathya
VII.26.4–7	Medhātithi	= 1.22.17–20	Medhātithi Kāṇva
VII.37. 1[abc]	Atharvan	= IX.67.29	Bharadvāja Bārhaspatya
VII.39.1	Praskaṇva	= I.164.52	Dīrghatama Aucathya
VII.42.1–2	Praskaṇva	= VI.74.2–3	Bharadvāja Bārhaspatya
VII.44.1	Praskaṇva	= VI.69.8	Bhāradvāja Bārhaspatya
VII.46. 1–2	Atharvan	= II.32.6–7	Gṛtsamada
VII.48.1–2	Atharvan	= II.32.4–5	Gṛtsamada
VII.49.1–2	Atharvan	= V.46.7–8	Pratikṣatra Ātreya
VII.50.3	Āṅgiras	= V.60.1	Śyāvāśva Ātreya
VII.50.4	Āṅgiras	= I.102.4	Kutsa Āṅgirasa
VII.50.6–7*	Āṅgiras	= X.42.9–10	Kṛṣṇa Āṅgirasa
VII.51.1*	Aṅgiras	= X.42.11	Kṛṣṇa Āṅgirasa
VII.58	Kaurupathi	= IX.68.10–11	Bhāradvāja Bārhaspatya
VII.72	Atharvan	= X.179	Auśīnara, Pratardana, Vasumanas
VII.73.7–8	Atharvan	= I.164.26–27	Dirghatamas
VII.73.9	Atharvan	= V.4.4	Vasuśruta Ātreya
VII.73.10	Atharvan	= V.28.3	Viśvavārā Ātreyi
VII.73.11*	Atharvan	= I.164.40	Dīrghatamas
VII.75.1	Uparibabhrava	= VI.28.7	Bharadvāja Bārhaspatya
VII.76.6	Atharvan	= VI.47.6	Garga
VII.77.1	Āṅgiras	= VII.59.9	Maitrāvaruṇi Vasiṣṭha
VII.80.3	Atharvan	= X.121.10	Hiraṇyagarbha Prājāpatya
VII.81.1–2	Atharvan	= X.85.18–19	Sūryā Sāvitri
VII.82.1	Śaunaka	= IV.58.10	Vāmadeva
VII.83.3	Śunaḥśepa	= I.24.15	Śunaḥśepa Ājigarti
VII.84.2–3	Bhṛgu	= X.180.3–2	Jaya Aindra
VII.86.9	Atharvan	= VI.47.11	Garga
VII.90.1–2	Āṅgiras	= VIII.40.6	Nābhāka Kāṇva
VII.91.1	Atharvan	= X.131.6	Sukīrti Kākṣīvata
VII.92.1[181]	Atharvan	= VI.47.13	Garga Bhāradvāja
		X.131.7	Sukīrti Kākṣīvata
VII.94.1	Atharvan	= X.173.6	Dhruva
VII.97.2*	Atharvan	= V.42.4	Atri
VII.112.2	Varuṇa	= X.97.16	Bhiṣag Atharvaṇa

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Atharva-Veda	*Seer*	*Ṛg-Veda*	*Seer*
VII.116.1	Atharvāṅgiras	= III.45.1	Viśvāmitra
VIII.3.1	Cātana	= X.87.1	Pāyu
VIII.3.17	Cātana	= X.87.17	Pāyu
VIII.3.24	Cātana	= V.2.9	Ātreya
VIII.3.26	Cātana	= VII.15.10	Vasiṣṭha
VIII.4	Cātana	= VII.104	Vasiṣṭha
IX.1.15	Atharvan	= I.23.24	Medhātithi Kāṇva
IX.4.23*	Brahman	= VI.28.8	Bārhaspatya Bhāradvāja
IX.9	Brahman	= I.168	Dīrghatamas
IX.10.1–8, 10–18, 20–22, 25–28	Brahman	= I.164	Dīrghatamas
IX.10.9	Brahman	= X.55.5	Bṛhaduktha Vāmadevya
IX.10.23	Brahman	= I.152.3	Dīrghatamas
X.8.42*	Kutsa	= X.139.3	Viśvāvasu Devagandharva
XI.2.29	Atharvan	= I.114.7	Kutsa Āṅgirasa
XI.4.22	Bhārgava Vaidarbhi	= X.8.7	Triśira Tvāṣṭra
XII.2.21–25, 30–31	Bhṛgu	= X.18.1,3,4,6,5, 2,7	Saṅkusuka Yāmāyana
XII.2.26	Bhṛgu	= X.53.8	Devas
XIII.1.41	Brahman	= I.164.17	Dīrghatamas
XIII.1.59–60	Brahman	= X.57.1–2	Bandhu, Śrutabandhu
XIII.2.11	Brahman	= X.85.18	Sūryā Sāvitrī
XIII.2.16–24	Brahman	= I.50.1–9	Praskaṇva Kāṇva
XIII.2,26*	Brahman	= X.81.3	Viśvakarman Bhauvana
XIII.2.27	Brahman	= X.117.8	Bhikṣu
XIII.2.29	Brahman	= VIII.101.11	Jamadagṇi Bhārgava
XIII.2.35	Brahman	= I.115.1	Kutsa Āṅgirasa
XIII.2.46	Brahman	= V.1.1	Budhagaviṣṭhira Ātreya
XIII.3.9	Brahman	= I.164.47	Dīrghatamas
XIV.1[182]	Sūryā Sāvitri	= X.85	Sūryā Sāvitrī
XVI.6.1	Atharvan	= VIII.47.18	Trita Āptya
XVII.1.24*	Brahman	= I.50.13	Praskaṇva Kāṇva

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Atharva-Veda	*Seer*	*Ṛg-Veda*	*Seer*
XVIII.1. 1–5, 7–12, 14–16	Atharvan	= X.10	Yamī Vaivasvati
XVIII.1.6	Atharvan	= I.86.16	Rāhūgaṇa Gotama
XVIII.1.13	Atharvan	= X.10.12	Yamī Vaivasvati
XVIII.1.18–26	Atharvan	= X.11	Havirdhāna Āṅgiras
XVIII.1.29–36	Atharvan	= X.12	Havirdhāna Āṅgiras
XVIII.1.37–38	Atharvan	= VIII.24.1–2	Viśvamanā Vaiyaśva
XVIII.1.39	Atharvan	= X.31.9	Kavaṣa Ailūṣa
XVIII.1.40	Atharvan	= II.33.11	Gṛtsamada
XVIII.1.41–43	Atharvan	= X.17.7–9	Devaśravā Yāmāyana
XVIII.1.44–46	Atharvan	= X.15.1,3,2	Śaṅkha Yāmāyana
XVIII.1.47	Atharvan	= X.14.3	Yama
XVIII.1.48	Atharvan	= VI.47.1	Garga
XVIII.1.49–50	Atharvan	= X.10.1–2	Yama
XVIII.1.51–52	Atharvan	= X.15.4,6	Śaṅkha Yāmāyana
XVIII.1.53	Atharvan	= X.17.1	Devaśravā Yāmāyana
XVIII.1.54	Atharvan	= X.14.7	Yama
XVIII.1.56–57	Atharvan	= X.14.9	Yama
XVIII.1.58–60	Atharvan	= X.14.6,5,4	Yama
XVIII.2.1–3	Atharvan	= X.14.13–15	Yama
XVIII.2.I.4–5	Atharvan	=X.16.1–2	Damana Yāmāyana
XVIII.2.6	Atharvan	= X.14.16	Yama
XVIII.2.7–8,10	Atharvan	= X.16.3–5	Damana Yāmāyana
XVIII.2.11–13	Atharvan	= X.14.10–12	Yama
XVIII.2.14–18	Atharvan	= X.154.1,4,2,3,5	Yamī
XVIII.2.19	Atharvan	= I.22.15	Medhātithi Kāṇva
XVIII.2.33	Atharvan	= X.17.2	Devaśravā Yāmāyana
XVIII.2.35ab	Atharvan	= X.15.14	Śaṅkha Yāmāyana
XVIII.2.50cd	Atharvan	= X.18.11	Saṁkusuka Yāmāyana
XVIII.2.54–55	Atharvan	= X.17.3–4	Devaśravā Yāmāyana
XVIII.2.58"	Atharvan	= X.16.7	Damana Yāmāyana
XVIII.2.60	Atharvan	= X.18.19	Saṁkusuka Yāmāyana
XVIII.3.2	Atharvan	= X.18.8	SaṁkusukaYāmāyana
XVIII.3.6–7	Atharvan	= X.56.1	Bṛhaduktha Vāmadevya
XVIII.3.13	Atharvan	= X.16.13	Damana Yāmāyana
XVIII.3.18	Atharvan	= IX.86.43	Bhauma Atri
XVIII.3.21–24	Atharvan	= IV.2.16–19	Vāmadeva
XVIII.3.38–41	Atharvan	= X.13.1–4	Vivasvat Āditya
XVIII.3.42–48	Atharvan	= X.15,12,7,11,5, 8,9,10	Śaṅkha Yāmāyana
XVIII.3.49–52	Atharvan	= X.18.10–13	Saṁkusuka Yāmāyana
XVIII.3.53, 55	Atharvan	= X.16.8,6	Damana Yāmāyana

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Atharva-Veda	*Seer*	*Ṛg-Veda*	*Seer*
XVIII.3.56	Atharvan	= X.17.24	Devaśravā Yāmāna
XVIII.3.57	Atharvan	= X.18.7	Saṁkusuka Yāmāyana
XVIII.3.58	Atharvan	= X.14.8	Yama
XVIII.3.59	Atharvan	= X.15.14	Bharadvāja Bārhaspatya
XVIII.3.60	Atharvan	= X.16.14	Damana Yāmāyana
XVIII.3.65	Atharvan	= X.8.1	Triśira Tvāṣṭra
XVIII.3.66	Atharvan	= X.123.6	Vena
XVIII.3.67	Atharvan	= VII.32.26	Vasiṣṭha or Śakti
XVIII.4.28	Atharvan	= X.17.11	Devaśravā Yāmāyana
XVIII.4.29	Atharvan	= X.107.4	Āṅgiras or Dakṣiṇā
XVIII.4.58	Atharvan	= X.86.19	Indra
XVIII.4.59	Atharvan	= VI.2.6	Bharadvāja Bārhaspatya
XVIII.4.60	Atharvan	= IX.86.16	Sikatā Nivāvarī
XVIII.4.61	Atharvan	= I.82.2	Gotama Rāhūgaṇa
XVIII.4.69	Atharvan	= I.24.15	Śunaḥśepa
XVIII.4.88	Atharvan	= V.6.4	Vasuśruta Ātreya
XVIII.4.89	Atharvan	= I.105.1	Trita Āptya or Kutsa Āngirasa
XIX.5.1	Brahman	= VII.27.3	Vasiṣṭha
XIX.6*	Nārāyaṇa	= X.9	Nārāyaṇa
XIX.10 –11.1–5	Vasiṣṭha	= VII.35	Maitrāvaruṇi Vasiṣṭha
XIX.11.6	Vasiṣṭha	= V.47.7	Pratiratha Ātreya
XIX.12.1^{ab}	Vasiṣṭha	= X.172.4^{cd}	Saṁvarta
XIX.12.1^{cd}	Vasiṣṭha	= VI.17.15^{cd}	Bharadvāja Bārhaspatya
XIX.13.2–11	Apratiratha	= X.103	Apratiratha Aindra
XIX.15.1	Atharvan	= VIII.61.13	Bharga Prāgātha
XIX.15.4	Atharvan	= VI.47.8	Garga
XIX.57.1	Yama	= VIII.47.17	Trita Āptya
XIX.58.4	Brahman	= X.101.8	Budha Saumya
XIX.59.1	Brahman	= VIII.11.1	Vatsa Kāṅva
XIX.59.2	Brahman	= X.2.4	Trita Āptya

It may be said that the *Pañcapaṭalikā* and the *Bṛhat-sarvānukramaṇī* are two kinds of *anukramaṇīs*. The former, which Whitney[183] calls 'Old *Anukramaṇī*', gives the division of the *Atharva-Veda Saṁhitā* into *kāṇḍas, anuvākas, sūktas, ṛks,* etc. and the latter, which Whitney calls 'Major *Anukramaṇī*', mentions the seers, deities, metres, etc. of the hymns in the *Atharva-Veda*. That the *Pañcapaṭalikā* was written earlier can be seen from the fact

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that it is quoted by the *Bṛhatsarvānukramaṇī* at the end of the tenth *paṭala*.[184]

The two texts differ at a few places as regards the mention of the hymns. *Atharva-Veda* VII.6 is stated by *Bṛhatsarvānukramaṇī* (5.1) to consist of two verses (*dvyṛca*), but the *Pañcapaṭalikā* (2.9) counts in it four verses including the following two verses.[185] *Atharva-Veda* VII.45 is called *ekarca* in the *Bṛhatsarvānukramaṇī* (5.6), the same is counted among the *dvyṛca* in the *Pañcapaṭalikā* (2.9), counting in it the following verse. *Atharva-Veda* VII.68 and 69 are considered by *Bṛhatsarvānukramaṇī* (5.9) as consisting of two verses each, whereas the *Pañcapaṭalikā* considers VII.68 as consisting three verses and VII.69 as one verse only.[186] According to the *Pañcapaṭalikā* (2.9), *Atharva-Veda* VII.72 consists of three verses, but the *Bṛhatsarvānukramaṇī* (5.9) counts in it only two verses and considers the next verse, '*śrātam manye . . .*' as a separate hymn.[187] *Bṛhatsarvānukramaṇī* (5.10) considers *Atharva-Veda* VII.76 as consisting of four *ṛks*. The *Pañcapaṭalikā* does not count it in the *caturṛcas* and mentions it separately at the end of *Paṭala* 2. According to *Bṛhatsarvānukramaṇī* (5.9) *Atharva-Veda* VII.68 consists of four verses, but the *Pañcapaṭalikā* includes in it only three verses and considers the next verse, '*śam no vāto vātu*' as a separate hymn. *Atharva-Veda* X.5 consists of 50 verses according to the *Pañcapaṭalikā* (4.16); according to *Bṛhatsarvānukramaṇī* (7.4) it consists of 24 verses only. It may be pointed out in this connection that all these differences are only in respect of numbering the *mantras* and not regarding the text of the *Atharva-Veda*.

As regards the *Lakṣaṇagranthas* in general, it can be said that they belong to the Śaunakīya recension. The *Caturādhyāyikā* is expressly Śaunakīya, the *Atharva-Prātiśākhya* does not belong to the Paippalāda recension,[188] the *Pañcapaṭalikā* and the *Bṛhatsarvānukramaṇī* clearly belong to the Śaunakīya recension and the *Dantyoṣṭhavidhi* also is Śaunakīya, though due to its corrupt text some of its words are not traceable to the Vulgate.

NOTES

1. Cf. Max Müller, *A History of Ancient Sanskrit Literature*, p. 116.

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2. *Mahā-bhāṣya* 1:

   शब्दो हीनः स्वरतो वर्णतो वा
   मिथ्या प्रयुक्तो न तमर्थमाह ।
   स वाग्वज्रो यजमानं हिनस्ति
   यथेन्द्रशत्रुः स्वरतोऽपराधात् ॥

3. It is said that Tvaṣṭṛ performed a sacrifice to obtain a son who would kill Indra. But the word *Indraśatru* was wrongly pronounced with the *udātta* accent on the first member so that it became a *bahuvrīhi* compound, meaning thereby 'one whose destroyer is Indra'. The son Viśvarūpa was, in fact, born but he did not become 'the destroyer of Indra'. On the contrary, he was killed by Indra. Cf. *Gopatha Brāhmaṇa* II.5.6.
4. *A History of Ancient Sanskrit Literature*, p. 139.
5. *namo brahmavedāya athā 'ṅgirasaḥ.*
6. तथा च आथर्वणप्रातिशाख्य इदमेव प्रयोजनमुक्तम् ।
   ओमिहेति च विभाषाप्राप्तं सामान्येन ।
7. The division of the *sūtras* into the *pādas* of the four *adhyāyas* is as follows:

adhyāya 1.1	*sūtras* 1–41	*adhyāya* 1.2	*sūtras* 42–63
1.3	63.91	1.4	92–105
2.1	1–39	2.2	40–59
2.3	60–80	2.4	81–107
3.1	1–25	3.2	26–54
3.3	55–74	3.4	75–96
4.1	1–46	4.2	47–72
4.3	73–100	4.4	101–126

   The reference to the *Caturādhyāyikā* is made by giving the number of the *adhyāya* and of the *sūtra* therein.
8. The references to words in this and the following sections dealing with the *Lakṣaṇagranthas* are to the *Atharva-Veda* unless otherwise mentioned.
9. See the note of Whitney on 1.65, p. 48.
10. Cf. Weber, *The History of Indian Literature*, p. 151; *Indische Studien*, IV, pp. 79–82.
11. It is stated that all the vowels except *ḷ visarga* and *l* as well as the unaspirated surds and nasals excepting the palatals can occur as finals in words.
12. The word *abhiniṣṭhāna* (which means a 'sounding forth' or 'resonance') does not form part of the grammatical language of the *Prātiśākhyas* or of Pāṇini. Probably it is an ancient name for *visarjanīya* as is seen from the fact that it is often mentioned in the *Gṛhya Sūtras.*
13. *Abhinidhāna* probably represents the emission of un-intonated breath that passes between two consonants while uttering a conjunct like *marudbhiḥ* (II.29.4) or *apsu* (I.6.2). Cf. *Ṛk-Prātiśākhya* 6.5,11; *Vājasaneya-Prātiśākhya* 4.16.
14. 'It is a matter of pretty pure theory, the only practical bearing it can have must be in determining whether such and such a consonant shall receive

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one or another accent as being that of the preceding or the following vowel'—Whitney on 1.55, p. 44.

15. Cf. *Ṛk-Prātiśākhya* 13.7–10; *Taittirīya-Prātiśākhya* 16.1–31.
16. 'It seems to be a general and theoretic doctrine than a precept which enters in any active and practical manner into the system of the rules of our treatise'—Whitney, p. 59.
17. Cf. *Ṛk-Prātiśākhya* 6.1; *Vājasaneya-Prātiśākhya* 4.106; *Taittirīya-Prātiśākhya* 14.5.
18. As in *khaṇvakhāƷi khaimakhāƷi* (IV.15.15) which are doubly accented.
19. For an explanation of these words, see the section on Philology in Part 2.
20. See f.n. 25 below.
21. Cf. *Ṛk-Prātiśākhya* 14.5; Pāṇini's *Aṣṭādhyāyi* V.3.18.
22. Cf. *Vājasaneya-Prātiśākhya* 3.133–4; Pāṇini's *Aṣṭādhyāyi* VIII.3.6.
23. The examples given are *ṛtūñr ut sṛjate vasī* (VI.36.2), *dasyūñr uta*(IV.32.6) etc.
24. Cf. *saṅ kāśayāmi* (XIV.2.12), *vṛkṣaṁ yat* (I.2.3), *sarvāñl lokān* (IV.38.5), etc.
25. *Sphoṭana* occurs when one mute is followed by another mute of the previous *varga* as in the case of *triṣṭubjagatyau* (XIX.21.1) and *karṣaṇa* (prolongation) occurs when a cerebral is followed by a palatal as in the case of *ṣaṭ ca me* (V.15.6).
26. See the section on Philology in Part 2.
27. The examples are *vena āvaḥ: āvar ity āvaḥ* (IV.1.1); *nirṛtyā akaḥ: akar ity akaḥ* (II.25.1), etc.
28. Cf. *ṛtanāṣāṭ* (V.14.8), *viśvaṣāṭ* (XII.1.54), etc. The exceptions are *gosani* (III.20.10), *adhi skanda* (V.25.8), etc.
29. E.g. *aṣṭāpadī* (V.19.7), *marmāvidham* (XI.10.26), etc.
30. *Godhuk* (VII.73.6) as *godhukk*. Cf. Pāṇini's *Aṣṭādhyāyi* VIII.4.46–52.
31. E.g. *udayann ādityaḥ* (II.32.1), etc.
32. *Dhiyehi* (II.5.4) as *dhiyā:ā, ihi*. Cf. *Ṛk-Prātiśākhya* 2.2; *Taittirīya-Prātiśākhya* 5.3.
33. E.g. *te 'vadan* (V.17.1); *so 'rajyata* (XV.8.1), etc. Cf. *Ṛk-Prātiśākhya* 2.12–13; *Vājasaneya-Prātiśākhya* 4.58; *Taittirīya-Prātiśākhya* XI.1.
34. Whitney (on 3.96) states that in the *pada* text of the *Ṛg-Veda* the word *tuviṣṭama* is divided as *tuviḥ* and *tama* so that there is no irregularity and the *Ṛk-Prātiśākhya* does not require a separate rule. But the word is not found in the *Ṛg-Veda*. The words *tuviṣma* (VII.20.4), *tuviṣmān* (I.55.1) occur and are not divided in the *pada*.
35. E.g. *pañca-bhiḥ aṅguli-bhiḥ* (IV.17.7); *ap-su* (I.4.4), etc.
36. E.g. *añjana-abhyañjanaṁ* (IX.6.11); *vasu-dhātaraḥ* (V.27.6); *subhiṣak-tamaḥ* (VI.24.2), etc.
37. E.g. *garutmān* (IV.6.3); *marutvān* (VI.104.3), etc.
38. E.g. *dyāvāpṛthivī* (II.1.4); *pitāputrau* (VI.112.2); *ṣoḍaśī* (XI.7.11); *ahorātre* (XI.6.5); *udīcāḥ* (XII.1.31), etc.
39. E.g. *sāpatna* (II.7.2); *aprajasaṁ* (VŪ.35.3), etc.
40. E.g. *viśpati* (IX.5.6); *parītaḥ* (VI.92.2); *manuṣyat* (V.12.8); *prātaḥ* (III.16.2); *uccaiḥ* (IV.1.3), etc.
41. *āpo hi ṣṭhā mayobhuvaḥ* (I.5.1) is to be restored to *āpaḥ: hi:stha:mayaḥ-bhuvaḥ; duṣṭaram* (VI.4.1) to *dustaram; nāraka* (XII.4.36) to *naraka*, etc.

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42. The exceptions are: *aṣṭāpadī* (V.19.7), *pra:hiṇomi* (XII.2.4), *idam:ū: ṣu* (I.24.4); *brahmaṇvatīm* (VI.108.2), etc.
43. In the case of *Caturādhyāyikā* 1.55–58, 93, etc.
44. On *Caturādhyāyikā*, 3.26, p. 140.
45. On *Caturādhyāyikā* 1.99, pp. 94–95.
46. Cf. *Journal of the Royal Asiatic Society* (London), 1937, p. 731; *New Indian Antiquary* (Poona), I, p. 383.
47. There is no unanimity as regards the number of *sūtras* in the *Atharva-Prātiśākhya*. Viśvabandhu Shastri mentions the numbers of *sūtras* in the three *prapāṭhakas* respectively as 1–59, 60–143, and 144–220, whereas Surya Kanta gives them as 1–57, 58–140 and 141–223.
48. Cf. Surya Kanta, *Atharva-Prātiśākhya*, pp. 32–33. Surya Kanta has shown that even the sanction of the *Caturādhyāyikā* is ignored by the Vulgate manuscripts and there are cases where the *Caturādhyāyikā* mentions or implies certain words which are not found in the Vulgate. The Vulgate is generally supposed to be the Śaunakīya recension (See Bloomfield, *The Atharva-Veda*, pp. 13,14; Introduction to *Kauśika-Sūtra*, *Journal of the American Oriental Society* (New Haven), XIV, p. xxxvii; and Lanman, *Harvard Oriental Series*, VII, pp. xx ff.) But Surya Kanta has tried to prove that the Vulgate does not represent the Śaunaka *śākhā*. He has further pointed out that *Atharva-Prātiśākhya* cites 3236 passages from the *Atharva-Veda* and there are hardly ten passages where the Vulgate manuscripts do not follow the sanction of the *Atharva-Prātiśākhya*, while there are hundreds of passages in the *Caturādhyāyikā* (which is Śaunakīya), where not a single Vulgate manuscript follows the sanction of this treatise. Thus he has tried to show that (a) the *Atharva-Prātiśākhya* belongs to the Vulgate, (b) the *Caturādhyāyikā* goes with the Śaunaka school, and (c) that the two, namely, the Vulgate and the Śaunaka recension are not one. He has suggested that the Śaunakīya recensions should be reconstructed by referring to the *Caturādhyāyikā* and to the commentary on the *Atharva-Veda* ascribed to Sāyaṇa who has expressly stated that he is commenting on the *Atharva-Veda* in the Śaunakīya *śākhā*.
49. 'The last two books (of the *Atharva-Veda*) are practically a *khila* portion and did not probably form part of the first compilation'—C.V. Vaidya, *History of Sanskrit Literature* (Vedic period), p. 159.
50.

Atharva-Prātiśākhya	*Caturādhyāyikā*
136	2.5
147 e	2.69,70,73,75,76
147 g	2.102
201	2.62

See Surya Kanta, *Atharva-Prātiśākhya*, p. 61.
51. Cf. *Vājasaneya-Prātiśākhya* 2.47; Oldenberg, *Zeitschrift der deuschen morgenländischen Gesellschaft* (Weisbaden), IL, p. 172.
52. E.g. *saha:ā:agamam* (II.30.5); *iha:ā:vaha* (III.24.7); *dhiyā:ā:ihi:ā:naḥ* (II.5.4); *iha:ā:etu* (I.15.2), etc.

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53. *pra:sumatim* (IV:25.6); *abhi:Vipaśyāmi* (XII.1.33), etc. Cf. *Caturādhyāyikā* 4.1–2.
54. *jā́tavedas tánūvaśin* (I.7.2); *rā́me kṣṇe áśikni ca* (I.23.1), etc.
55. *raṇayantvasme* (IV.21.1); *tve kratum api* (V.2.3), etc. Cf. *Caturādhyāyikā* 1.77.
56. *ā sajantu* (V.21.10); *tvā sajāmasi* (VII.115.1), *sajantv amitrān* (XI.10.3) and *ā sajāmi* (XIV.2.48). Otherwise the root is *sac*.
57. *asmākārthāya* (I.7.6); *asmākedaṁ* (III.24.4) and *asmākoḷ* (VII.77.1).
58. *Śakalya* + *eṣi* should be *Śakalyaiṣi*, but it remains *Śakalyeṣi*. Similar instances are *upetana* (III.14.3), *upeṣatu* (VI.67.3) and *upeṣantam* (VIII.6.17). Cf. *Caturādhyāyikā* 3.52.
59. *Vaśā hi satyā* (I.10.1); *abhrajā vātajā* (I.12.3), etc.
60. The only exception is *prā vocam* (II.5.5, VII.26.1).
61. *tapo 'tiṣṭhat* (XI.5.26); *sa senām* (III.1.1), etc.
62. Cf. *Caturādhyāyikā* 3.33; *Ṛk-Prātiśākhya* 2.74.
63. *kumbhe ā'bhṛtāḥ* as *kumbha ābhṛtāḥ* (I.6.4), etc.
64. *śaṁ yoḥ* (I.6.1); *ṛte na* (IV.26.6), etc.
65. *abhivāra* (I.32.4); *praviśivāṁsam* (IV.23.1), etc.
66. *sṛja* (V.12.10); *hara* (V.20.9); *bhara* (V.29.5) etc.
67. *brahmabhiḥ* (X.10.23) as *brahma'bhiḥ* (not *brahman*); *dīrghāyutvāya* (XII.2.6) as *dīrghāyu'tvāy* (not *āyus*).
68. Cf. *Caturādhyāyikā* 2.5; *Ṛk-Prātiśākhya* 4.3; *Taittirīya-Prātiśākhya* 8.2; *Vājasaneya-Prātiśākhya* 4.120.
69. *akaḥ* (II.25.1) as *akar ity akaḥ*; *dvāḥ* (IX.3.22) as *dvār iti dvāḥ*; etc.
70. Cf. *Vājasaneya-Prātiśākhya* 1.94; *Taittirīya-Prātiśākhya* 4.6; *Caturādhyāyikā* I.80–81.
71. *āyuḥ kṛṇoty* (VII.32.1,33.1), *agniḥ kṛṇotu* (VI.106.3), and *maṇiḥ kṛṇotu* (X.6.31).
72. *Vīryavān* (VIII.5.1); *Vīryavattara* (XVIII.4.38).
73. XVIII.3.49, 4.78.
74. *Sauprajāstvam* (II.29.3), *nairbādhyena* (VI.75.1) and *saubhagatvāya* (XIV.1.50).
75. I.15.1; VI.64.2.
76. *vartra* (I.3.7) and *kartra* (X.1.19,30,32)
77. *prasarsrāṇa* (VI.39.1).
78. These conjuncts are pointed out possibly to show that twin-sounds (*yama*) occur between them.
79. Cf. *Caturādhyāyikā* 1.68. Similar *saṁdhi* is found in *Ṛg-Veda* I.44.1, 45.1, 47.5, 48.14, etc.
80. Cf. *Caturādhyāyikā* 2.29; *Ṛk-Prātiśākhya* 4.69–70; *Taittirīya-Prātiśākhya* 9.20; *Vājasaneya-Prātiśākhya* 3.140.
81. Cf. *Caturādhyāyikā* 2.98.
82. For instance, the word *samanta* in the sense of 'wholly' has an *udātta* accent on the final syllable and it is not to be divided. When it means 'completion' it has an *udātta* accent on the first syllable and it is to be divided as *sam anta*. The word *samāna* is to be divided only in one case (X.2.13).

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83. *The Atharva-Prātiśākhya*, notes, p. 53.
84. Ibid., preface, p. 68. The verbals are: *pratyetu* (III.2.1), *askabhāyad* (IV.1.4), *asti* (IV.19.2), *sahasva* (IV.31.2), *stha* (VI.21.3), *stām* (VI.78.2) and *kran* (VI.131.3).
85. Cf. *Ṛk-Prātiśākhya* 13.31; *Caturādhyāyikā* 4.73: *prakṛtidarśanaṁ samāpattiḥ*.
86. Cf. *Caturādhyāyikā* 2.62; *Ṛk-Prātiśākhya* 4.41; 13.131.
87. *Atharva-Prātiśākhya* 4: *dvir udāttaṁ bṛhaspatyādinām*. Pāṇini has enunciated two *sūtras* to distinguish between these two kinds (VI.2.140,141).
88. This *gaṇa* is found in *Vājasaneya-Prātiśākhya* (2.47) where 12 words beginning with *Bṛhaspati* have been mentioned.
89. Surya Kanta, *The Atharva-Prātiśākhya*, notes, p. 53.
90. Ibid., introduction, p. 31.
91. *Caturādhyāyikā* 2.24 refers to Śākaṭāyana.
92. *Varṇapaṭala, Atharva-Veda Pariśiṣṭa* 53. See the section on Phonetics in Part 2.
93. The division of the *paṭalas* into *khaṇḍas* is as follows: *Paṭala* 1.1–4; 2.5–9; 3.10–13; 4.14–17; 5.18–19. In fact there are twenty sections. *Khaṇḍa* 9 has been wrongly counted twice in the edition of Bhagawaddatta (pp. 7–8).
94. The division into *prapāṭhakas* appears to be later. The *Pañcapaṭalikā* does not take note of this division. The division into *prapāṭhakas* extends up to the eighteenth *kāṇḍa* only.
95. A prose hymn is called *paryāya-sūkta* as different from a hymn in verse which is called *artha-sūkta*. A *paryāya-sūkta* is divided into parts which are called *paryāyas*. These *paryāyas* are further divided into small sections called *avasānas*, which are equivalent to *ṛks*.
96. *Paṭala* 2 (beginning).
97. *Kāṇḍa* X contains a *paryāya-sūkta* which is not sub-divided into *paryāyas*.
98. In this case, each *paryāya-sūkta* (or *paryāya-samūha* as it is otherwise called) is counted as one hymn. In their edition, Roth and Whitney also count them similarly.
99. *Kāṇḍas* XIV, XVII and XVIII have no *paryāya-sūktas*.
100. *Sūktaśaś ca gaṇanā pravartate—khāṇḍa* 15 (end).
101. *The Atharva-Veda Saṁhitā*, English translation, introduction, pp. cxxvii ff.
102. The *paryāya-samūhas* in *kāṇḍas* XV and XVI are to be counted as *sūktas*.
103. Cf. Whitney, p. clii.
104. यावदेकादशकाण्डपर्यन्तमर्थसूक्तप्रकृतिस्तावद्व विहाय पर्यायान् विराड् वा प्रमृतीनिति ।
105. Cf. Bolling, *American Journal of Philology* (Baltimore), 1921, pp. 367–8; Bhagawaddatta, *The Atharvavedīya Pañcapaṭalikā*, introduction, p. 7.
106. This name is not found elsewhere in the *Atharva-Veda* literature. In *Kauśika-Sūtra* 9.10 there is a reference to Uparibabhrava. Uparibabhrava is the seer of *Atharva-Veda* VI.31. VII.9, 75, etc.
107. Cf. Whitney, p. cxx; 'Refrains and the like in the manuscripts: Written out in full only in first and last verses of a sequence.'
108. Cf. Whitney, p. cxx: 'Sometimes the case is a little more intricate. Thus in VIII.10. the initial words *so 'd akrāmat* are written only in verses 2 and 29,

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although they are really wanting in verses 9–17, *paryāya* II (verses 8–17) being in this respect treated as if all one verse with sub-divisions.'

109. Whitney (p. cxix) has shown that at 41 places there are repetitions which involve 52 verses. Sometimes two and even three consecutive verses have been repeated.
110. Cf. Whitney, p. cxx.
111. The seventeenth *kāṇḍa* consists only of one *anuvāka* so that in that case *sūkta=anuvāka=kāṇḍa*. Cf. *kāṇḍasūktāh śeṣe, Pañcapaṭalikā, khaṇḍa* 5 (middle).
112. The fourth *anuvāka* of *kāṇḍa* XIII, however, consists of six small hymns.
113. In *kāṇḍas* VIII to XVIII, there is only one exception, namely, XIII.4 which consists of six hymns instead of one. This has been noted above in f.n. 112.
114. Cf. *Bṛhatsarvānukramaṇī* 1.13:

पूर्वकाण्डस्य चतुर्ऋंचप्रकृतिरित्येवमुत्तरोत्तरकाण्डेषु षष्ठं
यावदेकैकाधिक तावत् सूक्तेषु ऋगिति विजानीयात् ।

115. This has been separately mentioned at the end of the second *paṭala*.
116. The eighteenth hymn is addressed to full-moon night. The *Pañcapaṭalika* points out that one of its *ṛks* (third) is addressed to Prajāpati.
117. This has, however, not been counted in the *Pañcapaṭalikā*, but is indirectly referred to at the end of *paṭala* 2 as dealing with *apacit*.
118. *Khaṇḍa* 5, end.
119. It is difficult to say as to why this unit is called *kṣudra*. Perhaps it is because it contains shorter hymns as compared to those in *kāṇḍa* XII and the following *kāṇḍas*. Cf. Whitney (p. clviii): 'What pertinence the word *kṣudra* may have as applied to books VIII to XI, I cannot divine.'
120. Whitney thinks: 'Probably *ekānṛcebhyaḥ* is a corrupt reading'. Such need not, however, be the case. The word occurs at *Atharva-Veda* XIX.23.22 (=*Atharva-Veda Pariśiṣṭa* 46.10.22). It means 'that which contains *sūktas* one of which consists of non-*ṛks* (i.e. *paryāyas*)'. The word *ekarca* (applied to *kāṇḍa* VII) may be noted in this connection. It may be further noted that *kāṇḍas* XI to XIII each contain one *paryāya-sūkta*.
121. The edition of Roth and Whitney divides this *ṛk* into four *avasānas*.
122. The edition of Roth and Whitney divides this *ṛk* into four *avasānas*.
123. The edition of Roth and Whitney contains two *avasānas* in the *ṛks* 3.4.8 and 20.
124. The edition of Roth and Whitney divides XVII.1.1 into two *avasānas*.
125. The *ṛks* in *kāṇḍa* XVIII are mentioned first and then those in *kāṇḍa* XVII.
126. This *ṛk* is identical with *Ṛg-Veda* V.6.4, where it has only two *avasānas*. *Sāma-Veda* I.419; II.372; *Taittirīya Saṁhitā* IV.4.4.6 and manuscript II.13.7 agree with the *Ṛg-Veda* regarding the number of *avasānas*.
127. This has been mentioned separately by referring to the *anuvāka* (4) as *eka vṛṣaḥ*.
128. The *ṛks* in the tenth hymn have not, however, been enumerated.
129. The *sūktas* of *kāṇḍa* XVIII are counted first and then the *sūkta* of *kāṇḍa* XVII. The same thing is seen also in the thirteenth *khaṇḍa* of *paṭala* 3 (cf. f.n. 125 above). Thus it appears that, according to the *Pañcapaṭalikā*, *kāṇḍa*

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XVIII is to be counted as XVII and vice versa. Bolling (*American Journal of Philology*, 1921, p. 367) feels that the two passages have been misplaced.

130. The edition of Roth and Whitney divides this second *paryāya* into 18 verses of seven lines each. According to the *Pañcapaṭalikā* each of these 18 verses is to be divided into four lines. The *Bṛhatsarvānukramaṇī* (7.14) agrees with the *Pañcapaṭalikā* in this division.

131. The edition of Roth and Whitney contains in this fourth *paryāya* 27 verses of 5 lines each. It appears that according to the *Pañcapaṭalikā* and the *Bṛhatsarvānukramaṇī* (9.22) the first and the last verses are to be divided into four lines each and only the fourth lines from all the remaining 25 verses are to be quoted. The lines 1 to 3 and 5 are the same in all the verses, only a word or two in the fourth lines are different. For a similar division see XVI.2.1.1–10.

132. The *Pañcapaṭalikā* (*khāṇḍa* 3) states that *avasānās* in the *paryāyas* are to be treated as equal to the *ṛks: paryāyeṣv avasānānāṁ ṛgbhis tuluo vidhir bhavet.*

133. See p. cxlvii.

134. The word should, in fact, be *Dantyoṣṭhyavidhi* but the *Caraṇavyūha* (*Atharva-Veda Pariśiṣṭa* 49.4.8) and all the manuscripts of the text read it, however, as *Dantyoṣṭhavidhi.*

135. The word *muktva* has been wrongly translated by the editor Rama Gopal as 'having opened wide the mouth'.

136. Cf. *ye noktas te tu dantajāḥ* 1.12.

137. 1.7,10; 2.3,9. The *Māṇḍavya Śikṣā* of the *Yajur-Veda* also deals in the labial section with the words *dhruva, dvaya, vāja, paḍvīśa,* etc. which contain *v* in them.

138. When the words occur at more than one place, only the first occurrence is mentioned in this section.

139. This is not found as a single word. *Atharva-Veda* VII.11.1 reads: *daivaḥ ketuḥ.* It appears that the author intends that the *v* here should be pronounced as labial.

140. This word is not found in the *Atharva-Veda.*

141. This word also is not found in the *Atharva-Veda.*

142. The pronunciation of *v* in this word appears to be intended as labial by the author. The words in this paragraph beginning with *bastavāsinaḥ* are called *prathamasparśāḥ* as *b* occurs before *v* in them.

143. The words in this paragraph beginning with *vaibādha* are called *dvitīyasparśāḥ* as *b* occurs after *v* in them. Thus the author has taken sufficient care to state clearly which letter exactly is labial.

144. This word is not found in the *Atharva-Veda.*

145. Sāyaṇa reads the word as *vahiṣṭhaḥ.* So does the edition of Roth and Whitney. Their note on *Atharva-Veda* IV.35.5 reads: 'The manuscripts (with the exception, doubtless accidental, of our P.K.) all read *bahiṣṭhaḥ* at the end of *a,* and this SPP retains, while our text makes the obviously called for emendation to *Vaḥ.*'

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146. This is one of the words containing *v* which the *Dantyoṣṭhavidhi* has mentioned. See f.n. 137 above.
147. This word is not found in the *Atharva-Veda*.
148. The manuscripts show various readings as noted by SPP (Vol. III, p. 288, f.n. 135).
149. These words are not found in the *Atharva-Veda*. *Bajam* occurs at VIII.6.3.
150. This word does not occur in the *Atharva-Veda*.
151. The text reads *bandhanaṁ yatra śeṣam syāt* and possibly means 'compound words having *bandhanaṁ* as the second member'.
152. These three words are not found in the *Atharva-Veda*.
153. The words *paribala* or *bindusindhu* are not seen in the *Atharva-Veda*.
154. These two words are not found in the *Atharva-Veda*. The editor states that the reading of the manuscripts is very corrupt.
155. E.g. *bahve* (I.9), *badhnya* (I.10), *bayaḥ* (II.2), *saṁbimbam* (II.3), *prābandhāyāḥ* (II.6), *bāle, keśabāle, adhibāle* (II.9), *tuchubda, cubuka* (II.11), etc.
156. 4.7: यथा व्याघ्री हरेत् पुत्रान् दंष्ट्राभिर्न च पीडयेत् ।
भीता पतनभेदाभ्यां तद्वद् वर्णान् प्रयोजयेत् ॥
cf *Ṛk-Prātiśākhya* 14.5: *leśena vā vacanaṁ pīḍanaṁ* vā, which Regneir translates: 'a pronounciation attenuated or pressed (i.e. too forcible)'. Pāṇini (V.3.18) states that the utterance of *y* and *v*, according to Śākaṭāyana, is to be made with slighter effort.
157. Rama Gopal (text, p.1) thinks that this first verse may be an interpolation.
158. I.3,4,5,6,7,9,10,11; II.3,4,5,6,7,8.
159. The numbers of sections, in which the various *paṭalas* are divided, are as follows: *Paṭala* 1:25, 2:23, 3:10, 4:25, 5:15, 6:22, 7:18, 8:17, 9:17, 9:23, 10:34 and 11:11.
160. The division of the *Atharva-Veda mantras* into the first ten *paṭalas* is as follows:

Paṭala 1—	*Kāṇḍas* I and II,	*Paṭala* 2—	*Kāṇḍas* III and IV
3	V	4	VI
5	VII	6	VIII and IX
7	X and XI	8	XII and XIII
9	XIV to XVI	10	XVII to XIX

161. ओम् अथाथर्वणे विंशतितमकाण्डस्य सूक्तसंख्या संप्रदायाद ऋषिदैवतछन्दांस्याश्वलायनानुक्रमानुसारेणानुक्रमिष्यामः खिलान् वर्जयित्वा ।
162. The purpose of the *anukramaṇī* of any Veda will become clear from the following verse:

अविदित्वा ऋषिं छन्दो देवतां योगमेव च ।
योऽध्यापयेज्जपेद् वाऽपि पापीयान् जायते तु सः ॥

163. Cf. Macdonell, *Vedic Mythology*, p. 4.
164. Bloomfield, *The Atharva-Veda*, p. 41.
165. यत्कामऋषिर्मन्त्रद्रष्टा वा भवति यस्यां देवतायामार्थपत्यमिच्छता स्तुतिः प्रयुज्यते सा देवता तस्य मन्त्रस्य भवति ।
Cf. *Nirukta* 7.1 and *Ṛksarvānukramaṇī* of *Kātyāyana*, 3.2.

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166. They are (1) *gāyatri* (2) *uṣṇik* (3) *anuṣṭubh* (4) *bṛhatī* (5) *paṅkti* (6) *triṣṭubh* (7) *jagatī* (8) *atijagatī* (9) *śakvarī* (10) *atiśakvarī* (11) *aṣṭi* (12) *atyaṣṭi* (13) *dhṛti* (14) *atidhṛti* (15) *kṛti* (16) *prakṛti* (17) *ākṛti* (18) *vikṛti* (19) *saṁkṛti* (20) *abhikṛti* and (21) *utkṛti*.
167. These seven *gaṇas* are found at *Śānti-Kalpa* II.14. 1–2, except that instead of the *pātnīvata*, the *rudra* and the *raudra gaṇas* are mentioned there.
168. These are identical with those grouped in the *Śānti-Kalpa* II.23.1–2 and the *Gaṇamāla*, *Atharva-Veda Pariśiṣṭa* 32.1–10. Cf. *Caturvarga Cintāmaṇi*, *Vratakhaṇḍa*, Vol. II, Part 1, pp. 282 ff.
169. This is found often throughout the text.
170. *Kauśika-Sūtra* 10.1 uses the hymn for *medhājanana*.
171. Cf. Piṅgala's *Chandaḥsūtra* iii. 59–60: *Ūnādhikena ekena nicṛd-bhūrijau. dvābhyām virād-svarājau.*
172. This information is adapted from the footnotes given by Rama Gopal in his edition of the *Bṛhatsarvānukramaṇī*. The *mantras* in the *Atharva-Veda* which vary considerably from those of the *Ṛg-Veda* are marked with an asterisk (*).
173. The metre of this verse is said to be *nicṛd-anuṣṭup* in the *Āśvalāyana Anukramaṇi*; whereas it is called only *anuṣṭup* here. In fact it belongs to the *nicṛd* variety as there is one syllable less in *b*.
174. The wording of the first verse differs from that of the *Ṛg-Veda* slightly.
175. This word occurs in the first verse and there is a play upon the root *vṛt* with *abhi* throughout the hymn. It may, incidentally be pointed out here that in connection with *Atharva-Veda* I.32 the text gives the general rule that whenever the name of the seer is not mentioned, the seer of the previous hymn should be understood to belong to it; and when the deity is not mentioned, it is to be noted from the *mantra* itself.
176. The deity of this hymn is given as Ātman but in the *Āśvalāyana Anukramaṇī* it is mentioned as Ka.
177. The deity is here mentioned as Svāpana or Vṛṣabha. In the *Āśvalāyana Anukramaṇī* it is Indra.
178. The deity of *Atharva-Veda* IV.15 is given as Marut-Parjanya whereas the deity of *Ṛg-Veda* X.103 is said to be Maṇḍūka in the *Āśvalāyana Anukramaṇī*.
179. The deity of *Atharva-Veda* IV.30 is given as Vāk while in *Āśvalāyana Anukramaṇī* the deity of *Ṛg-Veda* X.125 bears the name Ātman.
180. The deity of VI.63 is mentioned as Nirṛti and Mṛtyu. *Āśvalāyana Anukramaṇī* gives the deity of *Ṛg-Veda* X.191 as Agni and Saṁjñāna.
181. ab, cd of this verse are seen with exchanged positions in the *Ṛg-Veda*.
182. The *Bṛhatsarvānukramaṇī* (9.1) mentions that there are 139 verses in *kāṇḍa* XIV, perhaps considering it as consisting of one hymn only. The *Pañcapaṭalikā* (4.11) states that the first hymn consists of 64 and the next of 75 verses.
183. Harvard Oriental Series, VII, pp. lxxi ff.
184. *Pañcapaṭalikā* 4.17: *ekonanavatiś cai 'va yameṣu vihitā ṛcaḥ.*
185. SPP has divided the verses according to the *Bṛhatsarvānukramaṇī* whereas Roth and Whitney have divided them according to the *Pāñcapaṭalikā*.

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186. *Kauśika-Sūtra* 81.39 and *Vaitāna Sūtra* 8.2 consider *Atharva-Veda* VII.68 as consisting of two verses.
187. *Kauśika-Sūtra* 2.40 considers *Atharva-Veda* VII.72 as consisting of 3 verses.
188. Cf. Surya Kanta, *The Atharva-Prātiśākhya*, introduction, p. 32.

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PART 2

The Pariśiṣṭas of the Atharva-Veda

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6

The Nature of the Pariśiṣṭas

Vedic literature is popularly known to include the *Saṁhitās*, the *Brāhmaṇas* (and the *Āraṇyakas*), the *Upaniṣads* and the *Sūtras*. The *Pariśiṣṭas* which also form an important part of it are not so well known. The *Pariśiṣṭas*, no doubt, represent a very late phase in the history of Vedic literature. They were compiled mainly for elaborating the various subjects which were discussed in the *Brāhmaṇas* and the *Sūtras*, for explaining certain details occurring in them and for recording certain additional practices and observances that had grown in course of time.

Every Veda has one or more *Pariśiṣṭas* belonging to it. Mention may be made, for instance, of the *Āśvalāyana Gṛhya Pariśiṣṭa* belonging to the *Ṛg-Veda*, the *Kāṭīya Pariśiṣṭa* belonging to the *Śukla Yajur-Veda*,[1] the *Gobhila Gṛhya Pariśiṣṭa* belonging to the *Sāma-Veda* and the *Atharva-Veda Pariśiṣṭas*. The *Āśvalāyana Gṛhya Pariśiṣṭa*[2] is a short text containing three *adhyāyas*. Its first *adhyāya* deals with *sandhyopāsana, snāna-vidhi, vaiśvadeva, svastivācana, pārvaṇasthālīpāka, nityaupāsana, punarādhāna* and marriage ceremony. The second *adhyāya* treats of *graha-yajña, homa, bhojana-vidhi* as well as *śrāddha*; and the third *adhyāya* describes *pitṛ-medha* and *vṛṣotsarga*. The *Āśvalāyana Gṛhya Pariśiṣṭa* is comparatively a very late text as is seen from the fact that it lays down the worship of divinities like Sadāśiva, Durgā, Gajānana, etc. in the *graha-yajña* (2.1.7).

The *Kāṭīya Pariśiṣṭa* comprises eighteen *Pariśiṣṭas*. They are: (1) *Yūpalakṣaṇa* (2) *Chāgalakṣaṇa* (3) *Pratijña* (4) *Anuvākasaṁkhyā* (5) *Caraṇavyūha* (6) *Śrāddhasūtra* (7) *Śulba* (8) *Ṛgyajuṣa* (9) *Pārṣada* (10) *Āṣṭakāpūraṇa* (11) *Pravarādhyāya* (12) *Mūlyādhyāya* (13) *Uñchaśāstra* (14) *Nigama* (15) *Yajñapārśva* (16) *Mautrika* (17) *Prasavotthāna* and (18) *Kūrmalakṣaṇa*.[3] Most of

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these *Pariśiṣṭas* have been written from the ritualistic point of view. Of them, *Anuvākasaṁkhyā, Caraṇavyūha,* and *Ṛgyajuṣa* are important for the text-criticism of the *ŚuklaYajur-Veda. Pravarādhyāya*(also called *Vaṁśādhyāya*) has a social bearing as it gives a long list of *pravaras* and mentions the groups of *gotras* among which marriage is prohibited. *Prasavotthāna* is like an *Upaniṣad* and gives the legend of Janaka who goes to Yājñavalkya and learns from him the rules to be observed by a *sanyāsin.* The title *Prasavotthāna* indicates that the *Upaniṣad* is meant for raising oneself above (the cycle of) birth (and death).

Of the three *Pariśiṣṭa* texts belonging to the *Kṛṣṇa Yajur-Veda,* there is one, *Āpastamba Hautra Pariśiṣṭa,* which gives the duties of the Hotṛ in the *havir-yajñas* other than the *darśapūrṇamāsa.* This has been included in the *Satyāṣāḍha Śrauta Sūtra*[4] as *Praśna* 2. There are two more *Pariśiṣṭa* texts in manuscript form. One of them is *Vārāha Śrauta Sūtra Pariśiṣṭa*[5] and the other is *Kātyāyana Śrauta Sūtra Pariśiṣṭa* with the commentary of Karka.[6]

The *Gobhila Gṛhya Pariśiṣṭa*[7] which is ascribed to Gobhilaputra is comparatively a small text[8] consisting of two *prapāṭhakas.* The first *prapāṭhaka* contains 113 verses and the second 95. The first *prapāṭhaka* gives, at the beginning, 37 names of fires employed for various rites and *saṁskāras* and mentions the fire which is proper for offering oblations. Then it describes the fire-sticks and their effects according to their shapes. It further lays down the rules for preparing the place of a sacrifice, the manner of offering various oblations, the time for the offering, the measurements, etc. of the sacrificial implements like *araṇi, pramantha, sruva, sruc, mekṣaṇa,* etc., and describes the procedure of ritual in general. The second *prapāṭhaka* mentions the origin and importance of *vyāhṛtis.* Then it turns to the marriage ceremony and first mentions the proper age for the wedding of a girl. It is stated that she should be given away in marriage before she attains the age of puberty. Then the marriage ceremony is described. Further, the manner of wearing the sacred thread is mentioned and then *argha, madhuparka* and *śrāddha* are described. It is said at the end that if one can afford to feed only one Brāhmaṇa at a *śrāddha* ceremony, he should select a Chandoga, because all the Vedas rest in a Chandoga. The *Gobhila Gṛhya Pariśiṣṭa* thus deals

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with a number of topics but does not describe any of them in full; hence it appears scrappy and fragmentary in character.

Hillebrandt[9] has mentioned the names of many more *Pariśiṣṭa* texts such as the *Bahvṛcagṛhya Pariśiṣṭa*, the *Vājasaneyin*, the *Bhāradvāja*, the *Baudhāyana*, the *Maitrāyaṇīya*, the *Mānavan*, the *Kāṭhaka*, the *Cārāyaṇiya*, the *Laugākṣi*, the *Devapāla* and the *Brāhmabala*. But none of these texts is available in print.

The *Atharva-Veda Pariśiṣṭas* constitute, by far, the most voluminous group of texts among the *Pariśiṣṭa* literature. These *Pariśiṣṭas* have been edited by Bolling and Negelein and are 72 in number. Actually there are 79 texts, but some of them are included under the same number such as 18[b], 18[c], 19[b], 30[b], 70[b] and 70[c].[10] Some of the *Pariśiṣṭas* might have been added later, keeping the total number of *Pariśiṣṭas* constant. Weber speaks of them as being 74 in number,[11] possibly by counting 70[b] and 70[c] as 71 and 72 respectively.[12]

The *Atharva-Veda Pariśiṣṭas* may be broadly classified on the basis of their principal subject matter as follows:

(a) The lore of the constellations—*Atharva-Veda Pariśiṣṭa* 1.
(b) Royal ceremonies—*Atharva-Veda Pariśiṣṭas* 2–19.
(c) Ritual—*Atharva-Veda Pariśiṣṭas* 20–33, 37–40, 45–46.
(d) Magic—*Atharva-Veda Pariśiṣṭas* 34–36.
(e) Religious observances—*Atharva-Veda Pariśiṣṭas* 41–44.
(f) Phonetics and lexicography—*Atharva-Veda Pariśiṣṭas* 47–48.
(g) *Caraṇavyūha*—*Atharva-Veda Pariśiṣṭa* 49.
(h) Omens—*Atharva-Veda Pariśiṣṭas* 50–72.

As will be seen, the above classification is characterized by overlapping in some cases. But this is inevitable. For, very often astrology, ritual and omens get mixed up and are difficult to separate.

The *Pariśiṣṭas* are, as their name suggests, 'addenda' and 'appendices'. They represent such texts as were added to Vedic literature at a time far removed from that of the *Brāhmaṇas*, the *Sūtras* and even the *Kalpas*. Ancient Vedic literature treats of a number of topics. As pointed out above, it is with a view to expanding and explaining those topics and to adding certain

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rites and other matters that have grown in the later period, that the *Pariśiṣṭa* literature has been compiled. The author of the *Kātīya Pariśiṣṭa*, for instance, states at the beginning of the tenth *Pariśiṣṭa* that he is going to explain what remains to be explained in the *Kātyāyana Śrauta Sūtra* regarding the construction of the altar in the form of an eagle (*suparṇa*) having straight wings (as opposed to slanting ones).[13] The author of the *Atharva-Veda Pariśiṣṭas* also states that he is going to explain the remaining *Atharvaṇa-vidhi*.[14] Thus the *Pariśiṣṭas* have a justifiable claim to be regarded, in a sense, part and parcel of the Vedic literature. Their close affinity to the *Sūtras* is quite patent.

The *Atharva-Veda Pariśiṣṭas* are essentially complementary and supplementary in character. They not only complete the various topics dealt with in the *Sūtras* by elaborating them, but also themselves deal with new topics which have not been met with previously. Their complementary character is seen in the fact that they give information which is useful for a full understanding of the various subjects described by the *Sūtras*.[15] Actually the *Atharva-Veda Pariśiṣṭas* take for granted a full knowledge of the rituals and observances prescribed by the *Kauśika Sūtra* and the *Vaitāna Sūtra* and try to fill the lacunae in respect of these rituals and observances. For instance, they seek to elaborate royal ceremonies like coronation (*Kauśika Sūtra* 17: *Atharva-Veda Pariśiṣṭa* 3), describe in greater detail the *vṛṣotsarga* (*Kauśika Sūtra* 24.19–23: *Atharva-Veda Pariśiṣṭa*18c) and omens (*Kauśika Sūtra* 93–136: *Atharva-Veda Pariśiṣṭas* 50–72), and expand the ceremony in connection with *śrāddha* (*Kauśika Sūtra* 87–89: *Atharva-Veda Pariśiṣṭa* 44).

Similarly, the *Pariśiṣṭas* constitute a veritable mine of information regarding the rituals dealt with in the *Vaitāna Sūtra*. They give details regarding the place of sacrifice, the *pandal*, the altar, the vessels, sacrificial sticks, grass and herbs, ladles and other implements, various objects required for oblations, the method of churning out the fire, the appearance of the flames and the omens connected therewith, the different rules regarding the ritual, and so on. The *Atharva-Veda Pariśiṣṭas* also describe certain rites like the *laghulakṣa-homa, koṭi-homa, taḍāga-vidhi, pāśupata-vrata*, etc. and mention the expiation rites connected with the

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ritual. The *agnihotra-homa-vidhi* (*Atharva-Veda Pariśiṣṭa* 45) is in close agreement with *Vaitāna Sūtra* 7.

The *Atharva-Veda Pariśiṣṭas* are supplementary in the sense that they explain certain rites, traces of which are to be found in the *Atharva-Veda,* but which have not been actually described in the *Sūtras.* Thus, for instance, the *Atharva-Veda* contains hymns addressed to Night[16] for safety and protection. The *Sūtras* do not have a ceremony for the worship of night. The *Atharva-Veda Pariśiṣṭas* give it in two texts, namely, *Piṣṭarātryāḥ-Kalpaḥ* (6) and *Ārātrikaṁ* (7). The performance of a sacrifice requires an altar, the details about the construction of which are usually given in the *Śulba Sūtras.* As there is no *Śulba Sūtra* belonging to the *Atharva-Veda,* the *Pariśiṣṭas* make up for this deficiency by giving the measurement of the *vedi,* the *kuṇḍa,* etc. in *Atharva-Veda Pariśiṣṭas* 24 and 25. Similarly, the *Caturādhyāyikā* and the *Atharva-Prātiśākhya* cannot be said to deal with phonetics as such, though it forms an essential part of the *Prātiśākhyas.* This lacuna is filled in the *Varṇapaṭala* (*Atharva-Veda Pariśiṣṭa* 47). Of the six *vedāṅgas* the *Atharva-Veda Pariśiṣṭas* supply three, namely, *śikṣā, kalpa* and *jyotiṣa* (*Atharva-Veda Pariśiṣṭa* 1)and give an Atharvaṇic *nighaṇṭu* also.

Reference may be made, in this connection, to another significant point. The *Sūtras* are generally expected to prescribe the employment, in diverse contexts, of almost all the *mantras* in the *Veda* to which they belong. However, the *Vaitāna Sūtra,* which is a *Śrauta Sūtra,* could not, on account of its very nature, prescribe the employment of peculiarly Atharvaṇic *mantras.* Even the *Kauśika Sūtra,* which is essentially of the nature of a *Gṛhya Sūtra,* touches a small portion of the *Atharva-Veda Saṁhitā.* This may be due to the fact that the scope and interest of the *Kauśika Sūtra* are not as broad as those of the *Atharva-Veda.* But the fact remains that there is definitely a gap. And this gap is filled by the *Atharva-Veda Pariśiṣṭas* which have worked upon a large amount of material which have been neglected by the *Sūtras.*[17]

The *Atharva-Veda Pariśiṣṭas* also possess an exegetical character. The *Sūtras* have left out certain points which were considered to be too well-known to necessitate elaboration. The *Atharva-Veda Pariśiṣṭas* explain such points by giving the mytho-

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logy connected with them and work them out in full detail. Edgerton has rightly emphasized that the *Pariśiṣṭas* should be taken into consideration while studying the objects of the hymns in the *Atharva-Veda.*[18] He states: 'Especially in the few cases where the *Kauśika* and the *Vaitāna* fail us, we can often find from the *Pariśiṣṭas* the Atharvan use of the hymns. Though the compilation of the *Pariśiṣṭas* is late, their method of operation is genuinely Atharvaṇic, as is sufficiently shown by the very fact that it accords so well, in general, with the customary method employed by the *Kauśika.*' He then mentions that some scholars, indeed, hold that the *Pariśiṣṭas,* as a whole, are broader in their interests and come nearer to including the complete sphere of Atharvan topics than the *Kauśika Sūtra,* not to mention the *Vaitāna Sūtra,* or even both together. The *Pariśiṣṭas* thus represent, in the fullest sense of the term, the 'remaining parts' or 'paralipomena'[19] of Atharvaṇic literature.

The *Atharva-Veda Pariśiṣṭas* constitute an invaluable record of ancient Atharvaṇic traditions, beliefs and practices. It is but natural that the various groups of *mantras* from the *Atharva-Veda* employed in different rites should be denoted by certain technical names (*gaṇas*), in order to facilitate easy reference. We find that the *mantras* which are grouped into such *gaṇas* are referred to as such by the *Kauśika Sūtra,* the *Vaitāna Sūtra,* the *Śānti-Kalpa* and the *Bṛhatsarvānukramaṇī.*[20] The *mantras* in each of the *gaṇas* were known by tradition. It appears that, in course of time, this tradition was going out of vogue. Hence it was felt necessary to stabilize that tradition through the *Pariśiṣṭas* by putting it in black and white. Similarly, the beliefs and practices relating to omens and portents which were extensively current among the people, were brought together and recorded in the *Pariśiṣṭas.* The *Atharva-Veda Pariśiṣṭas* further embody the mass of literature which had grown through the centuries after the *Sūtras* and the *Kalpas* were written and which was handed down from generation to generation. The *Pariśiṣṭas* are, thus, a useful record of a long cultural tradition.

The one point which at once differentiates the *Atharva-Veda Pariśiṣṭas* from the other *Pariśiṣṭa* literature is their synthetic nature. It can be easily seen that the *Atharva-Veda Pariśiṣṭas* are a

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collection of tracts belonging to different chronological periods and dealing in different ways with a great variety of subjects. To a certain extent these individual texts themselves are compilations, made with varying degree of skill from various sources. It has been rightly observed that 'successive processes of expansion have been brought to bear both upon the collection as a whole and also upon some of its parts.'[21]

That the author (or authors) of the *Atharva-Veda Pariśiṣṭas* has tried to bring together, from various sources, the material then available regarding the different subjects coming under his purview, is seen from the fact that a number of authors are mentioned in the *Pariśiṣṭas* and their opinions are either referred to or are quoted in full.[22] We come across names like Bhārgava, Śaunaka, Gautama, Kāṅkāyana, Pippalāda, Māhaki, Garga, Ātreya, Kroṣṭuki, Paiṭhīnasi, Sumantu, Uśanas, etc. Omens taught by Bhṛgu, Garga, Bṛhaspati, and Uśanas are named after them and are included in the *Atharva-Veda Pariśiṣṭas.*[23] At the beginning of the *utpātalakṣaṇa* (*Atharva-Veda Pariśiṣṭa* 64), the author states that he is going to explain the abnormal phenomena as was taught by Āṅgiras and as was known by Uśanas. At the end of the *śrāddha-vidhi* (*Atharva-Veda Pariśiṣṭa* 44) he states that he has explained the ceremony according to Māhaki who has taken it from Kauśika. The *taḍāga-vidhi* (*Atharva-Veda Pariśiṣṭa* 39) is said to be explained by Paiṭhānasi. The *bṛhallakṣa-homa* (*Atharva-Veda Pariśiṣṭa* 30[b]) is said to be taught by Kāṅkāyana and the *pariveṣalakṣaṇa* by Vṛddha-garga.

Even in one and the same *Pariśiṣṭa* different sources can be traced. Thus, for instance, in the *purohitakarmāṇi* (*Atharva-Veda Pariśiṣṭa* 4) the night-ceremony is described in verse (4.3), followed by the same ceremony given in prose and ascribed to Paiṭhīnasi. This latter is followed by a prose section describing the same ceremony in a similar manner.[24] The author has thus put down different versions of the night-ceremony, without making an effort to give a consistent and connected description of the ceremony by harmonizing all the systems known to him. Moreover, the material dealing with the night-ceremony remains scattered in the various *Pariśiṣṭas.* There are other instances where the same ceremony is described, once in prose and once in verse.

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For example, in the *ghṛtakambala* (*Atharva-Veda Pariśiṣṭa* 33) the text has placed side by side a prose and a metrical version of the ritual. In the *rājaprathamābhiṣeka* (*Atharva-Veda Pariśiṣṭa* 3), the same rules regarding the qualities of a *Purohita* and the *dakṣiṇā* to be given to him are stated once in prose (3.1) and then in verse (3.2). Sometimes, the attempt at a fusion of two sources has led to a confusion, as in the case of the *Ārātrikaṁ* (*Atharva-Veda Pariśiṣṭa* 7). The legend about Indra who suffered from insomnia and the description of the ceremony for a safe night have got mixed up therein.[25] Mixing up of the texts is seen also at *Atharva-Veda Pariśiṣṭa* 30.1.6.[26]

The repetitions which we come across in the *Atharva-Veda Pariśiṣṭas* can also be said to point to its synthetic nature. Once the dimensions of *kuṇḍa* were mentioned in the *kuṇḍalakṣaṇa* (*Atharva-Veda Pariśiṣṭa* 25.2–5), there was no necessity to mention them again at the *bṛhallakṣa-homa* (30[b].1.4) and the *koṭi-homa* (31.5.4). The *jvālālakṣaṇa* is found in *Atharva-Veda Pariśiṣṭa* 39 and also in *Atharva-Veda Pariśiṣṭa* 24.2.2–6.4.[27] Similarly the Bhūmikampalakṣaṇa is mentioned at *Atharva-Veda Pariśiṣṭa* 62 and also at *Atharva-Veda Pariśiṣṭa* 64.1.5–2.6. The omission of the use of the little finger (*kanīnikā*) at the *śāntika* and the *pauṣṭika* rites is prescribed at 27.2.1 and 28.2.1.[28] Sometimes the same thing is said in different words,[29] or once positively and once negatively.[30]

That the texts of some *Pariśiṣṭas* have suffered extensive mutilation becomes evident at a few places. Portions of the *Nakṣatra-Kalpa* are beyond the possibility of emendation.[31] Similar is the case with the *samillakṣaṇa* (*Atharva-Veda Pariśiṣṭa* 26).[32] The loss of some portion of the text can be inferred from the statement at *Atharva-Veda Pariśiṣṭa* 64.2.7, where the *nirghātalakṣaṇa* is said to have been explained but it is not found in that *Pariśiṣṭa*. There appear to be some interpolations in the text of the *Pariśiṣṭas* which have been separately shown by enclosing within brackets in the Devanāgarī text.

It can be easily seen that the author of the *Pariśiṣṭas* had a full view of the entire material which he was going to work on and that he had planned the whole group of *Pariśiṣṭas* in a more or less logical manner. He has given the *Nakṣatra-Kalpa* the first

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place presumably because it belongs to greater antiquity as is seen from its language and treatment of the subject-matter.[33] Then he takes up for description the royal ceremonies, on which he evidently wishes to lay the greatest stress. These are followed by rituals, which the author naturally wants to deal with *in extenso.* The rituals are accompanied by magic, which is a special trait of the *Atharva-Veda,* as also by periodical observances. Philology is then dealt with in two *Pariśiṣṭas.* And, before the author turns to the vast subject of omens and portents, he gives the *Caraṇavyūha* which tells us about the four Vedas together with their ancillary literature.

That the author of the *Atharva-Veda Pariśiṣṭas* had made conscious planning of the various texts from the literary point of view also becomes clear from the sort of link which connects one *Pariśiṣṭa* with another. Thus, for instance, *Atharva-Veda Pariśiṣṭa* 21 closes (6.8) with a reference to the *araṇis,* which are described in the next *Pariśiṣṭa* (22). Similarly *Atharva-Veda Pariśiṣṭa* 27 refers at the end (2.5) to *hasta* which is described in *Atharva-Veda Pariśiṣṭa* 28. At *Atharva-Veda Pariśiṣṭa* 24.1.10, the author states that the measurements of the *vedi* have been mentioned only briefly and that they will be explained in greater detail in connection with the respective rites. He has fulfilled this task in the *laghulakṣa-homa* (*Atharva-Veda Pariśiṣṭa* 30.1.3–5) and the *pāśupata-vrata* (*Atharva-Veda Pariśiṣṭa* 40.2.1). *Atharva-Veda Pariśiṣṭa* 23.6.4 refers to the *samillakṣaṇa* (*Atharva-Veda Pariśiṣṭa* 26) by name. *Atharva-Veda Pariśiṣṭa* 18[b].2.5 refers back to the *rājakarmasāṁvatsarīyam* (*Atharva-Veda Pariśiṣṭa* 17.2.1–17) with the words *atha navamyām* which introduce the consecration of chariots, horses, etc. *Atharva-Veda Pariśiṣṭa* 18[b].2.7 refers to 1.27.3 and *Atharva-Veda Pariśiṣṭa* 18[b].5.3 refers to *Atharva-Veda Pariśiṣṭa* 4.1.4. *Atharva-Veda Pariśiṣṭa* 18[b].19.1 refers to *Atharva-Veda Pariśiṣṭa* 1 and *Atharva-Veda Pariśiṣṭa* 34.1.6 refers back to *koṭi-homa* (*Atharva-Veda Pariśiṣṭa* 31.9.1) by name. However, there appears to be one discrepancy. *Atharva-Veda Pariśiṣṭa* 18[b].3.1, 19.2 state that the *Indramaha* has been already described, but actually that description comes later (*Atharva-Veda Pariśiṣṭa* 19).[34]

Each of the 72 *Pariśiṣṭas* has been divided into suitable sections called *khāṇḍas.*[35] Each *khāṇḍa* consists of a number of verses

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or sentences. The division of the *Pariśiṣṭas* into *khāṇḍas* is made purely mechanically.[36] The *khāṇḍas* in a *Pariśiṣṭa* normally consist of the same number of verses or sentences. This is observed especially in the case of the metrical *Pariśiṣṭas*, wherein a *khāṇḍa* usually consists of five or ten verses. Due to such a mechanical division it often happens that a topic does not end with a *khāṇḍa*, but is carried over to the next *khāṇḍa*.[37] It is seen that the number of *khāṇḍas* is carefully counted (like the *prapāṭhakas* of the *Gopatha Brāhmaṇa*) and is mentioned at the end of some of the *Pariśiṣṭas*. Thus, at the end of the twentieth *Pariśiṣṭa*, the colophon reads: '*prathamā viṁśatiḥ samāpatā, evaṁ khāṇḍa* 124'. At the end of the thirty-sixth *Pariśiṣṭa* the colophon reads: '*iti pariśiṣṭānāṁ pūrvārdhaṁ samāpataṁ*, 257 *khāṇḍa*'. At the end of the fortieth *Pariśiṣṭa* the colophon reads: '*dvitīyā viṁśatiḥ samāptā, evaṁ dvitīya-viṁśatyām* 164, *ubhayyāṁ* 228'.[38] The great importance attached to the *Atharva-Veda Pariśiṣṭas* in the Atharvaṇic tradition may be realized from this careful counting and recording of the number of *khāṇḍas* in the *Pariśiṣṭas*.

That the *Atharva-Veda Pariśiṣṭas* traditionally possessed great authority, so far as Atharvaṇic beliefs and practices are concerned, is seen from the various references made to them by Keśava in his *Paddhati* on the *Kauśika Sūtra*, by Varāhamihira in his *Bṛhat Saṁhitā*, by Sāyaṇa in his commentary on the *Atharva-Veda*, and by Hemādri in his *Caturvarga Cintāmaṇi*. For instance, Keśava on *Kauśika Sūtra* 69.1 says: '*araṇilakṣaṇe araṇiruktā*', and on 69.17 he states '*araṇilakṣaṇa uktaṁ manthanavidhānam*'. Thus he refers to *Atharva-Veda Pariśiṣṭa* 22. He refers to the *svapnādhyāya* (*Atharva-Veda Pariśiṣṭa* 68) in his *Paddhati* on 46.9. He also refers to a number of *Pariśiṣṭas* dealing with omens and portents in his *Paddhati* on *Kauśika Sūtra* 119.[39] Varāhamihira quotes *Atharva-Veda Pariśiṣṭa* 64.8.9–10.3 in the *utpātalakṣaṇa*.[40] He has borrowed much from the *Atharva-Veda Pariśiṣṭas* and has named some *adhyāyas* according to the names of the *Pariśiṣṭas*.[41] Sāyaṇa refers to the *Atharva-Veda Pariśiṣṭas* at about 55 places[42] in his commentary on the *Atharva-Veda* and Hemādri refers to them at about 25 places in the *vrata-khaṇḍas*, *dāna-khaṇḍa* and *pariśeṣa-khaṇḍa* of his *Caturvarga Cintāmaṇi*.[43]

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It seems as if the *Pariśiṣṭas* care more for kings and princes and their welfare. The precedence given to royal ceremonies is quite natural in view of the fact that the *Atharva-Veda Pariśiṣṭas* were meant to be a hand-book for the Atharvan who was essentially the chaplain of the king. We find many references in the *Pariśiṣṭas* to kings, their officials, their army, their duties, etc. In spite of the great importance attached to kings and their ceremonies, the *Atharva-Veda Pariśiṣṭas* bears a strong brāhmaṇical stamp. This is clear from the fact that Brāhmaṇas are held in high honour and even a king is asked to worship them.[44] It is stated that even great kings like Ikṣvāku became luminaries in heaven (after death) by giving away gold to Brāhmaṇas.[45] A Brāhmaṇa is said to be the best among men[46] and birth as a Brāhmaṇa is said to be difficult to obtain.[47] Even the Sun is said to shine in the heaven through the favour of the Brāhmaṇas, and it is due to this favour that Indra is said to outshine the other gods.[48] Many of the *Pariśiṣṭas* concern themselves mainly with the giving of gifts to Brāhmaṇas.[49] Similarly the pacificatory rites to be performed for averting the evil effects of omens are often characterized by the giving of ample *dakṣiṇā* to Brāhmaṇas.[50]

As is usually the case with all scriptures, an attempt is made to invest the *Atharva-Veda Pariśiṣṭas* with a kind of sanctity and authority by stating that they were revealed by the gods. It is said[51] that Atharvan performed the *koṭi-homa* on behalf of Śiva, as a result of which Śiva overcame all evils and obtained a son by the name Skanda. Śiva was highly pleased and he granted to Atharvan an auspicious pearl in the form of the knowledge of the *paśupata-vrata* (*Atharva-Veda Pariśiṣṭa* 40). The *go-śānti* (*Atharva-Veda Pariśiṣṭa* 66) is glorified by stating that it was taught by Svayambhu (i.e. Brahman), who was implored by the sages. The *ghṛtakambala* (*Atharva-Veda Pariśiṣṭa* 33) is said to have helped Indra in conquering the *asuras* and is said to have been taught by God Brahman.

As pointed out elsewhere, the *Atharva-Veda Pariśiṣṭas* form a conglomeration of texts dealing with diverse topics and touching almost all aspects of ancient Indian life. The *Atharva-Veda Pariśiṣṭas* represent, perhaps, the earliest document giving a detailed account of the *nakṣatras*, the number of stars in each of

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them, the *ṛṣi* families to which they belong, their extent over the day and the night, the duties of a king under the various constellations, etc. Nowhere else, again, do we get a description of royal ceremonies in such detail and in such simple language; and hardly do we find elsewhere so much material brought together regarding the requirements of a sacrifice, namely, *araṇi, sruc, sruva, kalaśa, indhana, samidh, caru, sphya, ulūkhala, musala, maṇḍapa, vedi, śāntigṛha,* etc. The treatment of magic in *Atharva-Veda Pariśiṣṭas* 34–36 is unique; and from the *Caraṇavyūha* (*Atharva-Veda Pariśiṣṭa* 49), we know at a glance the literature belonging to all the Vedas. And the large number of *Pariśiṣṭas* (50–72) dealing with omens and portents, verily, constitute an unparalleled manual on the subject in the whole range of Sanskrit literature.

There is no doubt that the author of the *Atharva-Veda Pariśiṣṭas* has brought together 'masses of floating timbers gathered in . . . from the wreck of a vast hulk, or of several such, whose original structure we can only dimly discern.' But by doing this, he has, indeed, presented us with a vast compendium which is a veritable thesaurus of inestimable value from the point of view of the history of religion.[52] It is a fact that the *Pariśiṣṭas* are the precipitates of an extensive development, only the dregs of the glass; but, as will be clear from what follows, they do give us a fair idea about the life of the ancient Indian in its various aspects.

NOTES

1. The *Kṛṣṇa Yajur-Veda* has three *Pariśiṣṭas* which are noted below.
2. The *Āśvalāyana Gṛhya Pariśiṣṭa* is edited (in *pothi* form) by A.R. Savant at Belgaum in 1890.
3. Eleven out of these eighteen *Pariśiṣṭas* (1,2,4,5,8,10,11,12,13,17 and 18) have been edited by S.A. Vare and published by the A.M. Mādhyandina Madhyavarti Mandala, Poona, 1957.
4. Anandashram Sanskrit Series, Poona.
5. Manuscript no. 680, Oriental Institute, Baroda.
6. Manuscript no. 298, Thite Collection, Bhārat Itihāsa Saṁśodhaka Maṇḍala, Poona.
7. There is another text called *Karmapradīpa*. This is cited as *Chāndogya-Pariśiṣṭa* of Kātyāyana by *Atharvaṇīya Paddhati*. Cf. Bloomfield, 'The position

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of the *Vaitāna Sūtra* in the literature of the *Atharva-Veda*', p. 376, f.n.; Hillebrandt, *Ritualliteratur*, p. 37; *Caland Altindischer Ahnenkult*, pp. 112 ff. For the relation of the *Karmapradīpa* to the *Gobhila Gṛhya Sūtra*, see Bloomfield, Introduction to *Kauśika Sūtra*, p. xiv.

8. Edited under the title *Gṛhyasaṁgraha* by Chandrakanta Tarkalankara, Calcutta, 1910.
9. *Ritualliteratur*, p. 38.
10. Cf. J.T. Hatfield, 'On the numbering of the *Atharva-Veda Pariśiṣṭas*', p. clvi.
11. *The History of Indian Literature*, p. 153.
12. Cf. *Verzeichniss der Sanskrit und Prakrit Handschriften*, I, pp. 91–94.
13. अथातः सुपर्णचितस्याग्नेः कातीयसूत्रशेषमृजुपक्षस्यानुख्यास्यामः ।
14. प्रवक्ष्यामि शेषमाथर्वणं विधिम्—*Atharva-Veda Pariśiṣṭa* II.1.1.
15. Cf. Keith, *A History of Indian Literature*, p. 281: 'Next after the *Śrauta* and *Gṛhya Sūtras* follow the *Pariśiṣṭas* or "addenda" in which certain things are treated in greater detail which have merely been briefly indicated in the *Sūtras*.'
16. *Atharva-Veda* V.5; VI.107; XIX.47–50; cf. *Ṛg-Veda* I.35.1, 94.7, 113.1, etc.
17. For instance, the philosophic hymns (called *ādhyātmikāni*) are employed by the *Pariśiṣṭas* in the *snāna-vidhi* (*Atharva-Veda Pariśiṣṭa* 42).
18. 'The philosophic materials of the *Atharva-Veda*', pp. 117–35.
19. Cf. Bloomfield, *Vedic Concordance*, p. ix.
20. Varāhamihira also often refers to the *Atharva-Veda mantras* by their *gaṇas*. See, for instance, *Bṛhat Saṁhitā* 48.71,74.
21. Bolling and Negelein, *The Pariśiṣṭas of the Atharva-Veda*, Preface, p. vi.
22. Cf. *Atharva-Veda Pariśiṣṭa* 47.2.5: '*apara āha*', where four opinions, regarding the organ of production of *r*, are given. Similarly, *Atharva-Veda Pariśiṣṭa* 6.1.15: '*sarvatra apratiratha-japa ity eke*'.
23. *Atharva-Veda Pariśiṣṭa* 70: Bhārgavīyāṇi, 70^{b}: Gārgyāṇi, 70^{c}: Bārhaspatyāni, 71: Auśanasādbhutāni.
24. In fact, these could have been included in—*Piṣṭarātryāḥ-Kalpaḥ* (*Atharva-Veda Pariśiṣṭa* 6) or *Ārātrikaṁ* (*Atharva-Veda Pariśiṣṭa* 7).
25. Cf. *Atharva-Veda Pariśiṣṭa* 33.1.7 and 8.
26. उपोष्य चैकरात्रं च गायत्र्या अयुतं जपेत् ।
उपोष्य चैव गायत्र्या जपेयुरयुतं बुधाः ॥
27. The description of the flames is found here first in *anuṣṭup* and then in *upajāti* and *vasantatilakā* metres. Cf. 24.3.4, 2.5 with 24.5.2.
28. Cf. *Atharva-Veda Pariśiṣṭa* 26.2.6 = $26.5.5^{cd}$–6^{ab}
29. Cf. *Atharva-Veda Pariśiṣṭa* 22.6.5 with 22.7.1 for the measurement of *cātra*.
30. Cf. *Atharva-Veda Pariśiṣṭa* 25.2.1–3 with 30^{b}.1.5–7 for the perfection of *kuṇḍa*.
31. *Atharva-Veda Pariśiṣṭas* $1.7.1^{b}$, 9.10, 10.4, 29.2, 41.7, etc.
32. Cf. Bolling and Negelein, *The Pariśiṣṭas of the Atharva-Veda*, p. 168.
33. It, however, seems probable that the *Atharva-Veda Pariśiṣṭas* originally began with the second *Pariśiṣṭa*: *Rāṣṭrasamvargaḥ*, the *Nakṣatra-Kalpa* having been

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included in the *Kalpa*-literature. This is corroborated by the fact that *Atharva-Veda Pariśiṣṭa* 2 begins with the *maṅgala śloka.*

ब्रह्मणे ब्रह्मवेदाय रुद्राय परमेष्ठिने ।
नमस्कृत्य प्रवक्ष्यामि शेषमाथर्वणं विधिम् ॥

34. It is possible that *Atharva-Veda Pariśiṣṭa* $18^{b}.3.1$ refers to *Kauśika Sūtra* 140 wherein the *Indramaha* festival has been described.
35. The word *khāṇḍa* is rather unusual. It is not recorded in the dictionary of Monies Williams. Bühtlingk explains it as an abstract noun from *khaṇḍa.*
36. The division reminds one of the division of the *Ṛg-Veda* into *aṣṭakas.*
37. Cf. *Atharva-Veda Pariśiṣṭas* 13.4–5; 16.1–2; $19^{b}.4–5$; 21.3–4; 22.6–7; 42.1–2; 52.15–16; 53.3–4; 63.3–4, 4–5; 64.2–3, 4–5; 70.5–6; etc. Sometimes the verses also are not divided properly. For instance, $59.1.8^{cd–9ab}$ form one verse and similar division is continued up to 18^{ab}. The same case occurs at $63.4.1^{cd–4ab}$.
38. The *Pariśiṣṭas* appear to be divided into groups of twenty each. The counting of the *khāṇḍas* is not seen to be continued further.
39. अथ सर्वाद्भुतेषु शान्तिरूच्यते । मार्ग्व्याणि, गार्ग्याणि, बार्हस्पत्याद्भुतानि । महाद्भुतानि, औशनसादभुतानि, यद्ग ग्रन्थे न पठयते तत्सर्वमनाज्ञातमित्युच्यते । यदपि परिशिष्टेषु पठ्यते ।
40. *Bṛhat Saṁhitā,* 46.83–98. These verses are ascribed therein to Ṛṣiputra.
41. Cf. *Rāhucāra* (5), *Ketucāra* (11), *Kūrmavibhāga* (14), *grahayuddha* (17), *sadyovṛṣṭilakṣaṇa* (28), *sandhyālakṣaṇa* (30), *digdāhalakṣaṇa* (31), *bhūmikampalakṣaṇa* (32), *ulkālakṣaṇa* (33), *pariveṣalakṣaṇa* (34), *nirghātalakṣaṇa* (39), *utpātalakṣaṇa* (46) and *puṣya-snāna* (48).
42. The references are only to *Atharva-Veda Pariśiṣṭas* 2 to 37.
43. Cf. Bolling and Negelein, *The Pariśiṣṭas of the Atharva-Veda,* pp. 645–46.
44. Cf. *Atharva-Veda Pariśiṣṭa* 68.5.19:

प्रजानाममयं सम्यग् दापयेत् पृथिवीपतिः ।
अनन्तरं गवां पूजा ब्राह्मणानां विशेषतः ॥

45. *Atharva-Veda Pariśiṣṭa* 13.5.4.
46. *Atharva-Veda Pariśiṣṭa* 41.5.1.
47. *Atharva-Veda Pariśiṣṭa* 41.6.4.
48. *Atharva-Veda Pariśiṣṭa* 13.5.2.
49. E.g. *ghṛtāvekṣaṇa* (8), *tiladhenu-vidhi* (9), *bhūmi-dāna* (10), *tulāpuruṣa-vidhi* (11), *Ādityamaṇḍaka* (12), *hastirthadāna-vidhi* (15), *gosahasra-vidhi* (16), etc.
50. *Atharva-Veda Pariśiṣṭas* 55.5.6; 58.1.13; 62.4.6; 64.10.10; 67.8.2–3; 71.19.8; 72.5.2; etc.
51. *Atharva-Veda Pariśiṣṭa* 31.10.1–2.
52. Cf. Negelein, 'Zur Religionsgeschichte Indians—Die Atharvapariśiṣṭa,' 1908, pp. 44 ff. and Winternitz, *Wiener Zeitschrift für Kunde des Morgenlandes* (Wien), pp. 401 ff.

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7

A Topical Analysis of the Atharva-Veda Pariśiṣṭas

THE LORE OF THE CONSTELLATIONS

The lore of the constellations is found in the *Nakṣatra-Kalpa* which is the first among the *Pariśiṣṭas* of the *Atharva-Veda*. It is also counted among the five *Kalpas* of this *Veda*, the other four being the *Śānti-Kalpa*, the *Vaitāna-Kalpa*, the *Saṁhitā-Kalpa*, and the *Āṅgirasa-Kalpa*. The *Nakṣatra-Kalpa* derives its name from the fact that it deals mainly with the ritual connected with the constellations.

The *nakṣatras* are those luminaries[1] which lie on the path of the Moon[2] or of the Sun.[3] They are considered to be the abode of gods.[4] The Moon is said to have been married to all of them,[5] but as he lived with only one of them, namely, Rohiṇī, the others got angry and complained to their father Dakṣa Prajāpati. The latter cursed the Moon that he would suffer from consumption. This curse was, however, later modified when the Moon agreed to live in succession with each of the *nakṣatras*. Hence the Moon wanes in one fortnight and waxes in the other.[6] Weber is of the opinion that this legend proves that the *nakṣatras* were regarded to be of equal extent.[7] But this would perhaps be pressing the implications of the legend too far.[8]

The word *nakṣatra* occurs in the *Ṛg-Veda* in various forms at eleven places.[9] That *Veda* also mentions the names of the *Aghā*[10] and the *Arjunī* as also of *Tiṣya*.[11] The later *Saṁhitās* show a closer acquaintance with the *nakṣatras* and mention all of them in order.[12] Though there are no two opinions regarding the meaning of the word *nakṣatra*, it is variously derived. The *Śatapatha Brāhmaṇa*[13] says that they are so called because they have no power (*na kṣatra*) as compared with the Sun. The *Taittirīya*

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Brāhmaṇa[14] derives the word from the root *nakṣ* (= to obtain). The *Nirukta*[15] gives both the etymologies. Pāṇinī[16] explains *nakṣatra* as that which does not move (*na kṣarati*), in view of the fact that, as compared to the planets, the *nakṣatras* are stable. Aufretcht[17] and Eggeling[18] derive it as *nakta* + *tra* (= guardians of the night), while Macdonell[19] derives it as *nak* + *kṣatra* (= having domain over the night).

The number of *nakṣatras* is expressly stated to be 28 in the *Atharva-Veda*[20] and their names are given serially. The same number is mentioned in the *Maitrāyaṇī Saṁhitā.*[21] The other Vedic texts[22] mention only 27, dropping the *Abhijit* which comes after the *Uttara Aṣāḍhā* and before the *Śravaṇa.* It seems that 28 is the older number and the *Abhijit* was dropped[23] in some texts either because it is far away (62⁰ north) from the zodiac or because when the ecliptic was divided into twelve zodiacal signs, the number 27[24] was naturally found to be convenient ($12 \times 2^1/_4$). These numbers are significant because a lunar month consists of 27[25] or 28 days only. The Chinese *sieou* and the Arabic *manazil* are 28 in number.[26]

The list of the constellations begins with the *Kṛttikās* in the Vedic texts[27] as well as in the *Bṛhat Saṁhitā*[28] and later astrological works. The *Nakṣatra-Kalpa* also starts with the *Kṛttikas* and hence is otherwise called *Kṛttikā-Rohiṇī.*[29] The *Taittirīya Brāhmaṇa*[30] says that the sacred fire should be set up for the *śrauta* ritual under the *Kṛttikās,* because they are the mouth of the constellations. The *Śatapatha Brāhmaṇa*[31] adds another special reason for this, namely, that the *Kṛttikās* do not swerve from the east while the other stars do. According to Tilak the enumeration of the constellations beginning with the *Kṛttikās* must have started when the vernal equinox coincided with the *Kṛttikās*[32] at some period in the third millenium BC. Thibaut[33] differs on this point regarding the connection of the *Kṛttikās* with the equinox, but says: 'It is of course not impossible that the old lists of the *nakṣatras* may have really come down from the time when *Kṛttikās* marked the place of the vernal equinox, not only approximately, but accurately, i.e. about 2300 BC. Only, we must clearly realize that, in that case, astronomical views must be supposed to have prevailed at that time which greatly differed from those of the

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Brāhmaṇa period; i.e. that people must have looked on the vernal equinox as really marking the beginning of the year.' In this connection Jacobi[34] speaks of 'a year beginning with the rainy season, the most obvious and in general most regular division of time, from which the later Hindus called the year *varṣa* or *abda* (rain-giving).'

The *Taittirīya Brāhmaṇa*[35] says that the constellations from the *Kṛttikās* to the *Viśākhās* are *Deva-nakṣatras* and those from the *Anurādhās* to the *Apabharaṇīs* are *Yama-nakṣatras.* Yama is known to be the god of the south. It, therefore, seems to be suggested by these names that the Sun is in the southern hemisphere in the constellations from the *Anurādhā* to the *Bharaṇī* and in the northern hemisphere in the constellations from the *Kṛttikās* to the *Viśākhā.*[36] The later list begnning with the *Aśvinī* was probably rearranged when the vernal equinox coincided with the border of the *Revatī* and the *Aśvini* in the course of the sixth century AD.[37]

All the texts generally agree as regards the names of the constellations, except for a few changes or alternatives which perhaps indicate certain characteristics of the constellation. The *Mṛgaśiras* is known as *Invakā,*[38] the *Ārdrā* is called *Bāhu,*[39] the *Puṣya* is called *Tiṣya,*[40] the *Āśleṣā* is called *Āśerṣā,*[41] the *Maghā* is known as *Aghā,*[42] the *Phalgunī* is known as *Arjunī,*[43] the *Svāti* is called *Niṣṭyā,*[44] the *Viśākhā* is called *Rādhā,*[45] the *Jyeṣṭhā* is known as *Jyeṣṭhaghnī*[46] or *Rohiṇī,*[47] the *Mūla* is called *Mūlabarhaṇī*[48] or *Vicṛta*[49] and the *Śravaṇa* is called *Śroṇa*[50] or *Aśvattha.*[51]

The *Taittirīya Brāhmaṇa*[52] gives some sort of mythological explanation for the names of the *Yama-nakṣatras* from the *Anurādhā* to the *Apabharaṇī.* The gods said, 'We have overcome (*anu arātsma*) the demons'; hence it is called *Anurādhā.* 'We have killed the greatest (*jyeṣṭhaṁ avadhiṣma*)'; hence it is called *Jyeṣṭhaghnī.* 'We have uprooted (*mūlam avṛkṣāma*)'; hence it is called *Mūlabarhaṇī.* 'They could not bear us (*na asahanta*)'; hence it is called *Aṣāḍha.* 'They are collectively beaten (*aśloṇat*)'; hence it is called *Śroṇā.* The group of demons heard (*aśṛṇot*)[53] under this constellation the censure by the gods; hence it is called *Śraviṣṭhā.*[54] The hundreds (*śataṁ*) of wounds inflicted by the demons were easily treated (*abhiṣajyam*) by the gods; hence it

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is called *Śatabhiṣak*. They raised (*ud ayacchanta*)[55] their arms under the *Proṣṭhapadas*; they roared (*aravanta*) under the *Rohiṇī*; they yoked horses (*aśvān yojitavantaḥ*) on the *Aśvayuk*; the demons lost (*apāvahan*) their lives on the *Apabharaṇī*.

The old texts generally agree as regards the deity or deities presiding over each constellation. Agni is the deity of the *Kṛttikās*, possibly because fire was kindled for sacrifice under this constellation.[56] Prajāpati is the deity of *Rohiṇī* and the *Aitareya Brāhmaṇa* gives a legend regarding their relation.[57] Bṛhaspati is the deity of the *Puṣya* because he was born under it.[58] The *Aśleṣā* is presided over by Sarpa because the celestial serpent *Kāliyā* (Hydra) is close to that constellation.[59] The Pitṛs are the deity of the *Maghā*, because under that constellation the Sun turned southwards[60] from the Tropic of Cancer and oblations were offered to the manes who are supposed to reside in the south. There is some indefiniteness about Bhaga and Aryaman presiding respectively over the *Pūrva* and the *Uttara Phalgunī*. The *Kāṭhaka Saṁhitā* and the *Bṛhat Saṁhitā* agree with the *Nakṣatra-Kalpa*[61] in assigning Bhaga to the *Pūrva* and Aryaman to the *Uttara Phalgunī*, while other texts[62] interchange the position. Tvaṣṭṛ is known to be the presiding deity of the *Citrā* though the *Taittirīya Saṁhitā* and the *Taittirīya Brāhmaṇa*[63] mention Indra as the deity. The *Nakṣatra-Kalpa* mentions Mahādeva in company with Indra as the deity of the *Jyeṣṭhā*. But Mahādeva is not mentioned in other texts. Ahi Budhnya and Nirṛti are mentioned as the deities of the *Mūla* in the *Nakṣatra-Kalpa* while the *Kāṭhaka Saṁhitā*[64] mentions Nirṛti only to be the deity and the *Taittirīya Saṁhitā*[65] mentions the Pitṛs as the deity. The *Nakṣatra-Kalpa* mentions Indra and Varuṇa as the deities of the *Śatabhiṣak* while the *Taittirīya Saṁhitā* and the *Taittirīya Brāhmaṇa*[66] mention only Indra and the *Kāṭhaka Saṁhitā*[67] mentions only Varuṇa. The *Nakṣatra-Kalpa* mentions Diśaḥ together with Aja Ekapād as the deity of the *Pūrva Proṣṭhapadā*, while the other texts do not mention Diśaḥ. In the *Nakṣatra-Kalpa* Āditya is said to be the deity of the *Uttara Proṣṭhapadā* while the other texts[68] mention Ahi Budhnya as the deity.

In spite of these differences regarding the names of the constellations, as also regarding the divinities to whom they are said

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to belong, it must be pointed out that there was in India a definite zodiacal system, that there was a perfect basic unity underlying the apparent diversities. As Whitney[69] rightly observes, variations are, within certain limits, allowable and reconciliable with the maintenance of the integrity of the system. He even suggests that they may come to be the evidence of its unaltered identity. According to that scholar mere variations in name, certainly in a language so fertile in scientific synonyms as Sanskrit, are not to be taken as even *prima facie* evidence of variation of positions. He thinks that non-agreement in respect to the divinities selected as regents of the groups is of even less consequence.[70] It is undeniable that in the *Brāhmaṇas* we approach the beginnings of the *nakṣatra* system in India and as no particular reason can be made out for the selection of one deity rather than another as lord of a particular asterism, we may, with every reason, suppose that for a time, at least, more or less discordance in the choice would be found.

In the *Nakṣatra-Kalpa* the constellations are grouped together in three principal ways:

(1) according to their extent over the various parts of day and night (5);
(2) according to their association, presumably for ritualistic purposes, with Agni, Āditya, etc. (12–17); and
(3) according to the quarters to which they belong (27–30).

(1) (a) The *Kṛttikā*, the *Maghā*, the *Mūla*, the *Pūrva Phalgunī*, the *Pūrva Aṣāḍhā*, and the *Pūrva Proṣṭhapadā*—these six constellations belong to the former part of the day (*ahaḥ pūrvāṇi*).

(b) The *Ārdrā*, the *Śatabhiṣak*, the *Svāti*, the *Āśleṣā*, the *Bharaṇī* and the *Jyeṣṭhā* belong to the night (*naktaṁbhāgāni*).

(c) The *Punarvasū*, the *Viśākhā*, the *Uttara Phalgunī*, the *Uttara Aṣāḍhā*, the *Uttara Proṣṭhapadā* and the *Rohiṇī* belong to either wings of the night (*rātrīm ubhayataḥ pakṣau*).

(d) The *Mṛgaśiras*, the *Puṣya*, the *Hasta*, the *Citrā*, the *Anurādhā*, the *Śravaṇa*, the *Śraviṣṭhā*, the *Revatī* and the *Aśvinī*—these nine belong to the first part of the night (*rātrīpūrvāṇi*).

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The *Abhijit* is said to belong to a *muhūrta*. The first group is said to belong to the former portion (*purastāt*) and the last one to the later portion (*upariṣṭāt*). Naturally the remaining two must be regarded as belonging to the middle portion.[71] The constellations which belong to the *purastāt* portion are related to the future, those which belong to the *upariṣṭāt* portion are related to the past; those which belong to either wings and those which belong to the night are related to the present. Thus it will be seen that six constellations belong to the future, twelve to the present and nine to the past (*Nakṣatra-Kalpa* 5.7).

(2) (a) The first nine constellations from the *Kṛttikā* to the *Pūrva Phalgunī* are mystically connected with Agni, day and night, in whose honour a rite is to be performed for prosperity.

(b) The next nine constellations beginning from the *Uttara Phalgunī* and ending with the *Pūrva Aṣāḍhā* are similarly connected with Āditya, the bright fortnight and the dark fortnight.

(c) The third group of ten constellations from the *Uttara Phalgunī* to the *Bharaṇī* is connected with (probably the Moon[72] and) the full-moon-night and the new-moon-night.

Some other groups consisting of the Vedas, *vedāṅgas* and the other literature associated mystically with the year, heat as well as cold, and the vital airs and the senses associated with 'name' and 'form' are given (15–16).

(3) (a) The seven constellations from the *Kṛttikā* to *Aśleṣā* face the east.

(b) The seven constellations from the *Maghā* to the *Viśākhā* face the south.

(c) The seven constellations from the *Anurādhā* to the *Śravaṇa* face the west.

(d) The seven constellations from the *Śraviṣṭhā* to the *Bharaṇī* face the north.

It is recommended that for the sake of success and prosperity one should proceed in that particular direction which is ruled over by the *nakṣatra* of that day.

Certain ceremonies are mentioned for securing *puṇyāha* (auspiciousness) of the day and of the night. The Sun helps to secure the *puṇyāha* of the day, the Moon of the night, and the Brāhmaṇa of both. Hence a person desirous of an auspicious day

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should, under any of the constellations associated with the Sun (2[b] above), offer an oblation with the *mantra: 'viṣāsahim sahamānam . . .'*.[73] If he is desirous of an auspicious night, he should, under any of the constellations associated with the Moon (2[c] above), offer an oblation with the *mantra: 'yad rājānam . . .'*.[74] A person desirous of an auspicious day and night should act according to the advice of a Brāhmaṇa.

In the *Pariśiṣṭas* we come across other divisions of the constellations. For instance, *Atharva-Veda Pariśiṣṭa* 56 divides the 27 constellations into nine groups of three constellations each beginning with the *Kṛttikās*, and assigns each triad to the centre and the eight directions of the earth which is conceived as a tortoise. *Atharva-Veda Pariśiṣṭa* 57 divides the 28 constellations into four circles of seven each, belonging to Agni, Vāyu, Varuṇa and Mahendra. The constellations in the circle of Agni are: the *Viśākhā*, the *Kṛttikā*, the *Puṣya*, the *Pūrva Proṣṭhapadā*, the *Bharaṇī*, the *Maghā* and the *Pūrva Phalgunī*. The constellations in the circle belonging to Vāyu are: the *Hasta*, the *Aśvins*, the *Citrā*, the *Uttara Phalgunī*, the *Abhijit*, the *Mṛgaśiras* and the *Svāti*. In the circle relating to Varuṇa are the constellations: the *Ārdrā*, the *Āśleṣā*, the *Mūla*, the *Pūrva Aṣāḍhā*, the *Śatabhiṣak*, the *Revatī* and the *Hasta*. The seven constellations: the *Jyeṣṭhā*, the *Anurādhā*, the *Śravaṇa*, the *Śraviṣṭhā*, the *Punarvasū*, the *Rohiṇī* and the *Uttara Aṣāḍhā* are included in the circle belonging to Mahendra. Some of the constellations are specially referred to by the *Pariśiṣṭas* as auspicious for certain ceremonies. *Atharva-Veda Pariśiṣṭa* 31.5.2 states that the *koṭi-homa* should be performed under one of the following constellations: the *Rohiṇī*, the *Śravaṇa*, the *Citrā*, the *Revatī*, the *Anurādhā*, the *Uttara Phalgunī*, the *Uttara Aṣāḍhā*, the *Uttara Proṣṭhapadā*, the *Abhijit*, the *Puṣya* and the *Mṛgaśiras*. *Atharva-Veda Pariśiṣṭa* 33.4.1 mentions the *Puṣya*, the *Rohiṇī*, the *Mṛga*, the *Śravaṇa*, the *Revatī*, the *Uttara Phalgunī*, the *Uttara Aṣāḍhā* and the *Uttara Proṣṭhapadā* as proper for *ghṛtakambala*. *Atharva-Veda Pariśiṣṭa* 65.2.5 mentions the *Citrā*, the *Viśākhā*, the *Svāti*, the *Kṛttikā*, the *Aṣāḍhā*, the *Mūla* and the *Bharaṇī* in connection with immediate rainfall.

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The astrological division of the constellations by the *Śānti-Kalpa* into seven groups such as *sādhāraṇa, dhruva, mṛdu,* etc. has already been noted above.[75]

The Kṛttikā (η Tauri Pleiades)

The *Kṛttikā,* which constitutes the first constellation consists of six stars. They are named[76] Ambā, Dulā, Nitatnī, Abhrayantī, Meghayantī, and Varṣayantī. The latter three names seem clearly to refer to the rainy Pleiades.[77] It is said that there was a seventh[78] star called Cupuṇikā. The Greeks also acknowledge the Seven Pleiades counting in a lost sister, and to the Germans they are still 'das siebengestirn'.[79] The *Kṛttikās* were formerly the wives of the *saptaṛṣis*[80] but somehow they went away and only Arundhatī remains with Vasiṣṭha.[81] Hence it is said that the *saptaṛṣis* do not see the *Kṛttikās.* This seems to be astronomically confirmed as the former do not come up until the latter are about to set. The six *Kṛttikās* are said to have nursed Skanda, the son of Śiva, due to which Skanda is called Kārttikeya or Ṣāṇmātura.[82] The constellation of the *Kṛttikās* has the form of a razor.[83]

The *Kṛttikās* belong to the family of the sage Agniveśa[84] and are presided over by Agni. Agni is regarded as the deity of the *Kṛttikās* obviously because the sacred fire for a *śrauta* sacrifice is set up under that constellation.[85] Agni is described as a sacrificer (*yajvan*) having a black trail (*kṛṣṇavartman*), the Vaiśvānara as knowing all beings (*jātaveda*) and enjoying the highest of the *rasas* (*rasāgrabhuk*). He is prayed to for granting peace (1.37.1).[86]

It is said that when a *graha* remains in the *Kṛttikā* it affects long life and kills many beings such as goats, rams and rats. Vaiśyas, Brāhmaṇas and Mlecchas are tormented. Goldsmiths, ironsmiths, and those who maintain a fire are all under the control of the *Kṛttikā.* The king of the Kalingas is tormented. This constellation affects metals like iron, silver, gold and other precious metals, the *kāśa* and *kuśa* grass and other objects of golden colour, as also fruits, roots and flowers having colour like fire (1.6.1–3). The *Bṛhat Saṁhitā* (15.1) mentions that white flowers, those who maintain a fire, those who understand *mantras* and *sūtras,* those who keep a granary, barbers, Brāhmaṇas, potters,

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Purohitas, and those who forebode rain are under the control of this asterism of Agni. It is stated that the duration of the disease caused under this constellation is ten days (1.33.11).

A king should take up arms under the *Kṛttikā* because it is a luminous constellation shining brightly in the heaven. Thereby a king prospers (9.4–5). A person should eat curds and rice under this constellation and proceed towards the east to return successful (1.27.1). If he desires to be honoured by the king, he should take a bath under the *Kṛttikā* with water to which are added the sprouts of Śirīṣa, Aśvattha and Vaṭa (1.43.1). It is said that a person who, under the *Kṛttikās*, feeds (Brāhmaṇas) with a dish of rice boiled in milk, together with clarified butter, goes to heaven after death where every desire is fulfilled (1.47.1).

The Rohiṇī (∝ *Tauri Aldeberan*)

The *Rohiṇī* is the second constellation and consists of only one star[87] having a beautiful reddish hue.[88] The name *Rohiṇī* is variously derived. The *Taittirīya Brāhmaṇa*[89] says that Prajāpati created a woman called Virāṭ, who on not getting a portion of oblation in the sacrifice, got angry and ascended (*arohata*) the heaven. The *Śatapatha Brāhmaṇa*[90] gives another etymology. It says that the beings after being created remained silent. Hence it is called *Rohiṇī*. It further adds that men therefore enkindle the sacred fire under this constellation so as to be able to ascend to (*ā ruh*) their desire.

The *Rohiṇī* belongs to the *ṛṣi* family of Anurohin and is presided over by Prajāpati.[91] Prajāpati is described as the all-enjoyer who created these beings and who, having created all the gods, appointed them to (proper) jobs. He is prayed to for making all activities auspicious in order to attain success (1.37.2).

It is said that when a *graha* is associated with the *Rohiṇī*, lakes dry up, rivers go off their courses, people, animals and beasts are tormented and the emperor ceases to be (1.6.4–5). The *Bṛhat Saṁhitā* (15.2) states that people observing vows, objects for sale, kings, masters, *yogins*, cart-drivers, cows, bulls, aquatic animals, farmers, mountains and rich people are under the control of the *Rohiṇī*. It is stated that the duration of a disease produced under this constellation is 20 nights (1.33.3).

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A king should get reins and saddles prepared under the *Rohiṇī*. He should remain quiet (and should not attack: 1.9.6). One should eat the flesh of a bull under this constellation and set out towards the east to attain success (1.27.2). Under this constellation, a Vaiśya, after being decorated with all kinds of seeds, should be bathed with water into which is put rice mixed with *kuṁkuma* (*akṣata*). Thereby he will prosper (1.43.2). It is stated that under the *Rohiṇī* one should give away whole *māṣas* (black gram), boiled rice mixed with clarified butter, milk, food and drink. Thereby he will remain uninjured in the abode of Yama (1.48.1).

A story goes that Prajāpati created the beings, one of which was Rohiṇī.[92] He was so impressed with her beauty that he ran after her with incestuous desire, but was shot by Rudra.[93] About this myth Whitney[94] says that its story is illustrated in the sky: the innocent and lovely Rohiṇī (Aldeberan), the infamous Prajāpati (Orion) in full career after her, but laid sprawling by the three-jointed arrow (the belt of Orion), which, shot from the hand of the near avenger (Sirius), is even now to be seen sticking in his body. The *Aitareya Brāhmaṇa*[95] identifies Rudra with what is called the *Mṛga Vyādha* (Dog-Star). We may suppose Rudra to be represented by the *Ārdrā* of which he is the presiding deity.[96]

The Moon in his course comes quite close to the *Rohiṇī* and it is said that she is the most beloved wife of the Moon. She is said to delight all beings and to be liked by the gods.[97] This constellation comes in the *Vṛṣabha rāśi* (Taurus). Its Greek name is Aldeberan but it is popularly known as the Bull's Eye.

The Mṛgaśiras (λ Orionis)

The *Mṛgaśiras*, otherwise known as the *Mṛgaśīrṣa*[98] and popularly as only *Mṛga*, is the third asterism consisting of three stars. It is also known as *Invakā*[99] or *Andhakā*[100] probably because of its dimness.[101] This constellation, known as Orion, catches our eyes due to the three stars of equal lustre twinkling in a line, the nebula near them which is one of the greatest wonders among the heavenly bodies, as also due to the Vyādha, the hunter, which is of exceptional brilliance.

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The *Mṛgaśiras* belongs to the family of the seer Śvetāyin and is presided over by Soma[102] and Maruts.[103] However, in connection with this constellation, Śakra is praised as a great king, who with hosts of gods, is worshipped by the learned and by the suffering (1.37.3). It is said that when a *graha* is in the *Mṛgaśiras* the eastern people are more particularly affected (1.6.6). The *Bṛhat Saṁhitā* (15.3) states, however, that scented garments, lotuses, flowers, fruits, jewels, wild creatures, birds, deer, those who drink *soma*, the *gandharvas*, amorous people and messengers are under the sway of this constellation. The disease which is produced under the *Mṛgaśiras* is said to last for sixteen nights (1.33.5).

A king should purchase horses under this constellation; thereby his army will not perish and he will prosper (1.9.6–7). One should eat the flesh of a deer and set out on an expedition in the eastern direction for attaining success (1.27.2). A person desirous of wealth should be bathed under this constellation with water into which are put pearls, jewels and gold (1.43.3). It is stated that one should give away a milch-cow or a milking goat under the *Mṛgaśiras*. Thereby one will have all one's desires fulfilled (1.48.2).

The Ārdrā (∝ Orionis)

The *Ārdrā*, also known as *Bāhū*,[104] is the fourth constellation and consists of only one star,[105] having a reddish tinge. The name *Ārdrā*, which means 'wet', suggests that it is meteorologically related to the rains and it is called *Bāhū* because it is on the left shoulder of the *Mṛga*.[106] The *Ārdrā* belongs to the *ṛṣi* family of Bṛhadgava and is presided over by Rudra. In this connection that god is praised under various names such as Deva, Bhava, Paśupati, Hara, Kṛśa, Mahādeva, Śarva, Ugra, Śikhaṇḍi, Sahasrākṣa and Aśani, and is prayed to for protection[107] (1.37.4). However, the *Ārdrā* is associated with *Bhaga* also (1.6.7). The *Bṛhat Saṁhitā* (15.4) states that people who engage in murdering, capturing, plundering, lying and sowing dissension and those who know black magic[108] are under the control of this constellation. It is supposed that the duration of any disease contracted under this constellation is fifteen nights (1.33.6).

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Under this constellation a king should set out on a hunting expedition as also for fighting his enemies (1.9.7). One should drink blood under the *Ārdrā* and go towards the east to become successful (1.27.2). If merchants take a bath under this constellation with waters to which are added the juices of Śriveṣṭaka (resin), Sarja (*śāla*), and the leaves of the Tagara as well as Uśīra (the roots of *Andropogon Muricatus*), they obtain great profits (1.43.4). Under the *Ārdrā* one should observe fasts and give in charity *kṛsara* (rice and beans boiled with spices) mixed with oil (1.48.3).

The Punarvasū (β Geminorum)

The *Punarvasū*[109] is the fifth constellation consisting of two bright stars. It is called 'Gemini' and the two stars are named 'Castor' and 'Pollux', the former of which consists of three binary stars. This constellation is included in the *Mithuna rāśi.* Hence it may be said that Castor consists of three *Mithunas.*

The *Punarvasū* belongs to the *ṛṣi* family of Vātsyāyana and is presided over by the goddess Aditī.[110] Aditī is praised here as the first-born, the daughter of Dakṣa, who is saluted by wise sages, men and gods and is prayed to for making activities auspicious and for the sake of attaining success (1.37.5). Under the *Punarvasū*, fried grains are to be offered to divine and human agencies (1.6.7). The *Bṛhat Saṁhitā* (15.5) says that people who are possessed of truth, generosity, purity, noble birth, beauty, knowledge, fame and wealth, merchants, architects and the best corn are under the control of the *Punarvasū.* It is mentioned that if any person is affected by a disease under this constellation, the disease lasts for nineteen nights (1.33.4).

Under the *Punarvasū*, a king should start fighting with the enemy (1.9.8). One should eat food fit for a householder (*gṛhapati-bhakta*) and proceed in the eastern direction for success (1.27.2). A person desirous of cows should bring the best earth from the path of cows and adding it to water, he should take a bath in it in the cow-stall. Thereby he will be possessed of cows (1.43.5). It is stated that one should offer the best honey and cakes under this constellation (1.48.3).

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Weber[111] suggests that the word *Punarvasū* indicates the return of good weather. He refers to a myth in the *Taittirīya Brāhmaṇa* (III.1.4.5) which says that Earth was dry and bald and wanted sprouts. Hence she performed a sacrifice to Aditī and the *Punarvasū* fulfilled her wish.

The Puṣya (δ Canceri)

The *Puṣya*, otherwise known as *Tiṣya*,[112] is the sixth constellation and consists of only one star.[113] It is stated in the *Mahābhārata*[114] that Kṛṣṇa started out to meet the Kauravas as the envoy of the Pāṇḍavas on *Puṣya-yoga* and *Jaya-muhūrta*. Balarāma is also said to have set out on his *tīrthayātrā* under the *Puṣya*.[115]

The *Puṣya* belongs to the seer Bharadvāja and is presided over by Bṛhaspati. Bṛhaspati is said to have been born under this constellation.[116] He is the wise preceptor of gods and it was with his help that the gods were able to totally overpower the great demons.[117] Hence Bṛhaspati is prayed to for protection (1.38.1). Those who know the constellation are said to consider the *Tiṣya*, in a way, as a portion of the Brāhmaṇas.[118] The *Bṛhat Saṁhitā* (16.5) states that barley, wheat, rice and sugar-cane fields, ministers, kings, beings who live by water (i.e. boatmen or creatures) and good people who perform sacrifices and rites are under the sway of the *Puṣya*. It is stated that the duration of any disease caused under this constellation is twelve nights (1.33.7).

Under this constellation a king should urge his army to fight (1.9.8). One should eat under the *Puṣya* rice boiled in milk with clarified butter and start towards the east to return successful (1.27.2). A Brāhmaṇa who bathes, on three *Puṣya nakṣatras*, with water to which are added a thousand grains of red rice, the same number of white mustard seeds, the (leaves of the) creepers Sahasravīryā, Anantyā, Madayantī, and Priyaṅgu, attains the glory of a king (1.43.6). Under the *Puṣya*, a person should offer gold. Thereby he remains uninjured in the abode of Yama (1.48.4). It may, incidentally, be pointed out that the *Puṣya* is popularly considered the best constellation for buying gold; possibly because the word *puṣya*, derived from the root *puṣ*, suggests prosperity. *Atharva-Veda Pariśiṣṭa* 14 considers the *Puṣya* a proper constellation for giving away a *hastiratha*.

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The Āśleṣā (∝ 1 and 2 Cancri)

The *Āśleṣā*, also known as *Āśreṣa*,[119] is the seventh constellation. It consists of six faint stars. It belongs to the *ṛṣi* family of Jatukarṇa and is presided over by Sarpa.[120] The *Āśleṣā*, Sarpa and the wise sages who are related to the son of Jaratkāra, are prayed to for protection (1.38.6). The *Āśleṣā* affects the Śatadris, Kaiśikas, the Āndhras and people living in the southern half of the country (1.6.9). According to the *Bṛhat Saṁhitā* (15.7), artificial bulbous and other roots, fruits and insects, serpents, poisons, pulses, robbers as well as physicians, are under the sway of this constellation presided over by Ahi. It is said that if a man falls sick under the *Puṣya*, the sickness continues for ten nights (1.33.11).

An arrow should be broken over the head of a king under this constellation. Thereby he will not perish (1.9.8). One should eat clarified butter with flesh and start towards the east for success under the *Puṣya* (1.27.2). A horse should be bathed with water in which is put the earth from either banks of a river. Thereby he becomes a fast racer (1.43.7). It is stated that under the *Āśleṣā* a person should offer silver and release a bull (*saurabheyeṇa preṣitaḥ*); thereby he kills serpents who are a fearful obstruction in the path of the dead (1.48.4–5).

The Maghā (∝ Leonis Regulus)

The *Maghā* is the eighth constellation, consisting of six stars.[121] It belongs to the seer Vyāghrapada and is presided over by the Pitṛs. The Pitṛs are said to be meritorious persons who have attained godhood, sages who have gone to King Yama, and they are prayed to[122] together with the *Maghā*, to make activities auspicious (1.38.3). According to the *Bṛhat Saṁhitā* (15.8) people rich in corn and money, granaries, hill-tribes, merchants, heroes, flesh-eaters, haters of women and those who are dutiful to their fathers are under the sway of this constellation. Diseases caused under the *Maghā* are said to last for ten nights (1.33.11).

A king should remain quiet and should not move forward on an attack under this constellation. Otherwise he will not prosper (1.9.9). One should eat, with oil, a dish prepared with rice, peas and spices (*kṛsara*) and proceed to the south. Then he will

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return with his aim achieved (1.28.1). If a maiden takes a bath under the *Maghā* with water to which are added sesame and blue and red lotuses, she will secure a husband in that month (1.43.8). Under this constellation, sesame mixed with honey should be given away remembering the manes (1.48.5).

The *Maghā* is mentioned as *Aghā* in the *Ṛg-Veda*[123] together with *Arjunī* (*Phalgunī*) in the marriage-hymn. Presumably on that account this constellation is considered to be auspicious for wedding.

The Pūrva Phalgunī (δ Leonis)

The *Pūrva Phalgunī*[124] is the ninth constellation, consisting of two stars. It belongs to the seer Parāśara and is presided over by Bhaga,[125] who is described in this connection as the supporter of the people. He favours men by engaging them in activity (1.38.4). Whitney has pointed out that it is pertinent to note that the regents of the *Phalgunīs* are Bhaga and Aryaman and that those of the *Maghās* are manes.[126] People in countries like Madra and Kaikaya are said to be affected by this constellation (1.7.1). The *Bṛhat Saṁhitā* (15.9) mentions that actors and actresses, musicians, architects, objects like cotton, salt, honey and oil, and young boys are under the control of the *Pūrva Phalgunī*. The duration of diseases caused under the *Pūrva Phalgunī* is said to be nineteen nights (1.33.4)

Under this constellation, a king should cause the city-gates to be prepared and should appoint attendants (*paricārān vāhayet*, 1.9.9). One should eat the flesh of a goat and start out towards the south to attain success (1.8.2). Under the *Pūrva Phalgunī* a person should bathe in water to which are added the creepers Śatapuṣpā, Priyaṅgu and honey. This leads to good luck and increased enjoyment (1.43.9). It is said that *iṣṭakās* mixed with molasses should be offered under the *Pūrva Phalgunī*.

This constellation is popularly known as only *Pūrvā* and the following one as *Uttarā*. It may be pointed out that *Atharva-Veda* XIX.7.3 mentions the name as *Pūrvā* only.

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The Uttara Phalgunī (β Leonis)

The *Uttara Phalgunī* is the tenth constellation, consisting of two stars. It belongs to the *ṛṣi* family of Opaśiva and is presided over by Aryaman,[127] who has been lauded by the ancient wise sages. Aryaman and the *Uttara Phalgunī* are prayed to for the favour of gods (1.38.5). People in the countries of Matsya, Magadha, Cedi and Śālva come under the influence of this constellation (1.7.2). The *Bṛhat Saṁhitā* (15.10) mentions that people who have softness, purity and humility, people who learn the *śāstras* and are charitable, atheists, people engaged in giving gifts and studying scriptures and good corn are under the sway of the *Uttara Phalgunī*. It is stated that if a disease is contracted under this constellation, it continues for ten nights (1.33.11).

A king should, under this constellation, order the building of arches and the paring of planks of wood (for the city gates). He should call upon the enemy (1.9.10). One should partake of *rasas* and start out in a southerly direction for attaining success (1.28.2). Under the *Uttara Phalgunī* one should use water to which are added coloured rice and white mustard to bathe. Such a bath leads to the stabilization of progeny (1.43.10). *Iṣṭakā* mixed with honey should be given away under this constellation (1.48.6).

It is said in the *Rāmāyaṇa*[128] that Sītā was born under the *Uttara Phalgunī*.

The Hasta (γ or δ Corvi)

The *Hasta* is the eleventh constellation, consisting of five stars. The name *Hasta* might have been suggested by this number[129] which is the same as that of the fingers of a hand. It is the hand of Savitṛ (possibly the left hand, as the star on the left side is small like the little finger), which is auspicious, and the sages prayed to him to give nectar which they would receive with the right hand.[130]

The *Hasta* belongs to the seer Māṇḍavya and is presided over by Savitṛ. Savitṛ is golden-handed and his chariot, to which are yoked brown horses, travels smoothly along the path. He, together with the *Hasta*, is prayed to for protection (1.39.1). The

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Bṛhat Saṁhitā (15.11) states that thieves, elephants, charioteers, ministers, architects, people knowing the Vedas, merchants and pulses are under the sway of the *Hasta*. It is said that any sickness caused under this constellation lasts for twelve nights (1.33.7).

Under the *Hasta* a king should wait for *Citrā*, the queen among constellations (1.10.1). One should eat long pepper (or saffron: *praiyaṅgava*) and start out towards the south to attain success (1.28.2). A bath under this constellation with water to which is added earth from the side of a mountain or a river is good for artisans and thieves[131] (1.44.1). It is stated that a person who gives away a chariot and an elephant under the *Hasta* attains the abode of the Sun (1.49.1).

As regards Savitṛ, the presiding deity of the *Hasta*, Dandekar[132] has pointed out that for Vedic poets he was only another aspect of Varuṇa. The hands (*hasta*) of Savitṛ are often referred to in the *Ṛg-Veda*. He is described as being possessed of golden arms (I.35.9–10; VI.71.1–5; VII.45.2). Savitṛ is broad-handed (II.38.2); he has beautiful hands (III.33.6); Savitṛ raises aloft his two strong arms in order to bless all beings and set them working (II.38.2; VI.71.1,5; IV.53.4). He works wonders with his hands. The visible occult gesture of the majestic hands of the magician and sovereign-lord Savitṛ brings about the interchange of the grandest contrasts in nature—of day and night, of light and darkness, of activity and rest, as well as of motion and stasis (*Ṛg-Veda* II.38.1 ff).

The Citrā (∝ Virginis Spica)

The *Citrā* is the twelfth constellation, consisting of one star of a charming bluish tinge. The *Śatapatha Brāhmaṇa*[133] gives an interesting story regarding the derivation of the name *Citrā*. It states that once upon a time there was a competition between the *devas* and the *asuras*. The latter planned to secure heaven by performing a sacrifice. They began to build an altar. Indra thought that if they completed the sacrifice they would overcome the *devas*. Hence he took the form of a Brāhmaṇa and, with a brick in his hand, went to them. He got their permission to add the brick to the altar that was being built. When the sacrifice was about to start, he demanded his brick back. He took it away and cast it into

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the sky. Thereby the altar and consequently the sacrifice perished. Indra killed the *asuras* by turning the bricks of the altar into *vajras*. The *devas* assembled and said, 'As we have killed the enemies we have become outstanding (*citram*).' Hence the brick that was cast into the sky by Indra and which had assumed the form of a star came to be called by the name *Citrā*.[134]

The *Citrā* belongs to the seer Gautama and is presided over by Tvaṣṭṛ.[135] Tvaṣṭṛ is the wise creator of the earth, who protects beings and does great deeds. Tvaṣṭṛ and the beautiful *Citrā* are prayed to for success in activities (1.39.2). Domesticated animals and beasts are said to be under the control of the *Citrā* (1.7.4). The *Bṛhat Saṁhitā* (15.12) states that ornaments, jewels, unguents, perfume-makers, musicians, mathematicians, weavers, lancers and good corn are under the sway of this asterism. It is said that diseases contracted under the *Citrā* last for ten nights (1.33.11).

A king should make many plans under this constellation and carry them out before the *Svāti* starts pouring rain (1.10.1). One should eat many kinds of food and proceed in a southerly direction to return successful (1.28.2). A person desirous of a wife should be adorned with variegated garlands and perfumes and should be bathed under the *Citrā*. Thereby he will soon get a beloved (1.44.2). A Śudra woman well decorated with flowers and perfumes should be given away under this constellation, whereby a person is said to attain an eternal place (1.49.2).

The Moon on his path across the sky comes quite close to the *Citrā*, as he does to the *Rohiṇī*. The union of the Moon with the charming *Citrā* has an indescribable beauty which is mentioned by Kālidāsa when he compares it to King Dilīpa and his queen Sudakṣiṇā who are together proceeding in a chariot towards the *āśrama* of Vasiṣṭha.[136]

The Svāti (∝ Boolis, Arcturus)

The *Svāti*, otherwise called *Niṣṭyā*,[137] is the thirteenth constellation, consisting of only one bright star which looks like a pearl. It belongs to the sage Kauṇḍiṇya and is presided over by Vāyu.[138] Vāyu is a god, the banner of the atmosphere, who enjoys the best of the *rasas* and enlivens beings by resorting to their senses. He

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and the *Svāti* are together prayed to for protection (1.39.3). Under this constellation, a horse or a bull or a maiden should be brought before the king for the attainment of success (1.7.5). The *Bṛhat Saṁhitā* (15.13) mentions that birds, deer, horses, corn, airy places, people of unstable friendship, ascetics and businessmen are under the sway of the *Svāti.* It is stated that the duration of the disease contracted under this constellation is twelve nights (1.33.7).

A king should order that young horses be trained for good speed under the *Svāti.* A maiden should be asked to observe a fast so that she gets a husband soon (1.10.2). One should eat excellent food and start towards the south under this constellation for attaining success (1.28.2). Under the *Svāti* a maiden should bathe in water to which are added perfumes and blue and red lotuses. Thereby the maiden will get married in that month (1.44.3). A person should give away one kind of wealth (*ekadhanaṁ*) and whatever is dear to him in the house, under the *Svāti.* With this gift he will attain a bodyless state as free as the mind (1.49.3).

The *Taittirīya Brāhmaṇa*[139] states if a person wishes that his daughter should be loved (to her husband), he should give her in marriage under the *Niṣṭyā.* Thereby she certainly becomes a beloved to her lord and does not (wish to) come back. There is a popular belief that the drops of rain which fall into shells under the *Svāti,* become pearls.[140]

The Viśākhā (∝ or κ Librae)

The *Viśākhā*[141] is the fourteenth constellation, consisting of two stars. It belongs to the *ṛṣi* family of Kapila and is presided over by Indra and Agni. These gods are said to grant boons when praised by the wise, knowing the self. They accept the three *savanas* and are prayed to for long life and wealth (1.39.4). Trees, roots and the Ikṣvākus are under the control of the *Viśākhā.* If an eclipse occurs in the *Viśākhā,* there is great danger to them (1.7.6). The *Bṛhat Saṁhitā* (15.14) states that trees having red fruits and flowers, sesame, beans, black grams, chick-peas (*caṇaka*) and the devotees of Indra and Agni are under the control of the *Viśākhā.*

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The disease caused under this constellation is said to last for ten nights (1.33.11).

A king who gets tuskers ready under the *Viśākhā* does not perish (1.10.3). One should eat cakes (*apūpa*) and start towards the south for attaining success (1.28.2). The king who is bathed with water put in the horn of a rhinoceros or of a bull or in the tusk of an elephant under the *Viśākhā*, will rule over the whole earth (1.44.4). A good cow, a pair of bullocks and a drink stirred with honey (*madhumantha*), if offered under this constellation, will lead man to the highest place (1.49.4).

The *Viśākhā* is said to be the queen of the constellations in the *Taittirīya Brāhmaṇa*.[142] Its name suggests 'branching off', which is clear from its appearance. The Moon comes very close to it and the beauty of such a situation is pointed out by Kālidāsa in his *Śākuntala* while describing Śakuntalā accompanied by her two female friends Anasūyā and Priyaṁvadā.[143]

The Anurādhā (δ Scorpionis)

The *Anurādhā*[144] is the fifteenth constellation and consists of four stars. It belongs to the *ṛṣi* family of Maitreya and is presided over by Mitra.[145] He is the sage whom all the gods call the bringer of food. Mitra and the *Anurādhā* are prayed to for protection (1.39.5). The northern Āndhras and people from Magadha, Vaṅga and Matsya, horses and deer, are affected by this constellation (1.7.7). According to the *Bṛhat Saṁhitā* (15.15) heroes, commandants, gossips, sages and the products of autumn are under the sway of this constellation. It is said that the sickness caused under the *Anurādhā* lasts for fiteen nights (1.33.6).

A Kṣatriya king should get his elephants anointed under this constellation (1.10.3). One should partake of the corn from the threshing floor and proceed towards the west to return successful (1.29.1). Under the *Anurādhā* the owner of cultivated land[146] (*karṣaṇam*) should be bathed with water to which is added the earth from a hundred ant-hills. Thereby he prospers with corn and wealth (1.44.5). It is mentioned that a covering garment should be given away under this constellation (1.49.5).

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The Jyeṣṭhā (∝ Scorpionis Antares)

The *Jyeṣṭhā*, otherwise known as *Jyeṣṭhāghnī*,[147] is the seventeenth constellation, consisting of only one bright reddish star. Whitney[148] thinks that it is due to this colour that the constellation is also called *Rohiṇī*.[149] The *Jyeṣṭhā* belongs to the seer Kauśika and is presided over by Indra and Mahādeva.[150] Indra is said to have performed a hundred sacrifices and to have killed Śambara in order to release the waters.[151] He is accompanied by the host of Maruts and is prayed to together with the *Jyeṣṭhā* for protection (1.40.1). The people of countries like Bālhika are said to be affected by this constellation (1.7.8). The *Bṛhat Saṁhitā* (15.16) mentions that heroes possessed of noble birth, wealth and fame, those who rob the wealth of others, kings and army-officers desirous of victory, are under the sway of this constellation presided over by Indra. The duration of diseases produced under this constellation is eight nights (1.33.9).

A king should inspect his elephants under the *Jyeṣṭhā*. *Abhiṣekas* should be performed and princes should be asked to practise fighting (1.10.4). One should eat rich food and proceed towards the south to return successful (1.29.2). Under the *Jyeṣṭhā*, a *Purohita* desirous of the greatest glory should be sprinkled with water to which are added *rasas* and various corns. He should also be made to drink the *rasas* (1.44.5). Food and various kinds of eatables should be offered in charity under this constellation (1.49.5).

There is a superstition associated with the *Jyeṣṭhā*. A newly married maiden is not allowed to stay in her father-in-law's house in the month of Jyeṣṭhā as it is supposed to be harmful to the life of the eldest (*jyeṣṭhā*) brother-in-law.

The Mūla (ν or υ Scorpions)

The *Mūla*, otherwise known as *Mūlabarhaṇi* [152] or *Vicṛta*,[153] is the seventeenth constellation, consisting of seven stars. It belongs to the *ṛṣi* family of Kutsa and is presided over by Ahi Budhnya and Nirṛti.[154] Nirṛti is here praised as the mother supporting all creatures, who holds a high divine position by her great might. She is prayed to make the *Mūla* auspicious for attaining success in all

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activities (1.40.2). The Ikṣvākus are said to be affected by the *Mūla* (1.7.9). According to the *Bṛhat Saṁhitā* (15.17) physicians, the chief of *gaṇas*, medicines, those who live by selling flowers, roots, fruits and seeds, and rich people are under the control of this constellation. If a person falls sick under the *Mūla*, his sickness will continue for eight nights (1.33.9).

The moat around the city should be dug and the enemies caused to be killed by a king under this constellation (1.10.5). One should eat roots and proceed towards the west to be successful (1.29.2). If a married lady seated on a *sarvatobhadra*[155] seat is bathed under the *Mūla* with water to which are added a thousand leaves of Śamī, she gives birth to a son (1.44.6). A person should observe a fast under this constellation and give away wine to a non-Brāhmaṇa woman. Thereby he is absolved of the debt he owes to his mother and is freed from (the sin of) intermarriage (1.49.6).

The *Mūla* constellation represents the sting of the Scorpion (*Vṛścika rāśi*) and is considered to be an inauspicious star. The child born under this constellation is believed to cause danger to the life of its parents and hence a pacificatory ceremony becomes absolutely necessary (cf. *Atharva-Veda* VI.110.2–3).

The Pūrva Aṣāḍhā (δ Sagitarii)

The *Pūrva Aṣāḍhā* is the eighteenth constellation, consisting of four stars. It belongs to the seer Haritayajña and is presided over by Āpaḥ. The Āpaḥ (waters) are released by Parjanya and they bring about all-round prosperity.[156] The Āpaḥ belong to Varuṇa and are prayed to in the company of the *Pūrva Aṣāḍhā* for goodwill (1.40.3). People like the Kāmbojas, Kālamṛṣas, Krandas and Ucchuśmas are affected by this constellation (1.7.10). The *Bṛhat Saṁhitā* (15.18) states that soft things, traders on the sea-route, people possessed of the wealth of truth and purity, those who build bridges, those who live on water, and fruits and flowers produced in water are under the sway of this constellation belonging to Āpaḥ. It is stated that any sickness contracted under the *Pūrva Aṣāḍhā* lasts for nineteen nights (1.33.4).

A king should observe a vow under the *Aṣāḍha* after being initiated for three nights (1.10.6). The gracious lady, who with a

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new garment on, takes a bath under this constellation with water to which gold is added, becomes loved by her husband and enjoys pleasures (1.44.8). Under the *Pūrva Aṣāḍhā, udamantha* (a kind of peeled grain) should be given away (1.49.7).

The Uttara Aṣāḍhā (γ Sagitarii)

The *Uttara Aṣāḍhā* is the nineteenth constellation, consisting of four stars.[157] It belongs to the *ṛṣi* family of Kaśyapa and is presided over by the Viśvedevas. Thirty-three gods are said to be delighted by the *Uttara Aṣāḍhā* and hence the latter is honoured by them.[158] They are prayed to for making all activities successful (1.40.4). The *Uttara Aṣāḍhā* affects the Pāñcalas and are requested to protect the past and the future (1.8.1). According to the *Bṛhat Saṁhitā* (15.18) premiers, wrestlers, elephants, horses, devotees of gods, soldiers, and people possessed of enjoyment and glory are under the control of this constellation. The duration of any disease contracted under the *Uttara Aṣāḍhā* is one month (1.33.2).

One should drink *rasas* under the *Uttara Aṣāḍhā* and proceed towards the west for attaining success (1.29.2). The person who, under this constellation, fasts and takes a bath in a big lake making use of Uśīra (*Andropogon Muricatus*), prospers well with male and female slaves (1.44.7). Honey should be given away in charity under the *Uttara Aṣāḍhā* (1.49.7).

The Abhijit (∝ Lyrae)

The *Abhijit* is the twentieth constellation, consisting of only one bright star. This star is of a greenish-yellow colour. The *Taittirīya Brāhmaṇa*[159] gives a legend to explain the etymology of the word *abhijit*. It states that the gods and the demons were fighting with one another. The gods conquered (*abhyajayan*) under this constellation. Hence it is called by this name. The *Abhijit* belongs to the *ṛṣi* family of Śaunaka and is presided over by Brahman.[160] This god is omniscient, omnipotent, the supporter of all beings and there is nothing in the world higher than him. He is non-created, conquered by truth and praised by many (1.40.5). Nārkavindas, Nārvidālas, Nasṛṅgavas and Naiṣadhas, as also insects and elephants, are affected by the *Abhijit* (1.8.3). If a person falls

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sick under this constellation, the sickness lasts for sixteen nights (1.33.5).

A king should engage his army in fighting under the *Abhijit* (1.10.6). One should partake of a dish of milk and rice with butter and proceed towards the west for success (1.29.2). A Brāhmaṇa who takes a bath under this constellation, with water to which are added *vacaya*, blue lotuses, *kuṣṭha* (*Kostus Speciosus*), *brāhmī* (*Ruta Graveolens*) and sesame, attains the glory of a king (1.44.10). One should give away in marriage, under the *Abhijit*, one's daughter. This should be preceded by *madhuparka*.[161] Thereby a person is said to stay happily in the highest place of Brahman (1.49.8).

The *Abhijit* constellation is far away from the ecliptic (62° north), but still it was included in the list of *nakṣatras* because it was the nearest star to indicate the approach of the *viṣūvāt* day which came exactly in the middle of the *sattra* of the year.[162] Later it was excluded due to the recession of the seasons.[163]

The Śravaṇa (∝ Aquilae)

The *Śravaṇa*, also called *Śroṇa*,[164] is the twenty-first constellation, consisting of three stars. This constellation is quite out of correspondence with the Arabic *manazil* and the Chinese *sieou* and is clearly an Indian invention.[165] It belongs to the *ṛṣi* family of Atri and is presided over by Viṣṇu. Viṣṇu is famous for his three[166] steps and he is said to have made Indra[167] the drinker of *soma*. Viṣṇu and the *Śravaṇa* are prayed to for protection (1.41.1). The Pāñcālas and the Sunvantas are affected by this constellation (1.8.4). The *Bṛhat Saṁhitā* (15.20) says that people who are experts in sorcery, those who are industrious, energetic, religious-minded and truthful are under the sway of the *Śravaṇa*. The duration of any disease contracted under this constellation is sixteen nights (1.33.5).

A king should wish to make conquests under the *Śravaṇa* (1.10.6). The person who takes a bath at the confluence of rivers becomes associated with gold, precious metals and wealth (1.45.1). One should fast under the *Śravaṇa* and give away in charity a rug (*kambala*) as also another garment (1.50.1).

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The Śraviṣṭhā (∝ Delphini)

The *Śraviṣṭha*[168] is the twenty-second constellation, consisting of five[169] stars. Like the preceding *nakṣatra* it is out of harmony with the *manazil* and the *sieou.*[170] It belongs to the seer Garga and is presided over by the Vasus.[171] The Vasus are said to have killed eight hundred Śvetaketus and to have thus become famous in both the worlds. The Vasus and the *Śraviṣṭhā* are prayed to for protection (1.41.2). This constellation is said to rule over the Kurus (1.8.4). The *Bṛhat Saṁhitā* (15.21) mentions that shameless and fickle-minded people, those who hate women, those who are rich and charitable, as also people of self-control are under the sway of the *Śraviṣṭhā.* The duration of diseases caused under this constellation is fifteen nights (1.33.5).

A king should get *rasas* prepared under the *Śraviṣṭhā* (1.10.7). One should drink the broth of split-peas and should proceed towards the north to return successful (1.30.1). Under this constellation a person desirous of wealth should be bathed with water to which sandal-paste is added. Thereby he prospers with wealth and corn (1.45.2). One should give away in charity a pair of garments under the *Śraviṣṭhā* (1.50.1).

The Śatabhiṣak (λ Aquarii)

The *Śatabhiṣak*[172] is the twenty-third constellation, consisting of only one star. It belongs to the seer Dakṣāyaṇa and is presided over by Indra and Varuṇa.[173] Indra and Varuṇa are praised together in many hymns in the *Ṛg-Veda.*[174] They are the universal monarchs (*Ṛg-Veda.* I.17.1), make the channels for waters (I.82.3), vanquish Vṛtra (VI.62.2), aid in battle (IV.4.11), and grant victory (I.17.1). But, of them, Varuṇa is more closely related to the *Śatabhiṣak* on account of his characteristics. He is possessed of a hundred and thousand remedies (I.24.9) and he can prolong life,[175] being the guardian of immortality.

The people from the Aṅga country and aquatic creatures are affected by the *Śatabhiṣak* (1.8.5). According to the *Bṛhat Saṁhitā* (15.22), fishermen, aquatic herbs and creatures, those who nourish pigs, washermen, vintners (*śauṇḍika*), and people who catch birds are under the sway of this constellation. Diseases produced

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under this constellation continue for nine nights or even for a month. The *Nakṣatra-Kalpa* gives two periods of duration only here especially because the disease belongs to the *Śatabhiṣak*.[176]

A king should have diagnosis and medical treatment under this constellation (1.10.8). One should eat vegetables and proceed in the northerly direction to attain success (1.30.2). Under the *Śatabhiṣak* a person desirous of medicine should be sprinkled in pacificatory ceremonies. Thereby he will be freed from sin and from all diseases (1.45.3). It is stated that one should give away in charity perfumes under this constellation (1.50.1).

The *Śātabhiṣak* is praised at *Taittirīya Brāhmaṇa* III.1.2.7, where stress is laid on the word *bhiṣak*. This constellation is asked to grant a hundred and thousand medicines, as also long life. It is described as making the gods possess long life.

The Pūrva Proṣṭhapadā (∝ Pegasi)

The *Pūrva Proṣṭhapadā*, popularly known as *Pūrva Bhadrapadā*,[177] is the twenty-fourth constellation, consisting of two stars. It belongs to the sage Vātsyāyana and is presided over by Aja Ekapād and the Diśaḥ (quarters).[178] Aja Ekapād is implored for making the Śunasīras firm for safety and for the fulfilment of all desires[179] (1.41.4). The *Pūrva Proṣṭhapadā* is said to affect creatures like the rhinoceros, elephant, bison, boar, and people like the Ahīnaras and Kuntis (1.8.6). According to the *Bṛhat Saṁhitā* (15.23), thieves, cowherds, people who are violent, wicked scoundrels devoid of religious practices, and those expert in wrestling are under the sway of this constellation. Diseases contracted under the *Pūrva Proṣṭhapadā* are supposed to extend over nineteen nights (1.33.4).

A king should start on a military expedition under this constellation (1.10.8). One should eat the flesh of a bull and proceed towards the north for being successful (1.30.2). A lady who, under the *Pūrva Proṣṭhapadā*, bathes in water to which are added stomachic (*rocana*) and collyrium, the water being poured through the tusk of an elephant, delivers a son who will be a king (1.45.4). A goat and boiled rice should be given away under this constellation (1.50.2).

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The Uttara Proṣṭhapadā (∝ Andromedae)

The *Uttara Proṣṭhapadā*[180] is the twenty-fifth constellation, consisting of two stars. It belongs to the sage Agasti and is said to be presided over by Āditya.[181] However, in this connection Ahi Budhnya, who does many deeds and is praised in heaven, is implored for the attainment of all objects, for success in activity, for the fulfilment of all desires, and for freedom from fear (1.41.5). The Uśīnaras are said to be affected by the *Uttara Proṣṭhapadā* (1.8.7). The *Bṛhat Saṁhitā* (15.24) mentions that Brāhmaṇas possessing (the fruit of) a sacrifice, charity and penance, those who are very rich, heretics, kings and costly corn are under the sway of this constellation. Any malady contracted under the *Uttara Proṣṭhapadā* remains for one month (1.33.2).

A king should start fighting under this constellation (1.10.9). One should drink *rasas* and proceed in the northerly direction in order to return successful (1.30.2). Under the *Uttara Proṣṭhapadā* a musician should be bathed with water to which is added honey from fresh lotuses. Thereby he will be patronized by a king (1.45.4). Boiled rice together with a ram should be given away in charity under this constellation (1.50.2).

The Revatī(ξ Piscium)

The *Revatī* is the twenty-sixth constellation, consisting of only one star.[182] It belongs to the *ṛṣi* family of Śaṅkha and is presided over by Pūṣan. Pūṣan is said to have been revered by Bharadvāja, the best knower of *sāmans*, for the sake of safety from fear. He is implored to make the *Revatī* auspicious for us (1.41.6). The Āvṛtas, Śūdras, Kārūs in the south-east and Yūkas (lice!) resort to the *Revatī* (1.8.8) in times of need. According to the *Bṛhat Saṁhitā* (15.25), fruits, flowers, salts, jewels (corals), conches, lotuses, objects produced in water, fragrant flowers, perfumes, merchants and helmsmen are under the control of this constellation. A disease that comes up under the *Revatī* is said to continue for seven nights (1.33.10).

A king should remain quiet at home under this constellation (1.10.10). One should eat the food prepared by the housewife (*gṛhiṇī-bhakta*),[183] and proceed in the northerly direction to

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return successful (1.30.2). A king who bathes, under the *Revatī*, with water to which are added honey and clarified butter, the water being poured from the horn of a rhinoceros, rules over the whole earth (1.45.6). Under this constellation a fair cow, which has calved only once and yields milk, or has three calves and yields milk to fill a copper vessel, should be given away in charity (1.50.3).

The *Taittirīya Brāhmaṇa* (I.5.2.5) says that one should purchase cattle under the *Revatī*. This is supported by *Taittirīya Brāhmaṇa* III.1.2.10 where the *Revatī* is prayed to for the protection of minor animals and Pūṣan is implored to for going after cows and horses. It may incidentally by pointed out that the sowing season of wheat starts with the rise of the *Revatī*.

The Aśvinī(∝ Arietis)

The *Aśvinī*[184] is the twenty-seventh constellation, consisting of two stars. It belongs to the *ṛṣi* family of Kātyāyana and is presided over by the Aśvins. The Aśvins are the divine physicians who made the old sage Cyavāna young again and enabled him to drink *soma*.[185] They are implored to for protecting progeny (1.41.7). The *Aśvinī* affects horses as well as large and small tribes (1.8.9). According to the *Bṛhat Saṁhitā* (15.27), horses, riders and attendants of horses, physicians, merchants, and objects of beauty are under the sway of the *Aśvinī*. The diseases produced under this constellation are said to continue for ten nights (1.33.11).

A king should prepare an army under the *Aśvinī* (1.10.9). One should eat a dish made of whole *māṣas* (black gram) and proceed towards the north for attaining success (1.30.2). Under this constellation, a bath by a prostitute with water to which are added the flowers of Madayanti and Priyaṅgu leads to good fortune and increased enjoyment (1.45.7). Under the *Aśvinī*, one should give away a pair of bulls tied together with a piece of cloth. Thereby he would be great for ten thousand years by every hair on his body. If he gives away a goat and a cow, he will enjoy milk for eight thousand years and by offering a bull and a cow he will enjoy milk for ten thousand years. A person who gives away a friendly bull which is a safe means of transport, obtains a hero son

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who will be the lord of his subjects, offering ten cows in charity (1.50.4–6).

The Bharaṇī (Musca)

The *Bharaṇī*[186] is the twenty-eighth and the last constellation, consisting of three stars forming an equilateral triangle. It belongs to the Mātṛs and is presided over by Yama.[187] The two dogs of Yama, *Śyāma* (dark) and *Śabala* (variegated) are said to guard the path of the manes and keep separate sinners and saints.[188] Yama together with the *Bharaṇī* is implored to for protection (1.41.8). People like the Kīkatas and Kauśalas and somnambulists are under the control of the *Bharaṇī* (1.8.10). The *Bṛhat Saṁhitā* (15.27) mentions that those who enjoy blood and flesh, who are cruel and desirous of killing, captivating and beating others, who are born in low families and are devoid of merit are under the control of this constellation. The duration of a disease produced under the *Bharaṇī* is said to be fifteen nights (1.33.6).

A king should prepare an army under this constellation (1.10.9). One should eat a dish of sesame and rice and proceed towards the north to return successful (1.30.2). A maiden who, under the *Bharaṇī*, is bathed with water to which are added Bhadramustā (*Cyperus Rotundus*), cardamom and sesame[189] will go without any trouble to her husband's abode devoid of a rival (1.45.8). Under this constellation, a person should give away a cow made of black sesame[190] and a milch-cow. Thereby he overcomes calamities and mountains having razor-like edges (in Yama's region) (1.50.7).

The *Bharaṇī* comes in the *Meṣa rāśi* and is considered inauspicious, possibly due its association with Yama, the god of death. No auspicious activity is therefore started under this constellation. In the dark fortnight of the Bhādrapada month, food and oblations are offered to the manes on this *nakṣatra*, the ceremony being called *Bharaṇī-śrāddha*.

When we look at the contents of the *Nakṣatra-Kalpa* we find that it represents an intermediate stage in the growth of the *Jyotiṣaśāstra*.[191] It is fairly advanced but the division of the constellations into twelve *rāśis*, which is found in the *Bṛhat Saṁhitā* and

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later astrological works, is not seen in it. The *Nakṣatra-Kalpa* is obviously Atharvaṇic as it starts by paying obeisance to Atharvātman Śiva[192] and proceeds to deal with the rituals related to the constellations. It mentions the duties of a Kṣatriya king under the various constellations and it is but natural that it employs in its ritual the two hymns from the *Atharva-Veda* (XIX.7 and 8) which belong to the *nakṣatras.*[193] One of the interesting points in the *Nakṣatra-Kalpa* is the *nakṣatra-snāna.* This bath is to be preceded by worship of the *grahas* (as described in *Śānti-Kalpa* I.11–17) and oblations to the constellations to the accompaniment of the prescribed verses. The remnants of the oblations are put into water and the performer is sprinkled with it (42.1–9). This is followed by a gift of adequate *dakṣiṇā* and other articles, as prescribed, to Brāhmaṇas who are also to be fed to satiation.

As regards the *ṛṣi* families to which the constellations are ascribed, it may be said that most of the names are commonly met with in the Vedic texts. Āgniveśya, Vātsya, Bharadvāja, Jātūkarṇya, Parāśara, Aupaśivi, Māṇḍavya, Kauṇḍinya, Kapila, Maitreya, Kauśika, Kutsa, Kaśyapa, Atri, Garga, Dakṣa, Vātsyāyana, Agasti, Śāṅkhāyana and Kātyāyana are *gotra ṛṣis.*[194] Śvetāyin, Vyāghrapada, Gautama and Śaunaka are well-known in the *Mahābhārata* and the *Purāṇās.*[195] However, the names Anuroha, Bṛhadgava and Haritayajña are hardly met with elsewhere. It is interesting to note that Bharadvāja, Maitreya, Kapila, Kutsa, Haritayajña and Dakṣa belong to the Āṅgiras family and Māṇḍavya as well as Vātsyāyan belong to the Bhṛgu family. These *ṛṣis* are, thus, specifically related to the *Atharva-Veda.*

Whitney[196] had drawn attention to the important fact that most of the divinities presiding over the constellations belong to the old Vedic pantheon. Brahman, the deity of *Abhijit,* may be said to be a late one. Otherwise no deity from the Purāṇic pantheon is seen therein, nor are divinities of later times. Many of the deities such as Aja Ekapād, Ahi Budhnya, Bhaga and Aryaman are almost forgotten in the epic period and Āpaḥ, Viśvedevas, Aditī and Pūṣan are pushed into the background.

The *Nakṣatra-Kalpa* mentions a number of tribes which are said to be affected by the different constellations. The Śatadris, Kaiśikas, Ikṣvākus, Kurus and Uśīnaras are met with in ancient

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Sanskrit literature.[197] However, names like Kālamṛṣas, Krandas, Ucchuṣmas, Avadhūmamarkaṭas (1.7.10), Ahīnaras, Kuntis (I.8.6) and Āvṛtas (I.8.8) are not found elsewhere. The name Kīkaṭa appears once in the *Ṛg-Veda* (III.53.14). The countries Kaliṅga, Āndhra, Madra, Kekaya, Matsya, Magadha, Cedi, Vaṅga, Kāmboja, Pāñcāla and Aṅga are mentioned, which shows an extended geographical knowledge on the part of the author of the *Nakṣatra-Kalpa*.

There are certain *khāṇḍas* in the *Nakṣatra-Kalpa* which are not directly related to the constellations. These *khāṇḍas* are mainly concerned with omens. Thus, for instance, *khāṇḍa* 31 gives a list of things which should be brought forth before a king, for the sake of a good future, when he sets out on a military expedition. *Khāṇḍa* 32 lays down the worship of sacred objects fit to be circumambulated. If there are any evil omens, their effect is to be averted by reciting certain *mantras*. *Khāṇḍa* 34 gives a short list of objects which are to be offered (as *bali*) and *khāṇḍa* 35 mentions objects, the sight of which is auspicous for starting out in a particular direction. It further adds that if one desires success, one should go around a maiden who is well-adorned and is holding a pot of curd in her hands. *Khāṇḍa* 36 mentions certain portents which indicate the future to an army starting out on an onslaught.[198]

That the *Nakṣatra-Kalpa* belongs to considerable antiquity can be seen from the archaic language which is found in some of its parts. The verses in *khāṇḍas* 6 to 8 and especially in *khāṇḍas* 37 to 41 are more akin to Vedic *mantras*[199] than to later literature. The repetitions of words and phrases that we come across in *khāṇḍas* 12 to 16, 18 to 23 and 27 to 30 show a strong influence of the *Brāhmaṇas*, and *khāṇḍa* 17 closely resembles *Aitareya Brāhmaṇa* VIII.12.

ROYAL CEREMONIES

The *Atharva-Veda* concerns itself with Kṣatriyas more than any other Veda. As indicated elsewhere, this is one of the principal reasons why the *Veda* is called *Kṣatra*. We get interesting glimpses into the lives of the kings of those days—in the palace as well as

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on the battlefield—in the *Atharva-Veda* as also in the ancillary literature belonging to it. It is but natural that particularly in the *Pariśiṣṭas* one comes across certain portions which deal with royal ceremonies. The *Atharva-Veda Pariśiṣṭas* mention various ceremonies which bring weal to and remove woe from the king. These ceremonies have to be performed, on various occasions, throughout the year. Among the royal ceremonies, first place is given to the *rājaprathamābhiṣeka* or the consecration of the king.

The word *abhiṣeka* in the sense of 'holy sprinkling' occurs in various forms in the *Atharva-Veda*,[200] but not in the *Ṛg-Veda* and *Sāma-Veda*. In the *Saṁhitās*[201] and the *Brāhmaṇas*[202] of the *Yajur-Veda* the word *abhiṣecanīya* occurs as the holy sprinkling is an essential part of the *rājasūya*. In the *Atharva-Veda* there is one hymn[203] (IV.8) which deals with the *rājasūya*. The *Aitareya Brāhmaṇa*[204] of the *Ṛg-Veda* and the *Pañcaviṁśa Brāhmaṇa*[205] of the *Sāma-Veda* also deal with that topic. The *abhiṣeka* is a holy bath meant for kings[206] at the time of the coronation. A list of kings who were thus consecrated has been given in the *Aitareya Brāhmaṇa*.[207] The *Mahābhārata*[208] describes the ceremony of the coronation of Yudhiṣṭhira. It may, however, be pointed out in this connection that the *abhiṣeka* was performed not only in the case of imperial sovereigns but also in the case of ordinary kings[209] and crown-princes. This becomes evident from the *Rāmāyaṇa*[210] and the *Bṛhatkathāmañjarī*.[211]

It is said that the *abhiṣeka* ceremony was originally a simpler, popular institution, which, with many elaborations, subsequently found admission into the *śrauta* ritual.[212] But the details as given in the *Rāmāyaṇa* and the *Mahābhārata* show that the Vedic ceremony underwent various modifications and the same ceremony in the Purāṇic[213] period had little affinity with the Vedic rite.[214]

Rājaprathamābhiṣeka

The subject of the *rājaprathamābhiṣeka* (*Atharva-Veda Pariśiṣṭa* 3) is treated at length in the seventeenth *kaṇḍikā* of the *Kauśika Sūtra*. The *Atharva-Veda Pariśiṣṭas* frequently refer to the *Kauśika Sūtra* and, in a sense, supplement its treatment by giving a list and description of the articles to be used at the consecration. The rules regarding the appointment of the Atharvan[215] and the

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dakṣinā which is to be given to him, are also mentioned. The articles necessary for the *rājaprathamābhiṣeka* are: (1) chariot, (2) throne, (3) parasol, (4) chowries, (5) flags, (6) elephants, (7) horses, (8) garments, (9) ornaments, (10) skin of a red bull and (11) waters from great rivers[216] (cf. *Aitareya Brāhmaṇa* 39.2). All these objects must be brand new; because it is said by Durmati that objects that have been used once are presided over by the funeral *agni* (3.1.3–6). Parāśara also is of opinion that just as a fire once used for sacrifice is not put into service a second time, similarly objects once used for the coronation should not be used again (3.1.7). The Brāhmaṇ priest, who is appointed as *Purohita*, should also be one who is not in the service of any other family. Otherwise he causes the ruin of the king and his subjects (3.1.8–11).

The procedure of the *laghu-abhiṣeka* for an heir-apparent or a vassal-king as given in the *Kauśika Sūtra* (17.1.10) is as follows. First the *Purohita* prepares the *śāntyudaka* from the waters of great rivers. Then the *sthālīpāka* is made, and the king, seated on holy grass to the south of the sacred fire, is sprinkled with the *mantra:* '*bhūto bhūteṣu . . .*'[217] The king is thereafter made to sit on the skin of a red bull spread on a bedstead. The water-pot is sprinkled (according to the commentator) as also the king. The Brāhmaṇ says: 'May the merit and the sin of us two be with us'[218] and to this the king responds by saying: 'Let the sin be with him who made us do it; let our merit be with us two.'[219] The king is made to partake of the *sthālīpāka.* He is made to mount a horse and go towards the north-east (*aparājitā*). The *dakṣiṇā* for this ceremony is a thousand cows and the grant of a good village.

The procedure of the *mahābhiṣeka* for sovereigns as given in the *Kauśika Sūtra* (177.1–34) is as follows.[220] The earlier part of the ceremony is more or less similar to that in the *laghu-abhiṣeka.* The sovereign is sprinkled with the *śāntyudaka* while seated on the holy grass. Then he is made to sit upon the skin of a fully matured tiger, spread on a platform. Four princes (or vassal kings) respectively touch the four legs of the platform and carry the king to the assembly. There an attendant washes the feet of the king while the chief of the Śūdras pours water. The king then engages himself in a game of dice.[221] Then a Vaiśya waits

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upon him with all his belongings and says: 'Give it up, O long-lived one!' The king replies: 'I give it up for the sake of the Brāhmaṇa, I give it up for the Kṣatriya, I give it up for Vaiśyas, May Dharma move about in my realm.'[222] Then the Vaiśya approaches the sovereign and makes him consume the *sthālīpāka*. This is symbolic of popular approval of the coronation. Thereafter the sovereign is made to mount a horse and is taken towards the north-east. Later he returns to the assembly and feeds Brāhmaṇas with food mixed with honey and other *rasas*. He then goes to the harem and meets his queens. In the opinion of Gārgya and Pārthaśravas the *madhuparka* is to be performed there. Such is, however, not the view of Bhāgali. Then it is stated that the *Purohita* should recite over the king every morning the hymn: '*imam indra vardhaya kṣatriyam me . . .*'[223]

The *Kauśika Sūtra*[224] describes the restoration ceremony of a dethroned king in the following manner. The king is welcomed by the *mantra: 'asmin vasu . . .'*.[225] Then he is made to eat a dish prepared from corn that is produced on such stalks as have grown again after being cut, the corn being cooked in the milk of a cow having a calf of the same colour as her own.[226] The fuel used for the purpose should be the wood of a Kāmpīla tree that has grown after being cut.[227] Then an amulet is tied to the king which is made from a part of the rim of the wheel of his chariot and which is covered with iron, lead, silver and copper, the navel of the amulet being made of gold. The amulet is tied with the two verses beginning with '*yad asau sūryo . . .*'.[228] The amulet is called *abhīvratamaṇi* and is said to be a destroyer of foes. Then rice, water and holy grass are taken from the quarter towards which is situated the country from which the king was expelled. *Atharva-Veda* III.3, which especially refers to the restoration of a king, is employed here, together with the next one, in which the king is welcomed by his subjects.[229] The *puroḍāśa* is placed on the holy grass sprinkled with water. The clod of earth brought from the same quarter is spread over the northern side of the *vedi*. Then the king eats milk and rice. By performing this rite, a banished king is restored to his kingdom.

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Puṣyābhiṣeka

The *puṣyābhiṣeka* (*Atharva-Veda Pariśiṣṭa* 5) is one of the most important and elaborate royal ceremonies. In this ceremony, a king is bathed with holy water under the *Puṣya* constellation. The *Bṛhat Saṁhitā*[230] deals with the *puṣyābhiṣeka* in 87 verses. There it is said that the *vidhi* of this ceremony was explained by Svayambhu to Bṛhaspati, the preceptor of the gods, for the sake of Mahendra. Knowledge of the same was acquired by Vṛddha Garga and was conveyed to Bhāguri. This rite is said to counteract the evil effects of portents and bring great prosperity to the king.

The *Bṛhat Saṁhitā* (48.4–17) states that great care should be taken in choosing the site for this holy rite. The place should be devoid of inauspicious trees and birds. Varāhamihira describes in poetic and ornamental style the characteristics of the site to be chosen for this ceremony. He says, the rite may be performed on sandy banks which are like the charming thighs of river-damsels, bearing the nail-marks of aquatic birds (48.8). He further says that a place where a lion is overpowered by a doe, like anger (*krodha*) by forgiveness (*kṣamā*), or a hermitage where safety is granted to birds, deer and fawn may be chosen for this ceremony (48.13). *Atharva-Veda Pariśiṣṭa* 5, which deals with the *puṣyābhiṣeka*, does not, however, specify the place.

The water for the lustration of the king is brought from the four oceans and from a hundred rivers and is stored in a hundred or a thousand pots made of gold, or of silver, or of copper, or of earth. These pots are covered with pieces of white cloth, and the herbs *sahā, sahadevī, balā, atibalā, madayantī*, etc. are put into them. The pots are decorated with the leaves of various trees, and gold, jewels, flowers and perfumes are put into them. The water in them is consecrated with the *mantras:* '*sāvitri*,'[231] '*śaṁ no devī . . .*'[232] and '*hiraṇyavarṇāh . . .*'.[233] The holy grass (*dūrvā*) is then spread on the earth and over that is placed a throne made of gold or silver. On this throne are spread the skin of a bull, a tiger, a lion and a deer respectively, one over the other (5.1.2–3.1).

The *Purohita*, who has lived only on milk, clarified butter and fruit for seven nights, offers, in the company of four learned

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Brāhmaṇas, cow's milk on the sacred fire with a golden *sruva*. The verses at the beginning of the Vedas and from the *śarma-varmā* (32.14), the *aparājita* (32.13), the *āyuṣya* (32.9), the *abhaya* (32.12,29), and the *svastyayana* (32.11) *gaṇas* are employed in this connection[234] (5.3.2–5).

The priests then pronounce the *puṇyāha* (auspicious day) and the king is bathed under the *Puṣya* constellation and in an auspicious *muhūrta*, to the accompaniment of trumpets which are already consecrated with the *mantra*: '*ucchair ghoṣa . . .*'.[235] Then the king puts on ornaments, and occupies the throne which is decorated with a parasol and chowries. Four intoxicated elephants are made to stand in the four directions. Then the king grants safety to the people. He bows down before the Brāhmaṇas, the chiefs in his army and in the city, and also before women. The various office-bearers are duly honoured. The people who are thus pleased give blessings to the king and thereby the whole earth comes under his sway. It is said that a king who is bathed under the *Puṣya* enjoys life on earth and (after death) goes to the abode of Indra (5.4–5).

Varāhamihira adds at the end of the *puṣya-snāna* (48.82–87) that this ceremony, performed under every *Puṣya*, is conducive to happiness, fame and prosperity. Whenever there are evil omens, the *puṣya-snāna* should be performed to remove their evil effects. There is no ceremony greater than this and it is especially suited for he who wishes to acquire a kingdom or obtain a son. Varāhamihira further adds that he who, in the same way, consecrates his elephants and horses, is freed from fear and attains great success.

The Worship of Night

It is but natural that fear of devils, demons, goblins and even of enemies is felt more acutely at night. Hence Rātri (Night) is implored for protection. Four hymns in the *Atharva-Veda*[236] are dedicated to Night. In the *Pariśiṣtas*, two ceremonies which aim at securing safe nights for the king are described. They are *Piṣṭarātryāḥ-Kalpaḥ* (*Atharva-Veda Pariśiṣṭa* 6) and *Ārātrikaṁ* (*Atharva-Veda Pariśiṣṭa* 7).

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The *Priṣṭarātryāḥ Kalpaḥ* consists of the worship of an image of Night made of flour. The *Purohita* prepares a clean spot to the east of the bedstead by besmearing the spot with cow-dung.[237] He invokes Night with the *mantra*: '*yāṁ devāḥ pratinandanti. . .*'.[238] Touching the image, he recites the *mantras*: '*mamobhā . . .*'[239] and '*mahyam āpaḥ . . .*'.[240] The image is so placed on the clean spot as to face towards the north and is worshipped with offerings of a golden parasol and seat, white garments and unguents, white food and *modakas*. Garlands and incense too are offered and four lamps are kindled. Rātri, who is a goddess wearing a necklace of stars as well as of planets and who, like a kind mother, puts all creatures to sleep, is prayed to for the sake of peace and protection (cf. *Ṛg-Veda Khila* 26.3–4). The *mantras*: '*ā rātri pārthivaṁ. . .*'[241] '*iṣirā yoṣā . . .*'[242] and '*ā mā puṣṭe ca poṣe ca. . .*'[243] are to be recited in this connection. The lamps are waved over the head of the king three times with the *mantras*: '*yo 'smin. . .*'[244] '*yas tvā mātuḥ . . .*'[245] '*trāyamāṇe viṣvajite . . .*'[246] and '*ahne ca tvā. . .*'[247]

Then an offering of mustard seeds is made on the fire with the five verses beginning with '*yo naḥ svaḥ . . .*'.[248] Some more mustard seeds are consecrated with the *rākṣoghna mantras*[249] and are scattered round the bed of the king with the *mantra*: '*āvatas te . . .*'.[250] Incense is burnt, its ashes are taken with the *mantras*: '*yas te gandhaḥ. . . .*'[251] and they are applied on the king with '*tryāyuṣam. . .*'.[252] Four stones are thrown in the four quarters with the *mantras*: '*abhayaṁ . . .*'[253] and '*asapatnaṁ . . .*'[254]

In every corner an image is placed having one or two faces; or one image having four faces is kept in the centre. The image of Night made of flour is left at the door of the palace and the king is taken to the bed-chamber with the *mantra*: '*śāntā dyauḥ . . . .*'[255] Thus protection at night is secured for the king. It is stated that this ceremony is to be performed every day.

The other *Pariśiṣṭa*, which is called *Ārātrikaṁ*, begins with a legend. Indra, who could not sleep due to the wiles of the demons, approached Bṛhaspati Atharvan. The latter performed this simple rite which destroys all small disturbances at night. In this rite a lamp of flour with a good wick and oil is prepared and kindled with the *mantras*: '*ati nihaḥ. . . .*'[256] and '*prānyān . . . .*'[257]

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Flowers, mustard, coloured rice, herbs like *priyaṅgu, śatapuṣpā, dūrvā* and *śatāvarī,* are put into a pot and the pot is filled with water. The lamp is consecrated with the *mantra*: '*preto yantu. . .*'[258] and '*ekaśataṁ . . .*'[259] and is waved thrice over the head of the king. While this is being done, the *Purohita* recites auspicious *mantras* and wishes welfare to the king and his dominion, Brāhmaṇas and cows.

Then a conch is sounded, the lamp is taken away and a stream of water is poured out by the priest, or by the astrologer, or by a well-wishing, obliging nurse. Then the king sips water and goes to sleep. In the morning the king offers gold, according to his capacity, to Brāhmaṇas. This ceremony is said to remove the evil effects of black magic practised with the help of roots, etc. and to bring all happiness if performed every night.

Ghṛtāvekṣaṇa

This ceremony (*Atharva-Veda Pariśiṣṭa* 8) consists in looking at the image of the face reflected in a pot filled with clarified butter. The *Purohita* approaches the king every morning and pronounces blessings on him. He utters a benediction (*svastyayana*)[260] by reciting the *mantras*: '*yamasya lokād . . .*'[261] '*yathā kalām . . .*'[262] and '*yo na jīvo 'si . . .*'[263] and offers into the sacred fire sesame besmeared with clarified butter, to the accompaniment of the *śantātīya*[264] *mantras.* Then a pot made of gold, or of silver, or of Audumbara wood, is filled with clarified butter and is consecrated with the *mantras*: '*ghṛtasya jūtiḥ. . .*'[265] '*sahasraśṛṅgo . . .*'[266] '*yamasya lokād . . .*'[267] and '*uru Viṣṇo vikramasva . . .*'.[268] The *Purohita* touches the pot with the two verses '*ājyaṁ tejaḥ . . .*', etc. which are given in full. In these verses clarified butter is praised as the lustre which removes sin, pleases gods and removes the evil effects of omens—terrestrial, atmospheric or celestial—by mere touch[269] (8.1.1–7).

Thereafter the king gazes at the image of his countenance reflected in the pot of clarified butter. His head and chest are touched with curd to the accompaniment of the two *mantras* beginning with '*uccā patantaṁ . . .*'.[270] The pot of clarified butter is taken round the king in a clockwise manner (*pradakṣiṇaṁ*) with the *mantra* '*sūryasyā 'vṛtam . . .*'[271] and the ceremony is

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brought to a close by giving to the *Purohita* a dark cow by way of *dakṣiṇā*. This ceremony is said to be taught by Atharvan and it is to be performed daily by a king desirous of success. The performance of this ceremony, at the end of which the *Purohita* utters a blessing, is said to lead to the acquisition of a kingdom, long life and power, and to the destruction of enemies as well as of the ill effects of evil dreams (8.1.8–2.5).

Tiladhenu-vidhi

The *tiladhenu-vidhi* (*Atharva-Veda Pariśiṣṭa* 9) is a simple ceremony in which a cow, together with a calf made of sesame, is to be given away. This *vidhi* is performed on the full-moon-day of the month of Māgha (9.4.6). The images of the cow and calf are made of sesame seeds of different colours. The quantity of sesame used for preparing the image of the cow is four *droṇas* and that for the calf one *droṇa*. The ears of the cow and the calf are made of jewels; lamps are kindled in place of their eyes; all kinds of perfumes are inserted into their noses; clarified butter prepared in the autumn (*śāradaṁ*) is put in place of their tongues; pearls are set in place of their teeth; and dishes of copper are located in place of the foreheads. Honey and *uśīra* (the fragrant root of *Andropogon Muricatus*) are inserted into the udders and clarified butter together with honey is placed in the anus; sandal-paste is applied to the hearts of the cow as well as the calf and their legs are made of the stalks of sugar-cane. The horns of the cow are made of gold, the hooves of silver, and the tail, turning to the right, is made of silver. The cow is covered with a piece of cloth, garlanded and placed on the skin of a black antelope spread out on a clean spot. It is then given away, together with a milking-pot of bell-metal, to a Brāhmaṇa, having been consecrated with the *mantra*: '*prajāpatiś* . . . .'[272]

It is stated that the images of the cow and the calf may be made of jaggery, clarified butter, gold, jewels, sugar, salt or water, milk, honey or *rasas*. A number of images of the cow and the calf may be prepared and given away to Brāhmaṇas. One may also give away in charity a cow that is about to deliver[273] (9.3.1). These gifts are to be made to those Brāhmaṇas who are learned and who are not one-eyed, disabled or suffering from leprosy. The

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gift of a *tiladhenu* is said to destroy all kinds of sins and thus is supposed to lead one, after death, beyond all the horrible sufferings in the region of Yama (9.4.1–3).

The *Pariśiṣṭa* reflects the great honour in which cows were held. Cows were called *viśvarūpa* (9.2.6). It is said that the cow made of sesame must be consecrated with *Atharva-Veda mantras;* otherwise the gift is of no avail (9.2.5–6). The cow should not be given away to a mercenary (*cārabhaṭa*) or even to a *Purohita* (9.4.5). It is stated that if this *Pariśiṣṭa* is read or heard every day, it leads one to the abode of the Sun which is supposed to be beyond the abode of gods (9.4.7).

Bhūmi-dāna

This is a ceremony (*Atharva-Veda Pariśiṣṭa* 10) in which an image of the Earth (*bhūmi*) is prepared and given in charity to a Brāhmaṇa. Under the constellation *Rohiṇī*, the Brāhmaṇ priest observes a fast and sprinkles the donor with holy water into which are put seeds, *rasas*, jewels and perfumes. The *mantras*: '*atiṣṛṣṭo apām . . .*',[274] etc. are recited while sprinkling. The donor and the recipient take up a vow with the *mantra: 'vratena tvaṁ vratapate . . .*'[275] and observe it for one night, or for five nights, or for twelve nights, as may be possible. They sleep on the ground during this period. The next day, the *paurṇamāsa tantra* is performed up to *ājyabhāga*[276] and then all the officiating priests offer oblations of clarified butter with the *kāma-sūkta, kāla-sūkta, puruṣa-sūkta*[277] and with the *mahā-vyāhṛtis.*

An image of the Earth is made of the size of *gocarma.*[278] The image is brought to the *pandal* and placed to the north of the altar with the *mantra*: '*yasyāṁ vedim . . .*'.[279] Images of mountains are installed therein with the *mantra*: '*girayas te parvatā . . .*',[280] and they are decorated with gold, silver, jewels, pearls, corals, etc.,[281] to the accompaniment of the *mantra*: '*yad adaḥsamprayatīḥ. . . .*' Images of rivers are installed there with the *mantra: 'sā mandasānā . . .*'[282] and they are filled with *rasas.* Images of seas are installed with the *mantra*: '*apām agram asi . . .*'[283] and herbs are placed in the image of the Earth with the *mantras*: '*vanaspatiḥ saha devair. . .*'[284] and '*bṛhaspatinā. . .*'.[285]

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The image of the Earth that is thus prepared is paid homage to with the *mantra*: '*nidhiṁ bibhratī bahudhā* . . .'[286] and the auspiciousness of day (*puṇyāha*) is pronounced by reciting the *anuvāka*: '*satyaṁ bṛhat* . . .'[287] and the verse '*ye devā* . . .'.[288] The image of the Earth is then given away to a Brāhmaṇa, having recited over it the *mantra*: '*nava divo devajanena* . . .'[289] and the formula: '*eṣā 'smai rohiṇī kāmaṁ nikāmaṁ vā dugdha*'. It is stated that just as seeds sprout well in furrowed land, so do desires fructify here and hereafter in the case of a man who grants (the image of) the Earth. He is said to acquire the fruits of all *dānas* (gifts).

Tulāpuruṣa-vidhi

The essential part of the *tulāpuruṣa-vidhi* (*Atharva-Veda Pariśiṣṭa* 11) is the giving away to Brāhmaṇas gold or some other substance equal in weight to the weight of the king. This ceremony is to be performed in the *udagayana*,[290] in the bright half of the month, under an auspicious constellation, at the time of the eclipse or when a person is urged by faith. The performer and the priest get their heads shaved, have their nails pared and being thus initiated, they perform the *tantra* up to the *ājyabhāga* and offer oblations with the *mahā-vyāhṛtis*, the *sāvitrī mantra* and with '*brahma jajñānam* . . .'.[291] The residue of the offering is put into water with the *mantras*: '*agne gobhiḥ* . . .'[292] '*agne 'bhyāvartin* . . .'[293] as well as '*agneḥ prajātam* . . .'[294] and the performer is sprinkled with the water to the accompaniment of the *mantras*: '*athāsyendro grāvabhyām* . . .',[295] '*idam āpaḥ* . . .',[296] '*yathendraḥ* . . .'[297] and '*bāhubhyām* . . .'[298] The performer is besmeared with oil as well as perfumes and collyrium is applied to his eyes. He is made to wear a new garment and is garlanded. The balance and the gold to be weighed are sprinkled and the performer is made to ascend the pan of the balance with '*puruṣasammito 'rthaḥ* . . .'.[299] If the performer happens to be a king, he is weighed together with his sword, helmet and the ornaments on his body. The weighing takes place to the west of the sacred fire and facing the fire. After the weighing is over, the performer is made to decend with the four verses beginning with '*acyutā dyauḥ* . . .'.[300] The king circumambulates the balance and distributes the gold among the Brāhmaṇas. The ornaments on the body of the king are to be

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given to the *Purohita.* A thousand coins and an excellent village also are to be granted to him and the Brāhmaṇas are fed to satiety.

The *Pariśiṣṭa* (11) states that a poor person wishing to perform the *tulāpuruṣa* rite, may weigh himself against less valuable substances—metals other than gold, cloth, *rasas* or corn. Then the *Pariśiṣṭa* gives the following legend in connection with the *tulāpuruṣa-vidhi.* Indra performed this ceremony with a view to destroying sin and acquiring merit and sovereignty. This ceremony is said to be the best among the *dānas* as it leads to eternal reward and is capable of destroying the sins committed by twenty-one generations.[301] The *tulāpuruṣa* ceremony is said to make a man as bright as gold and free from sin, he is said to shine like Indra in the abode of Sūrya.

Ādityamaṇḍaka

This (*Atharva-Veda Pariśiṣṭa* 12) is not a major ceremony. It consists of presenting to the Brāhmaṇa a circular cake representing the Sun. The cake is made of the flour of wheat or of barley. It is placed in a vessel and is covered with molasses, clarified butter and a piece of gold. It is then worshipped with red flowers and is offered to a Brāhmaṇa, having been consecrated with the *mantra*: '*Viṣāsahiṁ . . .*'[302] It is stated that a person desirous of being the best among men should give away a cake in the name of the Sun. Such a gift is said to bring about health, wealth, as well as progeny, and is said to remove the danger of untimely death. It is said to lead man to the highest place, namely, the abode of the Sun.

Hiraṇyagarbha-vidhi

In the *hiraṇyagarbha-vidhi* (*Atharva-Veda Pariśiṣṭa* 13) the king is symbolically identified with the Sun. This ceremony, which is said to remove all sins, is to be performed in the *udagayana,* in the bright fortnight of the month, under an auspicious constellation, at the time of an eclipse or when a man is urged by faith, as in the case of the *tulāpuruṣa-vidhi.* The king and the priest get their heads shaved and have their nails pared. The priest churns out the fire before sunset by means of the *araṇis* of Aśvattha, to the

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accompaniment of the *mantras*: '*agne jāyasva . . .*',[303] etc. The body of the performer is besmeared with oil and perfumes and collyrium is applied to his eyes. A golden chain is hung around his neck with the mantras: '*agneḥ prajātaṁ . . .*'[304] and '*yad ābadhnan . . .*'.[305] Protection is sought for him with '*rakṣantu tvā . . .*'[306] and both the priest and the performer sleep that night on sacred *darbha* grass spread out on the ground.

The next day, under the *abhijit muhūrta*,[307] a small circular pot, of the size of a navel, together with a lid, is prepared of gold. The *purastāt-homa* is performed and oblations are offered to the Sun with the formulas: '*hiraṇya-garbhāya svāha*', etc. The king is made to sit on a golden seat, and bathed with water poured out from golden pitchers to the accompaniment of the *hiraṇyavati*[308] *mantras*. Water, *pañcagavya*[309] and the remnants of the oblations offered in the *homa* are put into the little golden pot with the prescribed *mantras*. The king is said to have thereby become symbolically one with the golden embryo. He is asked to restrain his speech and control his senses and to meditate upon the *hiraṇyagarbha*. When the king is about to rise, he is pressed with a golden disc and the same is thrown away, with the *mantra*: '*yas tvā mṛtyuḥ . . .*',[310] to dispel evil. The king is then asked to get up, saying that he is now favoured by *hiraṇyagarbha*. Oblations are offered with the *mantras* from the *apratiratha* hymn (*Atharva-Veda* XIX.13) and Varuṇa is praised with '*apsu te rājan . . .*'.[311] After the bath, the Sun is prayed to and the ceremony is brought to a close by giving ten thousand coins to Brāhmaṇas by way of *dakṣiṇā*. An excellent village also is to be given away. The ladle, the spoon and other implements used in the *hiraṇyagarbha-vidhi* are given to the *sadasyas* and the Brāhmaṇas are fed to satisfaction.

At the end of this *Pariśiṣṭa*, Brāhmaṇas are praised highly and their blessings are said to make a king the greatest among the subjects. One who performs the *hiraṇyagarbha-vidhi* is said to enjoy the company of God Brahmā in the next world and to go to the luminous *satya-loka*, never to return again.

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Hastirathadāna-vidhi

This ceremony (*Atharva-Veda Pariśiṣṭa* 14) is performed when the moon is in conjunction with the constellation *Hasta*, or on the full-moon-day, or on the new-moon-day, or under any auspicious constellation. In this ceremony, a chariot drawn by elephants is given away to the priest. The chariot is made of gold, or of silver, or of wood, and is drawn by seven, or four, or two elephants (or bulls). It has only one wheel, representing the chariot of the Sun.

Oblations are offered with the formulas '*savitre svāhā*', etc. and with the *mantra*: '*agnim brūmo . . .*'.[312] The remnants of the offering are mixed with water with the *mantra*: '*hastivarcasaṁ prathatām . . .*'[313] and the water is sprinkled on the chariot and the elephants. The elephants are yoked to the chariot with the verse '*aśrāntasya tvā . . .*',[314] which is given in full, and the chariot is then given away to the priest. It is stated at the end of this *Pariśiṣṭa* that a person who makes such a gift goes to the world of the Sun.

Aśvarathadāna-vidhi

This ceremony (*Atharva-Veda Pariśiṣṭa* 15) is similar to the one described above. Here, a chariot drawn by horses is given away to the priest. The *aśvarathadāna-vidhi* is performed at a holy place like a cow-pen, or near a river, lake, etc. Oblations are offered on the fire and the remnants of those oblations mixed with water are sprinkled on the horses with the *mantra*: '*Vātaraṁhā bhava . . . .*'[315] The horses are yoked to the chariot with '*aśrāntasya tvā . . .*'[316] and an *argha*[317] is offered to the Sun with '*tvam indras tvaṁ mahendraḥ . . . .*'[318] The priest recites the *mantra*: '*punantu mā . . .*'[319] and consecrates the performer with '*rakṣantu tvā 'gnayaḥ . . . .*'[320] The ceremony is brought to a close with the *samṛddhi-homa* and the chariot is offered to the priest. A cow and an excellent village also are given away to him. It is stated at the end of this *Pariśiṣṭa* that a wise person who performs the *aśvarathadāna-vidhi* becomes a great monarch and goes, after death, to *jyotir-loka* to enjoy great bliss as long as the Sun shines.

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Gosahasra-vidhi

This is a ceremony (*Atharva-Veda Pariśiṣṭa* 16) in which a thousand cows are given away as a gift to Brāhmaṇas. It is performed at a holy place like a cow-pen, or near a river, lake etc. Oblations of clarified butter are offered with the hymn '*ā gāvo . . .*'[321] and a *caru* of coarse rice, boiled in the milk of the thousandth cow, is offered into the fire for Indra and Soma with '*gāva eva surabhayaḥ. . . .*'[322] Holy water brought from five rivers is placed in a pot to the west of the sacred fire and is consecrated with '*hiraṇyavarṇāḥ. . . .*'[323] This water is used for bathing ten cows (i.e. every hundredth cow) to the accompaniment of the *mantra*: '*saṁ vo goṣṭhena . . .*'[324] and then the other cows are hurriedly sprinkled. The king is sprinkled to the accompaniment of '*imam indra vardhaya . . .*'[325] with the water used for bathing the thousandth cow. The body of the king is besmeared with oil and perfumes and collyrium is applied to his eyes with the six verses beginning with '*imā āpaḥ. . . .*'[326] The thousandth cow and the first cow are decorated and all the cows are given water with the *mantras*: '*prajāvatīḥ. . .*'[327] and '*sūyavasāt . . . .*'[328] They are given fodder with '*addhi tṛṇam aghnye . . . .*'[329] An *argha* is offered with '*mayā gāvo . . . .*'[330] The king goes round all the cows holding the tail of the thousandth cow with the *mantra*: '*bhūmiṣ ṭvā pratigṛhṇātu. . . .*'[331] Then the cows are distributed as gifts. The principal officiating priest is given ten cows, the thousandth cow, and a pair of garments. This ceremony is said to destroy the sins committed in seven previous lives or by seven ancestors. It is stated to bring reward equal to that of all the *dānas*. It is further added that the manes are propitiated by a man who performs the *aśvamedha*, *vṛṣotsarga* or *gosahasra-dāna*. Such a person is freed from all sins and attains the supreme place.

Royal Ceremonies Round the Year

Pariśiṣṭas 17, 18 as also 18[b] give a long list of ceremonies which are to be performed by a king at different times in the course of the year. The description starts with the ceremonies to be performed in Āśvina and ends with those peformed in the month of Śrāvaṇa.

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In the month of Āśvina, on the third day of the bright fortnight, amulets of turmeric and barley[332] are tied to horses and elephants to the accompaniment of the four verses beginning with: '*rakṣantu tvā 'gnayo . . .*'[333] and lights are waved around them. On the ninth day, in the afternoon, chariots are washed and are sprinkled thrice with water to the accompaniment of *mantras* from the *śānti* and *kṛtyādūṣaṇa gaṇas.*[334] The king is sprinkled with the hymn '*niḥsālām . . . .*'[335] An altar, twelve *hastas* in length and breadth, is prepared and water pots as well as mixed corn (*miśra-dhānyāni*[336]) are kept in its four corners. The deities Agni, Vāyu, Varuṇa and the Aśvins are worshipped there and having cooked the *sthālīpāka* in milk, it is offered with '*samās tvā 'gne. . .*',[337] '*tvaṁ no agne . . .*',[338] '*mā no vidan . . .*',[339] and with *mantras* from the *abhaya, aparājita, āyuṣya and svastyayana gaṇas,* as well as with the *apratiratha* hymn (*Atharva-Veda* XIX. 13). Pots made of Audumbara wood are covered with pieces of new cloth, filled with *rasas* and kept in all the quarters. Offerings of clarified butter are made with '*mamā 'gne varco . . .*',[340] '*abhayaṁ dyāvāpṛthivī . . .*',[341] '*ud uttamaṁ varuṇa . . .*'[342] and '*aśvinā brahmaṇā yātaṁ . . .*'.[343] An offering is made with the *mantra*: '*paurṇamāsī prathamā . . .*'[344] and the drum is sounded. Then the *mantra*: '*upa śvāsaya pṛthivīm . . .*'[345] is recited. *Guggulu* (incense) and *kuṣṭha* (*Costus Speciosus*) are burnt and the smoke is given to the king with '*na taṁ yakṣmā . . .*' and '*aitu devaḥ . . . .*'[346] The ashes are applied to him with '*yas te gandhaḥ . . .*'[347] and '*tryāyuṣam . . . .*'[348] An amulet is tied to him with '*dūṣyā dūṣir asi . . .*'[349] and amulets are cast in various directions with the verses of the hymn '*ye purastāt . . .*'[350] to destroy enemies. This ceremony, which grants protection to chariots, is performed outside the city, to the north.

On the full-moon-day of Āśvina,[351] in the afternoon, the ceremony of waving lights around the elephants is performed. First a circle, a hundred or fifty *hastas* in diameter, is drawn on a ground sloping towards the east or the north, or at a place where the mind is pleased, with the *mantra*: '*girayas te parvatā . . .*',[352] and it is sprinkled with '*yābhir yajñam . . . .*'[353] An arch made of the wood of holy trees, ten *hastas* in height and five *hastas* in width,[354] is erected and decorated with white banners and gar-

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lands. Two holes are made in the ground and they are filled with *rasas*. The king prays, 'O Earth, I sprinkle you with *rasas*. Be favourable to me, kill my enemies and make my sacrifice successful. These two posts anointed with clarified butter should protect me with fame and burn him who hates me.' The two posts of the arch are adorned with golden garlands and banners to the accompaniment of the *mantras: 'uc chrayasva . . .'*,[355] and '*imā vā brahmaṇaspate . . .*'.[356] Under the arch an altar four *hastas* in length and breadth is prepared and the *Purohita*, wearing a *pavitra*,[357] places the *bali* and flowers on it. The fire is surrounded with vessels containing various kinds of foods and drinks and four pots made of Audumbara wood and filled with lake-water to the accompaniment of the *mantra*: '*āpo asmān*',[358] are placed on the four sides of the altar with *mantras* addressed to Rudra, Agni, Vāyu and Varuṇa. Oblations are offered with the *rākṣoghna, kṛtyādūṣaṇa, yaśasya* and *varcasya mantras* and the elephants are given water to drink.

The king then goes in the direction of the enemy and an elephant is brought there decorated with gold, silver, diamonds, pearls, conches and sandal, with the herbs *bhadradāruṇā, kuṣṭha, nalada*, and with *rocana* (gall-stone of a cow), red arsenic as well as with red and blue lotuses. The hymn '*mamā 'gne varco . . .*' (*Atharva-Veda* V.3) is recited and the limbs of the elephant are anointed. It is stated that for controlling the elephant, a new staff of bamboo, sixteen *aratnis* in length, and made beautiful with good joints is to be used. Herbs are placed on the tips of the tusks of the elephant. The fire is flared up with the *mantra*: '*sujātaṁ jātavedasam . . .*'[359] and lights are waved around the elephant. It is made to enter its shed with the *mantra*: '*nidhiṁ bibhratī . . .*'[360] and the ceremony is brought to a close by giving to the *Purohita* a thousand cows as also an excellent village by way of *dakṣiṇā*.

In order to make a king live for a hundred years, the following ceremony is performed on his birthday. He is sprinkled to the accompaniment of the *mantras*: '*punantu mā . . .*'[361] '*vāyoḥ . . .*'[362] and '*vaiśvānaro raśmibhiḥ . . .*'[363] and the ornaments on the body of the king are removed with '*yad ā badhnan . . . .*'[364] *Carus* are offered to Mahendra and Lokapālas and offerings of clarified butter are made with the *mantras*: '*mahāṅ indro . . .*',[365] '*arvāñcam*

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indram . . .',[366] '*indraḥ sutrāmā . . .*'[367] '*imam indra vardhaya . . .*'[368] and '*śataṁ jīvantaḥ . . . .*'[369] The four verses beginning with '*rakṣantu tvā 'gnayaḥ . . .*'[370] are recited over the king for protection and a triple thread besmeared with the remnants of the offering with '*manāyai tantuṁ . . .*'[371] is tied on him with '*dhātā te granthim . . .*'[372] Then the *uttara-tantra* is performed and the ceremony is brought to a close by giving away gold to the *Purohita.*

The consecration of the elephants, horses, chariots and weapons is performed during the first nine days of the month of Āśvina. On the third day the elephants, horses, mules and chariots are sanctified and on the seventh day they are perceived. On the eighth day the worship of Rātri is performed (as described in *Atharva-Veda Pariśiṣṭa* 4.3.1–6) and on the ninth day the goddess Durgā is worshipped and the *vāhanas* purified (as described in *Atharva-Veda Pariśiṣṭa* 17.2.1–17). On the tenth day, which is called *aparājita-daśamī*, the king is to start on the *vijaya-muhūrta* before noon, for a military expedition (as described in *Atharva-Veda Pariśiṣṭa* 1.27.1–4). The *nakṣatra-homa* is performed with the *mantras:* '*svastidā . . .*'[373] and '*ye te panthānaḥ . . . .*'[374] Under the *Śravaṇa* constellation, the *Indramaha*[375] festival is performed. On the thirteenth day, which is called *apāmārga-trayodaśī*, in the *śveta-muhūrta*, the king is given a bath, the plant *apāmārga* (*Achyranthes Aspera*) is waved round his head thrice with the three hymns beginning with '*īśānām tvā bheṣajānām . . . .*',[376] and the king is bathed again with the hymn '*pratīcīnaphalo . . . .*'[377] Then the night-ceremony is performed.

On the first day of the dark fortnight of Āśvina, the lamp-festival is performed and the lustration for the elephants, horses, etc. is made. On the ninth day, which is called *akṣayya-navamī*, the armies, cavalry and chariots are consecrated. On the twelfth day, which is called *Viṣṇu-dvādaśī*, the *Purohita* approaches the king in the evening, performs a *pauṣṭika-homa* and at night he waves the lamps around the elephants and horses. On the full-moon-day of Kārttika, Āśvina and under the *Revatī* constellation, the *vṛṣotsarga* is performed. On the full-moon-day of Mārgaśīrṣa, the *paurṇamāsa-tantra* is performed, the remnants of the oblation are mixed with *rasas* to the accompaniment of the two verses beginning with '*apād agre . . .*'[378] and the king is made to drink

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the *rasas*. A cow is given away as *dakṣiṇā*. On the full-moon-day of Pauṣya, the *puṣyābhiṣeka* is performed (as described in *Atharva-Veda Pariśiṣṭa* 5). On the full-moon-day of Phālguna, at night, the *holākā* festival is performed and the lustration for the elephants and horses is made. On the first day of Caitra, the king is bathed to the accompaniment of the *mantra:* '*āyuṣyam* . . . .'[379] On the full-moon-day of Caitra, *tejo-vrata* is performed. On the thirteenth day of the bright fortnight of Vaiśākha and on the full-moon-day, at noon, all the perfumes are put into water and having performed the *prāk-tantra*, the remnants of the oblations are put into the water with the prescribed hymns.[380] The king is bathed with that water and the ceremony is brought to a close. The king gives away a cow by way of *dakṣiṇā*. On the full-moon-day of Śrāvaṇa, under the *vijaya-muhūrta*, an amulet of threads (*rakṣā*) is tied on the king with the four verses beginning with '*rakṣantu tvā 'gnaya* . . .'[381] and, according to Paithīnasi, the *nīrājana* ceremony is to be performed outside the city. On the *āditya-dina*, the *āditya-maṇḍaka* is made (as described in *Atharva-Veda Pariśiṣṭa* 12). Under the constellation on which the king was born, a rite is performed in honour of that constellation. It is stated that the ceremonies under the various constellations, as described in the *Nakṣatra-Kalpa*, should be made, and every day the worship of the *grahas*, the *nakṣatras*, as well as the pacificatory ceremony consisting of ten *gaṇas* of *mantras* should be performed as described in the *Śānti-Kalpa* (2.23.1–2).

Thus the main royal ceremonies round the year are:

Āśvina,	śukla,	third day	: waving auspicious lamps around the elephants (*haṣtinīrājana*).
Āśvina,	śukla,	ninth day	: worship of the goddess Durgā and lustration for elephants and horses.
Āśvina,	śukla,	thirteenth day	: *Apāmārga-trayodaśī*, bathing the king with *apāmārga*.
Āśvina,	śukla,	fifteenth day	: *Hastinīrājana*.
Āśvina,	Kṛṣṇa,	first day	: lamp-festival.

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Āśvina,	Kṛṣṇa,	ninth day	: *Akṣaya-navamī*, rite for the welfare of elephants, horses and army.
Āśvina,	Kṛṣṇa,	twelfth day	: *Viṣṇu-dvādaśī, pauṣṭika-homa* and *nīrājana.*
Kārttika,		full-moon-day	: *Vṛṣotsarga.*
Mārgaśīrṣa,	Kṛṣṇa,		: *Rasaprāśana.*
Pauṣya,	Kṛṣṇa,		: *Puṣyābhiṣeka.*
Phālguna,	Kṛṣṇa,		: *Holākā, nīrājana.*
Caitra,		first day	: bathing the king for long life
Caitra,		full-moon-day	: *Tejo-vrata*
Vaiśākha,		thirteenth day and full-moon-day	: bathing the king for welfare.
Śrāvaṇa,		full-moon-day	: *Rakṣābandhana, nīrājana.*
On birthday,			: *Janmanakṣatra-yāga-homa.*

Vṛṣotsarga

This *Pariśiṣṭa* (*Atharva-Veda Pariśiṣṭa* 18c) is an elaboration of the ceremony described in *Kauśika Sūtra* 24.19–23. The ceremony is performed in a cow-pen, on the full-moon-day of Kārttika or Āśvina, or under the *Revatī*. The *paurṇamāsa-tantra* is performed up to the two offerings of clarified butter and with the *mantras* of the *rudra* and *raudra gaṇas*[382] and also with the four *mantras*: '*pūṣā gā anv etu . . .*', '*pūṣann anu pra gā . . .*' (these two[383] are quoted in full), '*pūṣan tava vrate . . .*' and '*pari pūṣā purastāt. . .*'.[384] Offerings of clarified butter are made into the fire. The remnants of the offerings are put upon the bull (which is to be released) with the *mantras: 'indrasya kukṣiḥ . . .*'[385] and '*Sāhasras tveṣaḥ . . .*',[386] and the *mantra: 'ya indra iva deveṣu . . .*' is muttered in the right ear of the bull. The *mantra: 'lohitena svadhitinā . . .*'[387] is recited over the heifers and the bull is driven in circles around them with the verse: '*ayaṁ prajānām . . .*', which is given in full. The bull is sprinkled and is finally driven forth with the heifers

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towards the north-east. The *tantra* is brought to a close, a milch-cow is given away to the Brāhmaṇ priest and Brāhmaṇas are fed with a dish of milk (*pāyasa*). By releasing a bull, one is said to obtain all objects of desire and to attain the everlasting abode.[388]

The practice of releasing a bull in the name of god is common to this day in India.[389]

Indramahotsava

This festival, also known as *Indramaha*, is one of the important royal ceremonies and is treated in *Kauśika Sūtra* 140. *Atharva-Veda Pariśiṣṭa* 19 repeats that *kaṇḍikā* from the *Kauśika Sūtra*, adding some more *mantras* to those employed at the offering of the oblation and giving a fuller treatment of the omens that may occur. According to Ganda, the true purpose of *utsava* (festival) is to stimulate or resuscitate the vital powers of nature and to further man's consciousness of his own special power. In this sense, festivals possessed, for the Vedic Aryan, not only recreational value, but were useful and necessary duties. The etymology of the word *utsava*, from the root *su* (to stimulate), also supports its magical character.[390]

The *Indramahotsava* is started in the bright half of the month of Prauṣṭhapada or on the eighth day of Āśvina and is completed under the *Śravaṇa* constellation. On the *upavasatha* day, the king and the Brāhmaṇ priest take a bath, wear new clothes, besmear their bodies with perfumes and observe a fast. The next day in the morning they sip water six times. The priest touches the king and offers oblations with the *mantras* prescribed.[391] Then a staff, representing Indra, is raised with the mantras: '*ā tvā 'hārṣam . . .*',[392] '*dhruvā dyauḥ . . .*'[393] and '*viśas tvā . . .*',[394] and is held carefully with ropes on all sides. Omens that may occur then are noted. If they occur in the east, there is fear from Agni; if in the south, from Yama; if in the west, from Varuṇa; if in the north, there is fear of hunger (that is, famine). If the omen occurs in any intermediate quarter, there is fear from both the quarters connected with that intermediate direction. Hence the relevant pacificatory ceremonies should be performed.

If a vulture perches on the staff, there is fear from death. Hence the *mantras:* '*yad vā kṛṣṇa-śakuniḥ . . .*' as well as '*yas tvā*

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gṛdhraḥ kapotaḥ . . .'[395] should be muttered. *Ghṛtakambala*[396] should be performed for three nights to counteract the omens, the consequences whereof are not known. If, accidentally, the staff breaks at the top, there is danger to the king; if in the middle, to the minister; if at a lower level, to the men in the villages; and if at the bottom, to the citizens. When the staff breaks, the royal treasure is lost and when the ropes with which the staff is held in position give way, the king perishes. In such a case, the *Gāyatrī mantra* is to be recited over the king, he is taken round to the accompaniment of the three hymns beginning with '*abhibhūr yajñaḥ . . .'*[397] and the *pūrṇa-homā* is performed.

The attendants of the king are also initiated. They worship Indra thrice a day for three, five (*Kauśika Sūtra* 140.14) or seven nights. They observe celibacy during that period and offer oblations to Indra. The king concludes the festival by offering oblations to Indra with '*indram aham. . .'*[398] and '*indra kṣatram. . . .'*[399] The *avabhṛtha* bath is then taken and the Brāhmaṇas are satisfied by granting them boons as they desire. It is stated, at the end of the *Pariśiṣṭa*, that the nation prospers day by day and the king becomes the overlord of the earth and lives long if he performs the *Indramaha.*

Brahma-yāga

This is an elaborate ceremony (*Atharva-Veda Pariśiṣṭa* 19[b]) performed in honour of God Brahmā. First, a *pandal* is erected at an auspicious place and is decorated with arches and flags. It is sprinkled with *śāntyudaka* or with *pañcagavya.* The ground in the *pandal* is besmeared with cow-dung and is adorned with unguents, white flowers and fruits. At night, offerings of *bali* are made in the four quarters and lamps of ghee are kindled. At the centre of the *pandal,* a circle is made and the figure of a lotus is drawn there with white powder. Outside the circle, the ground is made to look charming with bright pigments. An image of God Brahmā is installed in the circle with the *mantra: 'brahma jajñānam . . .'*[400] and it is bathed with '*imā āpaḥ . . . .'*[401] It is worshipped by offering sandal-paste, flowers, incense, lamps of ghee, garments as well as foods, and white sandal, camphor and *guggulu*

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are burnt. The worshipper then circumambulates and prostrates himself before the image.

To the west or south of the image, an altar is prepared and offerings of clarified butter are made with the *kutsa* hymn (*Atharva-Veda* X.8) and with the *mantras* of the *cātana* and *mātṛnāmā gaṇas.*[402] The image of Brahmā is bathed with *pañcagavya, śāntyudaka* and with the juice of fruits. Music is played, bards and women sing and the Brāhmaṇas chant the relevant *mantras.* Trumpets, tabors, conches and kettle-drums are sounded. The king kneels before the image and prays for desired objects. Then, Brāhmaṇas as well as poor and disabled people are fed; violence to trees and animals is stopped; prisoners and enemies capitvated through anger are released; and security is granted to all. It is stated that by performing this ceremony a king attains long life and enjoys the whole earth. Atharvan is said to have performed this ceremony for Indra, who thereby ruled the heaven unrivalled. At the outset of this *Pariśiṣṭa,* the ceremony is said to have been explained by Bhārgava to Śaunaka.

Ghṛtakambala

This is an important royal ceremony (*Atharva-Veda Pariśiṣṭa* 33) and is performed in addition to other ceremonies like the *koṭihoma.*[403] It is stated that a king who is attacked, who desires success and prosperity, who wishes to remove the evil effects of omens, or who, suspecting witchcraft, wants to counteract it, should perform this ceremony (33.2.3–4). This ceremony derives its name from the fact that, in it, the king is wrapped up in a rug (*kambala*) and is sprinkled with clarified butter. The *ghṛtakambala* is called the 'eldest son of Brahmā' and various *gaṇas* of *mantras* are symbolically represented as his limbs (33.1.9–10). The clarified butter required for the ceremony is stated to be one *droṇa* and one *āḍhaka.* The *Pariśiṣṭa* gives, in this connection, the following table of measurements:

5 *kṛṣṇalas*	=	1	*māṣaka*
64 *māṣakas*	=	1	*pala*
32 *palas*	=	1	*prastha*
4 *prasthas*	=	1	*āḍhaka*

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4 *āḍhakas*	=	1	*droṇa*
100 *droṇas*	=	1	*droṇavara*

The *ghṛtakambala* is started on an auspicious day[404] by kindling a fire at night outside the city and Nirṛti is worshipped at a crossroads by a person wearing black garments (as described in *Śānti-Kalpa* 2.15). That person then takes, bath, wears white garments and sips *śāntyudaka*. Clarified butter is then offered on the fire with the prescribed *mantras*.[405] The remnant of this offering is mixed with one-fourth of the portion of clarified butter with *mantras* from the *kṛtyādūṣaṇa, cātana, mātṛnāmā*, and *vāstoṣpatya gaṇas*.[406] The remaining three portions are retained for being offered in the *homa* and for being given to the *sadasyas* and to the *Purohita* respectively. Holy grass, herbs, white mustard and *bilva* are put into the pot of clarified butter meant for sprinkling and the pot is kept to the west of the fire. After *svastivācana*, the king is covered with a rug[407] and is sprinkled with the clarified butter to the accompaniment of the *mantras* prescribed.[408]

This rite of *ghṛtakambala* includes some *abhicāra* also. An image of the enemy is made of earth[409] and is cut into pieces with the prescribed *mantras*.[410] Then offerings of clarified butter are made with *mantras* from the *duḥsvapna-nāśana, takma-nāśana, śarmavarmā, rudra* and *raudra gaṇas*.[411] An amulet is prepared of the wood of Srāktya, Aśvattha, Audumbara, or of conch or pearl and is tied on the king with the *pratisara mantras*.[412] Offerings of clarified butter are made with the *mantras* of the *rudra* and *raudra gaṇas* and the king is made to put on a garment with the *mantra*: *'yat te vāsaḥ. . .'* (*Atharva-Veda* VIII.2.16). The body of the king is besmeared with ghee, pigment as well as *guggulu*, and collyrium is applied to his eyes. Then the king looks at his reflection in a mirror and gives away to the *Purohita* ten cows, a bull and (a fourth portion of) the clarified butter. The *Purohita* then recites the *anuvāka*: *'rakṣohaṇam . . .'*[413] and the *mantras* from the *śarmavarmā gaṇa*. It is said that a person who performs the *ghṛtakambala* cannot be harmed by demons, *gandharvas*, goblins or by cruel people. It is stated at the end of the *Pariśiṣṭa* that a person who desires prosperity should perform the *ghṛtakambala, lakṣahoma, puṣyābhiṣeka* and the thirty-three[414] kinds of *mahā-śānti*.[415]

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RITUAL AND RELIGIOUS OBSERVANCES

Generally speaking, worship has its source in a feeling of dependence on the Supreme Power which governs the welfare of the individual and the community. The desire to obtain the favour of that Supreme Power is mainly responsible for the emergence of the concepts of 'rite' and 'prayer'. It is, therefore, but natural that sacrifice, which comprises both rite and prayer, should be the principal theme of a major portion of Vedic literature.[416] The history of man shows that, since times immemorial, every primitive community has developed some form of religion or another and that sacrifice has always been the basis of all such religions. The essence of sacrifice consists in the act of offering some valuable thing to the divinity. It is through such an offering that an individual tries to establish communion with the divinity to which he makes the offering. Thereby he propitiates that divinity or appeases its wrath. He also seeks to secure through such communion the power which is to lead him to prosperity in this world and to heaven after death. By performing a sacrifice a man tries to destroy his sins and to counteract the evil forces which are likely to victimize him. It seems that the sacrificial ritual has its origin in the magic practices of primitive peoples. Or it may have sprung from ancestor-worship which has been prevalent among people from ancient times.[417]

We find in the *Ṛg-Veda* a generally simple form of sacrifice.[418] Some of the principal officiating priests, such as the Hotṛ, Potṛ, Neṣṭṛ, Agnīdh, Praśāstṛ, Adhvaryu and Brāhmaṇ, are mentioned in the *Ṛg-Veda* (II.1.2, 2.5). We also come across words and phrases like *astu śrauṣaṭ* (I.139.1), *vaṣaṭ* (VII.99.7), and *svāhā* (II.3.11), which are specially employed while making an offering. Of the three sacred fires which constituted the basis of later Vedic ritual, only one seems to have been known to the Ṛg-Vedic people.[419] The *Yajur-Veda*, which is essentially a ritualistic collection, represents a considerably advanced state of sacrifice. The *Sāma-Veda* also must be characterized as a ritualistic collection, for it consists of *sāmans* which are to be chanted especially at a *soma* sacrifice. Though the *Atharva-Veda* mainly concerns itself with magic of a primitive character, it contains a number of sig-

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nificant references to Vedic ritual as such.[420] The connection between the *Atharva-Veda* and the *Yajur-Veda* from the point of view of ritual becomes evident in many cases.[421] But on account of its prose formulas, the *Atharva-Veda* may be said to be closer to the *Brāhmaṇas* in the matter of ritual. We come across, in that *Veda*, many ritualistic terms, such as *dīkṣā* (VIII.9.17; cf. *Āpastamba Śrauta Sūtra* 10.8.4), *devayajana* (IX.6.3; X.5.15–21; XII.2.42), *praiṣa* (V.26.4; XI.7.18), *nivid* (V.26.4; XI.7.19), *havirdhāna* (VII.109.3; IX.3.7; XIV.2.34), *paśubandha* (XI.7.9), *sapta-homa* (VIII.9.18), *madhuparka* (X.3.21), *saṁsrāvya* (I.51.1; cf. *Āpastamba Śrauta Sūtra* 3.7.14), *avayā* (a prayer to avoid some evil II.35.1), *vihavya* (VII.5.4), *dhiṣṇyā* (II.35.1), *agniśālā* (IX.3.7), *purodhā* (office of *Purohita* V.24.1–17), *prācīnopavīta* (IX.1.24) and *prāyaścitti* (XIV.1.30). Sacrificial implements like *juhū, upabhṛt* and *dhruvā* are mentioned in XVIII.4.5. The three pressings of *soma* are referred to in VI.47.1–3 as well as IX.1.11–13 (cf. *Atharva-Veda,* Paippalāda recension, IX.6.52). The *Atharva-Veda* also knows of the oblations called *iḍā* (VII.21.1; XI.7.18; XVIII.4.30) and *viṣṭārin* (IV.34.1). The concept of *brahmaudana* (XI.1.1) seems to belong specifically to the *Atharva-Veda,* and the word *pakṣau* (VI.31.1; VIII.9.14) probably indicates the two wings of the *vedi* (cf. *Āpastamba Śrauta Sūtra* 16.17.10).The *ucchiṣṭa-brahma* hymn (XI.7) mentions the names of a number of sacrifices such as *rājasūya, vājapeya, agniṣṭoma, aśvamedha, ṣoḍaśin, viśvajit, abhijit* and *atirātra.*

The ritualistic use of the *Atharva-Veda* is well established by its two *Sūtras,* namely *Kauśika Sūtra* and *Vaitāna Sūtra.* The *Kalpas* like the *Nakṣatra-Kalpa* and *Śānti-Kalpa* also have made an extensive use of the *Atharva-Veda mantras* (as has been already noted), and the *Pariśiṣṭas* have exhaustively employed the *mantras* of the *Atharva-Veda* in ritual and in religious observances, as will be seen from what follows.

Ritual

It is evident that the simple act of making an offering developed, in course of time, into a regular system; it became more and more complicated and involved a number of ceremonial formalities. Elaborate rules came to be laid down in respect of such

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items as the place to be chosen for the sacrifice, the kind and size of the wood by means of which the fire is to be churned out, the altar, the *kuṇḍa*, the fuel, the various implements, the objects for offering and many other details. The *Atharva-Veda Pariśiṣṭas* from 21 to 28 deal at length with the characteristics of many of these items and the following explanation is based mainly on these *Pariśiṣṭas*.

The Site

A sacrifice is to be performed at an auspicious place and hence the site should be carefully selected. It should be free from impure trees like Śleṣmātaka (*Cordia Latifolia*), Arka (*Calatropis Gigantea*) and thorny trees.[422] The place chosen for the performance of a sacrifice should also be free from birds like herons, vultures and owls and also from ashes and bones from a cemetery (30.3.1). It should have young blossoming creepers, shrubs and sprouts as well as trees laden with fruits. The atmosphere there should be filled with the sweet cooing of birds like the peacock, swan, *cakravāka* and *kāraṇḍava*. A forest[423] or the bank of a river or the mouth of a river may be chosen as the sacrificial site. It should be situated to north or the north-east (*aparājitā*) of the city.[424] The ground there should be sloping towards the east or towards the north (21.3.5–4.4). Sometimes a rite, especially of the *abhicāra* type, is performed at a crossroads so that the sin may be taken away by the people frequenting that place.[425] A domestic rite may be performed in a cow-pen and *vratas* like the *pāśupata-vrata* may be performed in temples or sacrificial halls or in the caves of mountains (4.6.5; 40.5–7).

After selecting the spot, the sacrificial *pandal* should be erected. It should be sixteen hands in length, sixteen hands in breadth and should have four doors. There may be one additional door. In the north-west corner of the *pandal*, a *vedi* for bathing should be prepared. It should measure ten or twelve *hastas*, or as the space permits. The main pillars should be four times (i.e. forty to forty-eight *hastas*) in height and those on the sides should be half the height (i.e. ten or twelve *hastas*). Columns of pots should be raised to the height of the performer

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or to half that height. The columns are said to be the gates of the quarters (21.4.5–5.3).

The *śānti-gṛha* should be of the form of a *kuṇḍa*. It should be sloping in all directions and should be surrounded by two sets of pillars, twelve pillars around and four in the middle. It should not be covered at the top. The *śānti-gṛha* should be decorated with sixteen flags of different colours. There should be one big banner above. Sixteen pots covered with cloth should be separately kept, having first put pieces of gold into them. The *pandal* should be decorated with jewels and pearls, charming flowers and sweet fruits. Lamps should be kindled in all directions and the *pandal* should be sanctified by burning incense (21.5.4–6.6).

The Altar

The altar should be square in shape and its height should be equal to that of a man's arm, shank or to two cubits (*aratni*) (30.1.4). It is pointed out that an altar has six faces and three central parts, i.e. steps around the perimeter (21.1.4) (cf. *Āśvalāyana Gṛhya Sūtra Pariśiṣṭa* 2.2, 4.1). For the purpose of *abhicāra*, the altar should be of the size of a *gocarma*[426] (cow's hide), or a *cakra* (disc), or a *talpa* (couch). It may also be of the size of only one *aratni* (cubit). The altar should be smooth and should slope towards the east or towards the north. It should be cleaned with cow-dung, sprinkled with water, spread over with holy grass and properly decorated.

It is stated that if the altar is crooked on the northern side, it destroys the sacrificer. If it is bent on the eastern or the western side or in the middle it ruins the city, the harem and the hero (24.1.4–9).

The Kuṇḍa

The *kuṇḍa*, as described in *Pariśiṣṭa* 25, is to be prepared in different forms, according to the quarter of the *pandal* in which it is prepared and the purpose for which it is used. In the east, it should be square in shape and should be used for rites performed in honour of Indra. In the south-east, it should be of the shape of a hoof and should be used for the rites for Agni. In the south, it should be semi-circular (*ardha-candra*) in shape and

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should be used for the rites for Yama. In the south-west, it should be triangular in shape and should be used profitably for *abhicāra*. In the west, it should be circular in shape and should be used for the rites for Varuṇa. In the north-west, it should be pentagonal in shape and should be used for the rites for Vāyu. In the north, it should be of the form of a lotus and should be used for the rites for Soma. In the north-east, it should be heptagonal in shape and should be used for rites in honour of Rudra.

A *kuṇḍa* of the form of a lotus may be used for all rites. It is especially meant for attaining peace. A square one brings victory and such a *kuṇḍa* is necessary for a pacificatory ceremony. For a rite for prosperity (*pauṣṭika*), a circular one is required; for sorcery, a triangular one; for *vaśīkaraṇa*, semi-circular; for killing the enemy, hexagonal; and for *vidveṣa*, an octagonal *kuṇḍa* is necessary. The *mekhalā*, that is, the extension around the *kuṇḍa*, should be of the breadth of twelve fingers at the bottom and rising in height and diminishing in breadth by four fingers for every upper step. The three steps of the *kuṇḍa* are called *sāttvikī*, *rājasī* and *tāmasī* (30[b].1.8–10).

It is stated that if the *kuṇḍa* is flawless on the eastern side, the sacrifice is accomplished with ease; if flawless on the southern side, it grants safety to the king; on the western side, it leads to success; and on the northern side, it causes expansion of the kingdom. The *kuṇḍa* which is perfect in the middle leads to happiness; and the one which is perfect in all the quarters and sub-quarters, leads to riches for the king as well as the people and destroys all enemies. It has been elsewhere pointed out that a *kuṇḍa* defective in the middle leads to the ruin of the people and the one devoid of corners is inauspicious.[427] These indications hold good also in the case of the *pandal* and the *śānti-gṛha*.

As regards the size of the *kuṇḍa*, it is said that it should be one *hasta*[428] for regular rites, two *hastas* for the *ayuta-homa*, four *hastas* for the *lakṣa-homa* and the *koṭi-homa*; the length and the breadth should be eight *hastas* each. Elsewhere (30[b].1.5) it is said that the *kuṇḍa* may be of the size of ten *hastas* and even more.

Every *kuṇḍa* should have a *yoni* (on its western or southern side) of the form of an elephant's lip. The diameter of the rear

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part (*vṛtta*) of the *yoni* should be eight fingers and the length of the front part (*nirvāha*) should be six fingers (30b.1.11–12).[429]

Generally, three fires are prescribed at a sacrifice—the *āhavanīya*, the *dakṣiṇa* and the *gārhapatya*.[430] Each of these fires requires a different kind of *kuṇḍa*. The *kuṇḍa* for the *āhavanīya* fire should be in the east and square in size, each of its sides measuring twenty (-four) fingers. The *kuṇḍa* for the *dakṣiṇa* fire should be in the south. It should be semi-circular[431] in shape, with a diameter of thirty-six fingers, the diameter being towards the north. It is said to have the shape of a bow. The *kuṇḍa* for the *gārhapatya* fire should be circular in shape, with a diameter of twenty-eight fingers (23.10.1–3). In the *Kuṇḍārka*, twenty-seven fingers is given as the diameter for a *vṛtta-kuṇḍa*.[432]

The Araṇis

An important item in the performance of a sacrifice is the churning out of fire by means of the *araṇis*.[433] A full *Pariśiṣṭa* (22) is therefore devoted to the description of the many details about the *araṇis*.

Great care is to be taken in selecting the wood of which the *araṇis* are to be made. On an auspicious day, under an auspicious constellation, one should go towards an auspicous quarter and bring the wood of the Aśvattha (*Ficus Religiosa*) growing on the Śami (*Prosopis Spicigera*) tree (cf. *Atharva-Veda* VI.11.1). If a tree grows with its roots inside and not outside the Śami tree and if no other tree grows on it, it is called Śamīgarbha. If Śamīgarbha is not available, one may bring the wood for the *araṇis* from the ordinary Aśvattha. If the wood of Śamīgarbha is obtained later, the one that has been brought already should be left on the tree from which it was brought.

Each of the two *araṇis* should be twenty-four fingers in length, six fingers in breadth and four fingers in height. The *Pariśiṣṭa* mentions various traditions in this connection. According to the Staudāyanas, it should be as high as the shoulder or the chest; according to the Devadarśas, it should be as long as the arm; according to the Jājalas, it should be of the height of the thigh; according to the Cāraṇavaidyas, it should be as high as the knee; according to the Mauda, it should be of the length of eight

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fingers; according to the Jaladāyanas, it should be of the length of a span (i.e. twelve fingers); and according to Śaunaka[434] and other *ācāryas*, it should be as high as the head or the navel, or its length should be twenty-four fingers. According to Bhārgava, the length of the *araṇi* should be sixteen fingers.

The *araṇis* should be rectangular in shape, smooth and free from holes or joints (*granthi*). An *araṇi* which is wet, cracked, broken, touched by fire or lightning, or which has any other defects, should be carefully avoided. The consequences of choosing a defective *araṇi* are given as follows. If there is a joint (or knot) near its top, it takes away the eyes; if there are holes, it kills the wife; if it is wet, it destroys sons; and if it is broken, it brings grief. Care should be taken to choose the same kind of wood for both the *araṇis*. A mixture (*saṁkara*) is not allowed, as it constitutes a great defect and destroys the fruit of the sacrifice.

The solstice with the equinox, the seasons and fortnights are said to reside respectively in the height, the breadth and the length of the *araṇi*. Thus *kāla* (time) is established through it. The *araṇi* is also identified with the Yajamāna. The first sixth part of the root of the wood is called the feet and the legs of the *araṇi*; the second sixth part is called its knees and thighs; the third, its hips; the fourth, its belly with other parts; the fifth, its neck; and the sixth, its head.

The point at which the fire is to be churned out from the *araṇi* is then mentioned. It is not proper to churn out the fire at the feet and legs, or the knees, or the belly, or the neck, or the head, as it leads to birth as a *piśāca* or *rākṣasa*, to hunger, enmity, death and pain respectively. Hence only the *śroṇi* (hip) is recommended as the proper point from which the fire is to be churned out. At least the first churning out should be at the *śroṇi*. The later ones may be made at other points except at the neck and leaving the length of three fingers at the bottom and four fingers at the top.[435] Another rule says that leaving a length of eight fingers at the bottom and of twelve fingers at the top, the remaining part of the *araṇi* is called *devayoni*. The fire should, therefore, be churned out from there.[436] While churning out the fire, the *araṇis* should be placed in the proper manner, that is to say, there should not be any change of place. The *araṇi* made from

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the lower part of the tree should be the lower *araṇi* and the one from the upper part should be the upper *araṇi*.

The various parts of the implement used for churning are named in the following way. The cylinder used for the production of fire is called *cātra*. It is twelve fingers in length. To its lower side is attached a part from the upper *araṇi*, eight fingers in length. This part is called *pramantha*. It is also called *uttara* being prepared from a portion of the *uttara araṇi*. To the upper side of the cylinder, another cylinder twelve fingers in length and covered with an iron ring at the top is fixed. It is called *ovīli*.[437] The upper piece of wood with which the cylinder is pressed is called *pīdaka* and it is twelve fingers in length. The string used for turning the cylinder is called *netra*. It is seventy-two fingers in length. The *cātra* is set in motion by the string which is partly wound round the former. The *cātra* and the *pīḍaka* are made of the wood of Khadira (*Acacia Catechu*). Certain deities are assigned to the various parts of the kindling implement. The Bhāskaras (solar deities) are said to reside in the *cātra*, Vasus in the *uttara*, all groups of gods in the *netra* and Viṣṇu in the *pīḍaka*.

It is stated that a person facing towards the east, or towards the north, or towards the west should churn the cylinder (in which *cātra* and *uttara* are joined together root to root) with the string (*netra*) until fire is produced. Only the sacrificer or the priest belonging to his *śākhā* of the Veda or, with his consent, the best Brāhmaṇas should churn out the fire.

If the *araṇis* are worn out due to insects or due to frequent churning, new ones should be brought. The new-moon sacrifice should be performed and the old *araṇis* in the form of pieces should be thrown into the *gārhapatya* fire kindled for that sacrifice. The fire should then be prayed to with '*ud budhyasvā 'gne . . .*'[438] and an oblation of clarified butter should be offered into the *āhavanīya* fire with '*mano jyotir juṣatām. . . .*'[439] A *purodāśa* on eight potsherds should be offered to *Agni Agnimat* and a potful of boiled rice together with *dakṣiṇā* should be given away.[440]

The Fire-sticks

A full *Pariśiṣṭa* (26) has been devoted to the description and the rules regarding the employment of fire-sticks (*samidh*). The fire-

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sticks are usually employed as offerings to the various gods and rules regarding the employment of fire-sticks (*samidh*). The fire-sticks are usually employed as offerings to the various gods and the sticks also help to maintain the sacred fire during a rite. Sticks of various trees are offered on the fire after they are anointed with certain substances according to the results desired.

Sticks belonging to the following trees are considered to be holy and are used for *śāntika* and *pauṣṭika* rites:[441] (1) Śam,ī (2) Aśvattha, (3) Palāśa,[442] (4) Khadira, (5) Vikaṅkata, (6) Kaśmarya, (7) Udumbara, (8) Bilva, (9) Varaṇa, (10) Śimaśapa, (11) Apāmārga, (12) Jambu, (13) Kāmpīla, (14) Sragvaṅgha, (15) Śirīṣa, (16) Srāktya, (17) Jaṅgiḍa, (18) Kuṭaka, (19) Garhya, (20) Galāvala, (21) Vetasa, (22) Śimbala, (23) Sipuna, (24) Syandana, (25) Araṇikā, (26) Aśmayokta, (27) Tunyu, and (28) Pūtadāru.[443] Punnāga, Campaka and other trees which give out a white milk-like juice when pierced (*kṣīriṇaḥ*) are also considered holy (26.5.5).

Sticks belonging to the following trees are considered to be not holy and are to be used for *abhicāra* (sorcery) rites: (1) Kakubha, (2) Kaṭabha, (3) Kauvirāla, (4) Kauhaka, (5) Vaṁśa, (6) Vibhītaka, (7) Śigru, (8) Kapu, (9) Viparvā, (10) Rodākā, (11) Vṛkkāvatī, (12) Nāḍā, and (13) Nirdahantī.[444]

The fire-sticks should be straight, of uniform thickness and they should not have holes, joints or knots.[445] Sticks having leaves and flowers may be used for a *pauṣṭika* rite. Sticks from Śānta trees are good especially for the rites performed in a cow-pen. The fire-sticks should be neither too dry[446] nor too wet, neither burnt nor bitten by insects. Nor should they be from saline land (*ūṣara*).

The length of the fire-sticks should be ordinarily one *prādeśa* (i.e. twelve fingers) (23.6.4), but it should vary according to the fruit desired from the offering of the sticks. In a pacificatory rite they should be one *prādeśa* in length and should be anointed with milk. For the attainment of *mukti* they should be ten fingers in length and should be anointed with clarified butter. For sorcery, they should be nine fingers in length and should be anointed with oil. For prosperity (*vibhūti*), they should be eight fingers in length and should be anointed with curds. For the

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uprooting (*uccāṭana*) of the enemy, they should be seven fingers in length and divided (i.e. cracked) and should be anointed with honey. For the cursing (*vidveṣa*) of the enemy, they should be six fingers in length and split into two and should be anointed with bitter oil.

For the attainment of a particular desired object, sticks of a particular kind of tree are necessary. Thus, for peace and prosperity the sticks of the Palāśa should be used; for wealth, those of the Udumbara; for a kingdom, those of the Vaṭa and Aśvattha; for getting a wife, those of the Bilva and Kadamba; for cursing, those of the Kaṭuka; for securing death (of the enemy), those of the Kaṇṭaka (thorny tree); and for victory by subduing the enemy's army, those of the Kakubha and other trees. A person desirous of long life should offer *dūrvā* (panic grass).

Fire-sticks from the trees Arka, Palāśa, Madhuka, Nyagrodha, Udumbara, Plakṣa and Aśvattha are to be offered to the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn respectively. Dried cow-dung cakes are to be offered to Rāhu and *kuśas* (sacrificial grass) to Ketu.[447]

The fire-sticks should be thoroughly flawless; otherwise the rite performed using them does not become successful and evil effects are produced therefrom. Fire-sticks which are not of the prescribed length cause skin-diseases like scabs and leprosy. If they are broken, they shorten life; if cracked, they cause disease. The sticks should not be bent or curved or crooked; they should be neither very thin nor very thick. If the fire-sticks are bent, they bring ill luck; if split into two at the tip, they cause a fall from the position one occupies; if they are too thin, they lead to complete destruction; and if they are too thick, they create obstruction in all undertakings. Hence a person must be very careful while choosing the fire-sticks.

It is stated at the end of the *Pariśiṣṭa* (26) that a hundred or a thousand or a lakh offerings of fire-sticks, or of cooked rice, or of sesame, with the *Gāyatrī mantra* should be made to get rid of the evil effects of planets and constellations.

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The Sacrificial Grass

Kuśa-blades or *darbha*-blades are indispensable in a sacrificial ritual. They are used for a variety of purposes, such as strewing, sprinkling, etc. These blades should be cut off according to prescribed procedure. One should hold the growing *kuśa*-blades with the left hand and strike at their roots with an axe or a sword only once. The blades cut in this way are called *sakṛdācchina* (cut in one stroke). The blades should be one *hasta* in length.

The sacrificial grass should always have its ends intact. It should be either green or dry and should not have a sprout within it.[448] The *darbha*-blades should always be held in the hand while reciting a *mantra*, offering an oblation or performing the ceremony for the manes.[449] A little mat made of the sacrifical grass (or of wool) and known as *kaśipu* is to be used for sitting upon while performing a rite (23.5.4).

Other Implements at the Sacrifice

The Sruva. The *sruva* occupies a very important position in the ritual as the material of oblation is usually taken out of the container by means of it. Hence a full *Pariśiṣṭa* (27) is devoted to the prescription of such details as the material of which it is made, its size, shape, etc.

In a great sacrifice, a *sruva* made of gold or of silver should be used. For *śāntika* and *pauṣṭika* rites, it should be made of copper or of Palāśa wood. For sorcery, a *sruva* made of iron or of Khadira wood[450] should be used; for making a person submissive, one of Aśvattha; for cursing, one made of Nimba wood; and for attaining immortality, one made of Sandal wood (21.3.1–3). A *sruva* made of bell-metal (*kāṁsya*) should be used for offering blood and flesh only in rites intended for uprooting the enemy. It is stated that all these except one of iron may be used for an ordinary rite.

The handle of the *sruva* should be twenty-eight fingers in length[451] and should be as thick as the tip of the little finger. In shape, it should be like the tail of a cow (21.2.5) and, at its circular head, there should be a cavity as deep as the tip of the thumb (23.2.4). The *sruva* should not have any defects. If it is longer than twenty-eight fingers, it kills the king; if shorter, it destroys

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the priest; if too thick, it creates danger to the crop; and if too thin, it causes ruin.

The wood to be used for preparing a *sruva* should be obtained by felling a tree in the following manner. On an auspicious day, under an auspicious constellation, a person, maintaining gentle speech, should go out in the morning in an auspicious direction and fell the tree in such a way that its top falls towards the east. The wood of only a good tree should be selected for making a *sruva*. A tree which is half-burnt, or half-dried, or is struck by lightning, or is uprooted, or is cracked, should not be even thought of in this connection (23.4.1–2).

The Sruc. The length of the handle of a *sruc* which is used for the offering of oblations, should be, according to one opinion, twenty-four fingers and, according to others, thirty-seven fingers.[452] At its front end there should be a circular cavity, the diameter of which should be double that of the handle. The wood surrounding this cavity should be half a finger in thickness. The *sruc* should have a beak (*puṣkara*) of the form of an elephant's lip. The base of the *puṣkara* should be four fingers and its altitude, eight fingers (23.3.1–4). If the wood of which a *sruc* is made is cracked, or broken, or bent, or is split, or full of holes or joints, it destroys the eyes and the limbs of the body (23.3.5). Hence it is necessary that the *sruc* is prepared out of carefully selected wood.

Agnihotrahavanī, etc. Other implements such as *agnihotrahavanī* and *dhruvā* should be made of Vikaṅkata wood and *juhu* should be made of Palāśa wood. It is stated that *dhruvā* and *juhu*[453] should be equal to an arm (*bāhu*) in length (23.6.1–2). The *mekṣaṇa*, which is a spoon (*darvi*), one *prādeśa* in length and having a cavity equal to a part of the thumb, should be made of Vikaṅkata or Palāśa wood (23.4.5). It is used mainly for taking out the oblation of cooked rice. It is stated that the dice (used in the coronation ceremony) should not be circular (23.5.1).

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The Wooden Sword. A wooden sword called *sphya*[454] is used in sacrificial ritual. It should be made of Khadira wood and should be one *hasta* in length (23.2.1).

The Mortar and Pestle. The mortar (*ulūkhala*) and the pestle (*musala*) should be made of Varaṇa (*Crataeva Roxburghii*) wood. The mortar should be as high as the wood permits (*idhmocchraya*) and its cavity should be equal to half of its height. Its diameter should be equal to its depth. It should be narrow in the middle part and it should be made so that the upper part of the wood points above (23.2.2). The pestle should be of the thickness of a fist. It should be as high as a man's shoulder and should be surrounded at the bottom with (a ring of) iron (23.2.3).

The mortar and pestle are used for pounding the paddy; the rice thus produced is cooked for *sthālīpāka.*

The Winnowing Basket. The winnowing basket (*śūrpa*) should be made of *kuśa* grass or of the leaves of a mango tree or of bamboo or of *balbaja* (*Eleusine Indica*), which is a sort of coarse grass. It should be square in shape and should be girt around for half the part (23.1.5).

The Carusthālī. The *carusthālī* should be made of copper or of earth. It should be wide at the top (23.1.4). It should be used for preparing *sthālīpāka* which is common in a number of rites.

The Vessels. Vessels made of silver or of gold or of earth are required at a sacrifice. They should be of the same kind (*savarṇa,* i.e. made of the same metal or earth) and should be without holes (21.2.1). Sixteen vessels covered with cloth and containing pieces of gold are necessary for decorating a *śānti-gṛha* (21.6.4–5). A jar similar in shape to a bottle-gourd (*alābu*) should be made of bamboo, wood or earth (23.5.1).

The Cart. The cart which is required for carrying *soma* is made of wood by artisans (i.e. carpenters). It possesses two wheels and is called *agniṣṭha*[455] (23.5.2).

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The Skin. The skin of a deer or of an antelope, or skin which has a black back and head is called *kṛṣṇājina.* It is used in ordinary sacrifices (21.4.3). The skin of an elephant, a tiger and a bull are required for the coronation ceremony (18.2.3). Varāhamihira (*Bṛhat Saṁhitā* 48.43–45) prescribes the use of the skin of a lion also in this connection.

The Grains. Barley, fine rice and coarse rice, *śyāmāka* (*Panicum Frumentaceum*), *priyaṅgu* (i.e. black mustard) and sesame are the different kinds of grain generally required in a sacrificial ritual. *Caru* and *puroḍāśa* are made from them. It is stated that the same kind of corn as used for the morning rite should be used for the evening rite, because the offering of different grains leads to no fruit (23.7.2–3).

Offering with the Hand

It is necessary to know the method of offering by means of the hand in order to obtain better results. One should wear on the ring finger (*anāmikā*) a *pavitra* made of *kuśa, balbaja* or *muñja* grass.[456] One should lift up the fire-stick or the oblation of food and offer it slowly and carefully in the middle of the fire.[457] The hand should be steady and not shaking; otherwise it leads to destruction of progeny (27.1.4). The oblation should be poured out in a continuous stream by the right hand, which the left hand should be touching.

In a pacificatory ceremony, the palm should be facing upwards while offering the oblation with the hand (27.2.1). In domestic rites and sacrifices, all five fingers should be used. In rites intended for peace and prosperity, the little finger should be kept apart. Oblations of food, sesame or rice should never be offered with three fingers as three fingers are to be used only in sorcery. In a rite intended for causing the ruin of the enemy, the left hand should be used, making the three (middle) fingers form a trident (*śūla*) (28.1.3–2.3).

The Officiating Priests

The priests officiating at a sacrifice should be well-versed in the four Vedas. They should be pure of heart as a result of *japa* and

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homa, should possess good moral character and should be free from jealousy (21.1.8; 70.2.3). The number of priests is different for different sacrifices. For the *cāturhotra*, four priests are sufficient, while for a pacificatory ceremony sixteen priests, or eight, or four priests are essential. Brāhmaṇas, thirty-two or sixteen or eight in number, are necessary for reading the scriptures. They should be called Sadasyas and should be well-clad and ornamented (21.1.5–7). It is stated that when on account of famine, epidemic, etc., a sufficient number of priests are not available, only one person may perform the *cāturhotra* and when the required number of *ṛtviks* are not available, the Adhvaryu himself may recite all the necessary *mantras* (23.11.1–3).

General Rules

It is but natural that good results are obtained by using good materials in the sacrifice. Hence it is said that the flowers which are to be used should be fragrant, fruits sweet, garments attractive and grains perfect. Sandal paste, incense and jewels should be of the best quality and the cows which are to be offered as *dakṣiṇā* should have good characteristics, calves and yield ample milk (21.1.1, 3–5).

It is stated that a deer-skin, sesame, sacrificial grass, *mantras*, clarified butter and good Brāhmaṇas are always pure and hence they may duly be employed (23.12.1). It is laid down that after reciting the *mantras* from the *raudra gaṇa* and the *mantras* used for exorcising demons, goblins, etc., and also after performing *pitṛ-karma*, one should touch water. Implements like *sruc*, *sruva*, *dhruvā*, *sphya*, mortar and pestle as well *caru* become pure if washed with hot water. Similarly, vessels and spoons, winnowing basket, seat of *kuśa* grass and pots that contained *soma* become pure by being washed with water (23.13.1–3).

The Gaṇamālā

Mantras occupy a very important position in Vedic ritual. Without them the observances cannot proceed at all. Moreover, only the proper *mantras* are to be employed for the respective ceremonies in order to make them perfect. It is stated in the *Aitareya Brāhmaṇa*[458] that the perfection of a sacrifice is the perfection of

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its form, which lies in the consonance of the *mantra* that is being recited with the action that is being performed. It is but natural in this connection that a certain *mantra* or a group of *mantras* which is often employed in the ritual should, for the sake of convenience, be referred to by some technical term. Thus, for instance, the *Āśvalāyana Gṛhya Pariśiṣṭa* (1.11, 2.2) refers to the *mantras* of the *Ṛg-Veda* as *śānti, pavitra, abliṅga, vāruṇī* and *pāvamānī*, and the *Kātīya Pariśiṣṭa* (3, 4) refers to the *mantras* of the White *Yajur-Veda* with technical names like *śukriya pārāyaṇabandha, maṇḍalāya, śatarudriya, vimukha*, etc. In the case of the *Atharva-Veda*, the hymns to be used solely for sacrifice are very few. Most of the Atharvaṇic hymns are used as spells and incantations for various purposes and are grouped together under distinct heads by writers.[459] These groups are called *gaṇas* and they are given different names according to their contents.

Some of the *gaṇas* of *mantras* are referred to by the *Gopatha Brāhmaṇa*, the *Kauśika Sūtra* and the *Vaitāna Sūtra*. The *Gopatha Brāhmaṇa* (I.2.18) mentions the *cātana, mātṛnāmā* and *vāstoṣpatīya gaṇas* in connection with the *śāntyudaka*. The same *gaṇas* are prescribed also by the *Vaitāna Sūtra* (5.10) for the same purpose. The *Kauśika Sūtra* mentions a few *gaṇas* such as the *vāstoṣpatīya, mātṛnāmā, cātana, śānti* (8.23–9.6), *salila* (18.25), *abhaya, aparājita, āyuṣya, svastyayana* (139.7), etc.

The *Gāṇamālā* (*Atharva-Veda Pariśiṣṭa* 32) has brought together for ready reference the *gaṇas* consisting of various *mantras*. The *Pariśiṣṭa* consists of two parts, namely *gaṇas* 1 to 19 and then 19[b] to 31, which were possibly added later. This can be seen from the difference in form. In *gaṇas* 2 to 19, the name of each *gaṇa* is prefixed to it; from 19[b] onwards such headings are omitted. The first ten *gaṇas* are arranged in the order mentioned in *Śānti-Kalpa* 2.23.1–2 and *gaṇas* 11 to 18 are arranged as stated in *Śānti-Kalpa* 2.24.1–2. The same order is found in the *Bṛhat-sarvānukramaṇī* (1.1–2, 3), excepting that the two *gaṇas, rudra* and *raudra*, are omitted and the nineteenth *gaṇa*, namely *pātnīvata*, is added. The remaining *gaṇas* except the *bhaiṣajya, bṛhacchānti, laghuśānti* and the additional *abhaya* and *varcasya gaṇas* are found in the *Bṛhatsarvānukramaṇī* 1.3.[460] It is stated that a *śānti* consisting of the *mantras* of the first ten *gaṇas* is to be

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performed daily for a king.[461] The grouping of the *mantras* into *gaṇas* used for various purposes shows the importance of the *viniyoga* aspect of the *Atharva-Veda*. Following is a statement regarding the *mantras* classified under different heads and regarding their employment in various rituals and observances.

Śānti gaṇa. This *gaṇa* includes the sacred syllable *Oṁ*, the *vyāhṛti*: *bhūḥ*, the *Gāyatri* and the *mantras: Atharva-Veda* I.6.1;[462] XIX.9.1, 10.1; VII.69.1 and XIX.12.1. There is another *śānti gaṇa* called *pippalādi śānti gaṇa* (32.20) consisting of the *mantras*: *Atharva-Veda* I.6.1; XIX.69.1 and XIX.9.1. There are two more *śānti gaṇas*, namely, XIX.10.1; VII.69.1 *kauśikokta bṛhacchānti gaṇa* (32.26) and *śantātīya laghuśānti gaṇa* (32.27). The former is identical with *Kauśika Sūtra* (9.1–2) and contains the *mantras*: I.4.1, 5.1, 6.1;[463] II.14.1; III.21.1; IV.1.1 (only one verse), 13.1,[464] 23–28,[465] 33.1; VI.19.1, 23.1, 24.2, 51.1, 57.3, 59.1, 61.1, 62.1, 93.1, 107.1; VII.52.1, 66.1, 67.1, 68.3, 69.1 and XI.6.1.

The *śantātīya laghuśānti gaṇa*[466] consists of the *mantras*: *Atharva-Veda* I.4.1, 5.1, 6.1, 33.1; IV.13.1 (*śantātīya*), VII.66.1, 67.1, 68.3, 69.1 and XI.6.1 (cf. *Kauśika Sūtra* 9.4). This *gaṇa* is symbolically represented as the head of the *ghṛtakambala* and is used in that ceremony for offering oblation of clarified butter (33.1.9, 6.1). It is employed also in the *ghṛtāvekṣaṇa* (8.1.4), the *hiraṇyagarbha-vidhi* (13.2.6) and for averting the evil effects of dreams (68.3.1).

The *mantras* from the *śānti gaṇa* are used for pacificatory ceremonies (*Śānti-Kalpa* 2.23.1), especially for the *airāvati-śānti* (*Śānti-Kalpa* 2.18.8), and for sprinkling horses and elephants (17.2.2).

Kṛtyā gaṇa. This *gaṇa*, known also by the names *kṛtyādūṣaṇa* and *kṛtyāpratiharaṇa*, consists, according to the *Kauśika Sūtra* (39.7), of the following *mantras*: *Atharva-Veda* II.11.1; IV.40.1, 17.1, 18.1, 19.1; V.14.1; 31.1; VIII.5.1 and X.1.1. To this list the *Gaṇamālā* (32.2) adds *Atharva-Veda* VII. 65.1 and 2 in its proper place.[467] The *mantras* from this *gaṇa* are used, as the name suggests, for counteracting the witchcraft of the enemy. This *gaṇa* and the following *cātana gaṇa* are said to make symbolically the hips of the

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ghṛtakambala and are used in that ceremony for offering oblations (33.1.9, 5.5, 6.1). The *kṛtyā gaṇa* is used in the pacificatory ceremony (*Śānti-Kalpa* 2.23.1), for sprinkling the horses (17.2.2) and for making offerings in the *hastinīrājana* ceremony (18.1.14).

Cātana gaṇa. This *gaṇa* includes, according to the *Kauśika Sūtra* (8.25), the following *mantras*: *Atharva-Veda* I.7.1, 8.1; II.14.1, 18.3, 25.1; IV.20.2, 36.1, 37.1; V.29.1 and VIII.3.1. The *Gaṇamālā* (32.3) adds in their proper order the hymns I. 16.1, 28.1; V. 32.1 and 34.1. This *gaṇa* is employed in the *Śānti-Kalpa* (2.23.1) for preparing *śāntyudaka* (21.6.8), for offering oblations in the *brahma-yāga* (19^{b}.4.2) and in the *ghṛtakambala* (33.1.9, 5.6, 6.2).

Mātṛnāmā gaṇa. This *gaṇa* derives its name from the seer of the hymns which it contains. According to the *Kauśika Sūtra* (8.24) it consists of *Atharva-Veda* II.2.1, VI.111.1 and VIII.6.1. The *Gaṇamālā* (32.4) adds to this list *Atharva-Veda* IV.20.1. The *mantras* from this *gaṇa* are used in the *Śānti-Kalpa* (2.32.1) for the preparation of *śāntyudaka* and for the *brahma-yāga* (19^{b}.4.2). This *gaṇa* and the *svastyayana gaṇa* are said to form the arms of the *ghṛtakambala* and are used in that ceremony for offering oblations (33.1.9, 5.6, 6.2).

Vāstu gaṇa. This *gaṇa*, also known as *vāstoṣpatīya*, includes, according to the *Kauśika Sūtra* (9.23) the *mantras*: *Atharva-Veda* III.12.1, VI.73.1, 93.1 and XII.1.1. According to the *Gaṇamālā* (32.5), this *gaṇa* consists of the following *mantras*: *Atharva-Veda* I.31.1, III.12.1, V.1.1, 8, 6.11–14, 9.1, 5, 10.1 (–7); VI.10.1; VII.41–42, VII.60–65 and *Atharva-Veda* XII.1.1. This *gaṇa* together with the following three *gaṇas* is used in the *vaśāśamana* ceremony (cf. Keśava on *Kauśika Sūtra* 44.6), in the building of a house (*Kauśika Sūtra* 43.4–5), for expiatory rites against omens (*Kauśika Sūtra* 120.9), for *vāstoṣpatyā-śānti* (*Śānti-Kalpa* 2.18.5, 23.1), for the *bṛhallakṣa-homa* (30^{b}.1.15) and in the *ghṛtakambala* (33.5.1).

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Pāpmahā gaṇa. This *gaṇa* includes only three hymns, namely, III.31, IV.33 and VI.26. These are used in the *Kauśika Sūtra* (30.17) in a remedial charm. The *gaṇa* is used in the *Śānti-Kalpa* (2.23.1) for preparing *śāntyudaka* and in the *bṛhallakṣa-homa* (30^{b}.1.15) for the same purpose.

Takmanāśana gaṇa. This *gaṇa,* also called *yakṣmopaghāta* (*Śānti-Kalpa* 2.32.2), consists of the following nineteen hymns which are collected from the *Kauśika Sūtra* 26 ff. These are *Atharva-Veda* I.12.1, 25.1; II.8.1, 9.1, 10.1; III.7.1, 11.1; IV.28.1; V.4.1, 9.1, 22.1; VI.20.1, 26.1, 42.1, 85.1, 91.1, 127.1, VII.116–117 and IX.8.1. This *gaṇa* is employed in the *bṛhallakṣa-homa* for preparing *śāntyudaka* (30^{b}.1.15) and is used as *bhaiṣajya* in the *ghṛtakambala* (33.6.2).

Duḥsvapnanāśana gaṇa. This *gaṇa,* also known as *svapnāntika* (*Śānti-Kalpa* 2.23.2), includes the *mantras*: *Atharva-Veda* IV.17.5 (= VII.23.1); VI.45.1, 46.1; VII.100.1, 101.1, 108.1, 2; IX.2.2, 3; X.3.6 and XVI.5–7 (three *paryāyās*). It is to be used, as the name suggests, for averting the effect of evil dreams.[468] It is also used for preparing *śāntyudaka* in the *bṛhallakṣa-homa* (30^{b}.1.15).

Āyuṣa gaṇa.[469] This *gaṇa* consists of the following *mantras* which are collected from the *Kauśika Sūtra* 54–58 (cf. *Kauśika Sūtra* 52.18, 59.1). These are II.15.1, 16.1, 17.1, 28.1, 33.1; III.11.1; IV.13.1; V.30.1; VII.32.1; VIII.1.1, 2.1; XI.4.1 and XVII.1.1–5 (cf. Bloomfield, *Kauśika Sūtra* 54.11, note). This *gaṇa* is used in *medhājanana* (*Kauśika Sūtra* 57.31), *vedārambha* (*Kauśika Sūtra* 139.7), *airāvati-śānti* (*Śānti-Kalpa* 2.18.8), *puṣyābhiṣeka* (5.3.5), *hastyaśvadīkṣā* (17.2.8), *brahma-yāga* (19^{b}.4.1), *ghṛtakambala* (33.6.1, 6), for an expiatory rite (37.8.2) and in the *veda-vrata* (46.2.1).

Varcasya gaṇa. This *gaṇa* includes the following *mantras* which are culled from the *Kauśika Sūtra* 13 and 139.15. These are *Atharva-Veda* I.1.1, 9.1; III.16.1, 22.1; VI.38.1, 39.1, 58.1, 69.1; IX.1.11; XIV.1.35, 36. The *Pariśiṣṭa* (32.28) mentions another *varcasya gaṇa* consisting of the following *mantras* (cf. *Kauśika Sūtra* 12.10,

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15; 13.1, 3, 12): *Atharva-Veda* I.1.1; V.3.1; III.16.1; IV.69.1; IX.1.1; III.22.1, VI.38.1; 39.1; XII.1.23–25. The *varcasya gaṇa* is used in the *Śānti-Kalpa* (2.23.2) for offering oblations, in the *hastinīrājana* (18.1.14), *ghṛtakambala* (33.6.1), in an expiatory rite (37.8.2) and in the *veda-vrata* (46.2.1).

Svastyayana gaṇa. This *gaṇa,* also known by the name *svasti* (*Śānti-Kalpa* 2.18.8), includes the *mantras*: *Atharva-Veda* I.27.1; VI.3.1, 4.1, 7.1, 13.1, 32.3, 37.1, 40.3, 93.1, VII.51.1, 85.1, 86.1, 91.1, 92.1, 117.1, 118.1, VIII.5.18, 19, XII.1, 11, 12, 31 and 32 (cf. Bloomfield, *Kauśika Sūtra* 25.36, note). It is used in the *Kauśika Sūtra* for remedial rites (26.28), funeral rites (82.42) and in *vedārambha* (139.7). The *svastyayana gaṇa* and the *śarmavarmā gaṇa* are called the arms of the *ghṛtakambala* and are used in that ceremony for offering oblations (33.1.9, 6.2). The *svastyayana gaṇa* is used in the *airāvati-śānti* (*Śānti-Kalpa* 2.18.8), in royal ceremonies (4.1.16) like the *puṣyābhiṣeka* (5.3.5), *hastyaśvadīkṣā* (17.2.8), *bṛhallakṣa-homa* (30^{b}.2.6), in an expiatory rite (37.8.2) and in *veda-vrata* (46.2.1).

Abhaya gaṇa. This *gaṇa* consists of the following *mantras*: *Atharva-Veda* I.21.1; IV.19.2, 21.4; VI.32.3, 40.1.2, 50.1; VII.9.2, 91.1; VIII.1.10, 5.22; XI.2.31; XIII.1.5; XIX.14.1, 15.1. This *gaṇa,* together with the following *aparājita gaṇa,* is said to form the teeth and lips of the *ghṛtakambala* and is used for making offerings in that ceremony (31.1.9, 6.1, 6). The *abhaya gaṇa* is employed in the bottle rite (*Kauśika Sūtra* 16.8), in *vedārambha* (*Kauśika Sūtra* 139.7), in an expiatory rite and for averting the evil effects of omens (*Atharva Prāyaścittās* 2.4, 6.9), in the *abhayā-śānti* (*Śānti-Kalpa* 2.18.8), in the *puṣyābhiṣeka* (5.3.5), in lustration for horses (17.2.8), in the expiatory rite relating to the initiation of a boy having moving or fallen teeth (37.8.2) and in the *veda-vrata* (46.2.1). The *Gaṇamālā* (*Atharva-Veda Pariśiṣṭa* 32.29) mentions another *abhaya gaṇa* which consists of the verses: *Kauśika Sūtra* 104.2, *Atharva-Veda* I.19.1 and VI.13.1. This *gaṇa* is employed in the expiatory rites to avert the effects of evil omens (*Kauśika Sūtra* 104.3, 105.1).

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Aparājita gaṇa. This *gaṇa*, the hymns in which are called *sāṁgrāmikāṇi* (*Kauśika Sūtra* 14.7), consists, according to the *Kauśika Sūtra*, of the *mantras*: *Atharva-Veda* I.2.1 (3.1–5), 19.1, 20.1, 21.1; VI.65.1, 66.1, 67.1, 97.1, 98.1 and 99.1. The *Gaṇamālā* (*Atharva-Veda Pariśiṣṭa* 32.13) adds to this list in the proper order *Atharva-Veda* III.19.1 (*Kauśika Sūtra* 14.22), IV.31.1, 32.1 (*Kauśika Sūtra* 14.26) and V.21.12. The *ghṛtakambala* (33.1.1υ) states that Indra was able to overcome enemies, death, poverty, etc. by offering oblations with the *mantras* of the *aparājita gaṇa.* This *gaṇa* is used in *vedārambha* (*Kauśika Sūtra* 139.7), for averting evil effects of omens (*Atharva Prāyaścittā* 6.9 end), in the *aparājitā-śānti* (*Śānti-Kalpa* 2.18.5), in the *puṣyābhiṣeka* (5.3.5), *hastyaśvadīkṣā* (17.2.8), *ghṛtakambala* (33.1.9, 6.1), for an expiatory rite (37.8.2) and in the *veda-vrata* (46.2.1).

Śarmavarmā gaṇa. This *gaṇa* consists of the following *mantras*: *Atharva-Veda* I.19.4, 20.3, 21.4, 26.3, 28.5, V.3.7, 8, 6.12–13; VI.7.3, 59.1, 92.3, VII.6.4, 49.1; VIII.27.7, 3.1, 5.7, 18; VIII.5.19; X.6.2; XIX.19.1 and 16.2. It may be noted that all the *mantras* in the *gaṇa* contain the word *śarma* or *varmā* or both the words. The *gaṇa* is used in the *puṣyābhiṣeka* (5.3.5), *ghṛtakambala* (33.1.9, 6.2), in an expiatory rite (37.8.2) and in the *veda-vrata* (46.2.1).

Devapurīya gaṇa. This *gaṇa*, also called *devapurā* (*Śānti-Kalpa* 2.24.1), consists of the *mantras*: IV.40.1; V.6.1, 3; XIX.17.1, 18.1, 19.1, 20.1 and XVI.8, 9.1. Curiously enough, this *gaṇa* is not specially employed in any particular rite by the Atharvaṇic texts.

Rudra gaṇa. This *gaṇa* consists of only two *mantras*, namely, *Atharva-Veda* III.26.1 and 27.1. These are called *digyukte* in the *Kauśika Sūtra* (14.25). The *rudra gaṇa* and the following *raudra gaṇa* are said to be symbolically the eyes of the *ghṛtakambala* and are used in that ceremony for offering oblations (33.1.9, 6.3, 11, 12). The *rudra gaṇa* is also used in the *vṛṣotsarga* (18^{c}.1.2) and *brahma-yāga* (19^{b}.3.5).

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Raudra gaṇa. This *gaṇa* consists of the following *mantras*: *Atharva-Veda* II.27.6; III.26.1, 27.1; IV.3.1, 28.1; V.6.1, 2, 3; VI.55.2, 59.1, 61.1, 62.1, 93.1, 90.1, VII.87.1; XI.2.1, 6.9; XII.1.46; XV.5.1 (cf. *Kauśika Sūtra* 50.13, 18; 51.7). This *gaṇa* is used in an expiatory rite (*Atharva Prāyaścittā* 2.4), in the *vṛṣotsarga* (18^{c}.1.2), *brahma-yāga* (19^{b}.4.4), *ghṛtakambala* (33.6.3, 11, 12) and for averting the evil effects of the omen of abnormal births (72.6.6).

Citrā gaṇa. This is the longest *gaṇa,* consisting of sixty-four *pratīkas.* These are: *Atharva-Veda* I.19.1, 20.1, 21.1, 27.1; II.7.1, II.19–23, 27.6, 26.1, 27.1, 31.1; IV.13.1, IV.23–28, 33.1, 39.1; V.3.1, 6.1, 2, 3, 24.1, 28.1; VI.3.1, 4.1, 7.1, 13.1, 32.1, 37.1, 38.1, 40.1, 55.2, 59.1, 61.1, 62.1, 93.1, 99.1, 107.1, 111.1, 121.1, 128.1; VII.42–43, 51.1, 85.1, 86.1, 91.1, 117.1, 118.1; VIII.1.1, 2.1, 5.1; X.3.1; XI.2.1, 4.1, 6.1; XII.1.1–2, 11, 12, 31, 32, 36, 62, 63; XIII.1.12, 59, 60 and XV.5.1 (*paryāya*). This *gaṇa* is employed in the *bhārgavī-śānti* (*Śānti-Kalpa* 2.18.2).

Patnīvanta gaṇa. This is a small *gaṇa* consisting of only three *mantras,* namely, *Atharva-Veda* VII.6.1, 46.1, 47.1 (cf. Bloomfield, *Kauśika Sūtra* 59.18, note; *Vaitāna Sūtra* 1.16). These are addressed to the goddesses Aditī, Sinīvālī and Kuhū.

Āditya gaṇa. The following *mantras* are included in the *āditya gaṇa*: *Atharva-Veda* I.31.4; II.5.1; VII.3.1; VIII.2.14; IX.8.21, 22; XIII.1.1.33, 2.36–37, 4.46 and XVII.1.1–5. This *gaṇa* is meant to be employed in the *ādityā-śānti.*

Pāñcapatya gaṇa. This *gaṇa* includes five hymns, namely, *Atharva-Veda* II.19–23. These *mantras* are employed for the *purastāddhoma* (*Kauśika Sūtra* 47.8. Cf. Bloomfield, *Kauśika Sūtra* 3.19, note).

Salila gaṇa. This *gaṇa* consists, according to *Kauśika Sūtra* 18.25, of the following *mantras*: *Atharva-Veda* I.5.1, 6.1; IV.1.1 (V.6.1); IX.9.1;[470] XIII.1.25, 2.1; XVI.3.1 and XVII.1.1–5. The *Gaṇamālā* (*Atharva-Veda Pariśiṣṭa* 32.22) adds to this list *Atharva-Veda* I.4.1 and XVI.4.1. This *gaṇa* is used for the *ādityā-śānti* in case of drought by the *Śānti-Kalpa* (2.18.5). There is another group of

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mantras called *apāṁ sūktāni*. According to Dārila (on *Kauśika Sūtra* 7.14) this group consists of the *mantras*: *Atharva-Veda* I.4.1, 5.1, 6.1, 33.1; VI.22.1, 23.1, 24.1 and 57.1. This group does not occur in the *Gaṇamālā*. *Apāṁ sūktāni* are often employed by the *Kauśika Sūtra*, the *Vaitāna Sūtra* and the *Atharva-Veda Pariśiṣṭas*.[471] The *Atharvaṇīya Paddhati* in its description of the *puṣṭi-karma* (*Kauśika Sūtra* 24.22 ff) furnishes still another set of *pratīkas* for the *salila gaṇa*, namely, *Atharva-Veda* II.25.1; IV.1.1, 7.7; V.6.3; IX.9.1; XIII.1.25–26, 2.1; XVI.3.1; XVII.1.1 ff. (cf. Bloomfield, *Kauśika Sūtra* 18.25, note)

Viśvakarmā gaṇa. This *gaṇa* includes only one hymn, namely, *Atharva-Veda* I.1. It is used in *vedārambha* (*Kauśika Sūtra* 139.7).

Bhaiṣajya gaṇa. This *gaṇa*, also called *gaṇa-karmā*, consists of the *mantras*: II.7.1, 25.1; VI.85.1, 109.1, 127.1 and VIII.7.1. The same list of *pratīkas* occurs in *Kauśika Sūtra* 26.33 and the *mantras* are employed in *Kauśika Sūtra* 26.34–40 in a remedial rite (cf. Sāyaṇa on *Atharva-Veda* II.25). This *gaṇa* is employed in *vedārambha* (*Kauśika Sūtra* 139.7) and in the *ghṛtakambala* for offering oblations of clarified butter (33.6.2).

Utthāpana gaṇa. This *gaṇa* consists of only three hymns, namely, *Atharva-Veda* III.20.1; V.7.1 and VII.1.1. These are employed by *Kauśika Sūtra* 41.8 in a rite for attaining wealth. Dārila on *Kauśika Sūtra* 82.31 gives another set of *pratīkas*: *Atharva-Veda* XVIII.3.8, 9, 2.48, 1.61, 2.53 and 4.44. These are taken from *Kauśika Sūtra* 80.35 and are employed by *Kauśika Sūtra* 82.31, 83.20, 84.13 and *Vaitāna Sūtra* 38.23.

Abhiṣeka gaṇa. This *gaṇa*, also called *rājyābhiṣeka gaṇa* (*Bṛhatsarvānukramaṇī* 1.3) consists of only one hymn: *Atharva-Veda* IV.8. It is used while coronating a king (*Kauśika Sūtra* 17.1) and in the *ghṛtakambala* (33.6.12).[472]

Aṁholiṅga gaṇa. This is a comparatively large *gaṇa* consisting of the following *mantras*: *Atharva-Veda* I.31.2; IV.23–29; VI.96.1; 35.2; VII.112.1; X.5.22 and XI.6, omitting from this last hymn the

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verses 7, 9, 22 and 23. It may be noted that all the *mantras* included in this *gaṇa* have a prayer for release from sin (*aṁhas*). This *gaṇa*, also known as *ghṛtaliṅga*, is said to represent the mouth of the *ghṛtakambala* and is used in that ceremony for offering oblations (33.1.9, 6.2). It is employed also in the *hiraṇyagarbha-vidhi* (13.2.6) and in the *veda-vrata* (46.7.3).

It can be seen from the above that some of the *mantras* are included in more than one *gaṇa*. *Atharva-Veda* I.1.1, for instance, is employed in the two *varcasya gaṇas* and in the *viśvakarmā gaṇa*; VII.79.1 is employed in the *svastyayana* and *abhaya gaṇas*, III.27.1 is employed in the *rudra*, *raudra* and *citrā gaṇas*, etc. Some *gaṇas* are employed for *śāntis* having the same names (cf. *Śānti-Kalpa* 2.18.5, 8 and *Transactions of the American Philological Association*, XXXV, p. 86). The *āditya gaṇa* is meant to be employed at the *ādityā-śānti* and the *salila gaṇa* is to be employed at the *salilā-śānti* mentioned in *Atharva-Veda Pariśiṣṭa* 31.8.3.

In addition to the *gaṇas* mentioned above, there are some designations by which certain *mantras* are known. These are *rāṣṭrasaṁvargaḥ* (19.1.6), *ucchuṣmāḥ* (19^{b}.4.1), *mṛgārasūktāni* (32.18, 26), *saṁsatīyaḥ* and *suṣuptīyaḥ* (33, 6.2), *mādughāḥ* (37.9.2), *sauryāḥ* (41.1.6; 70^{b}.5.5), *kūṣmāṇḍyaḥ* (42.2.10) and *ādhyātmikāni* (42.2.9–11, 44.4.2). There are a few more designations of groups of *mantras* which are not found in the *Atharva-Veda Pariśiṣṭas*. These are *sāṁmanasyāni* (*Kauśika Sūtra* 12.5) and *hariṇī* verses (*Kauśika Sūtra* 80.35; *Vaitāna Sūtra* 37.24). The *mantras* included in the former are: *Atharva-Veda* III.30.1; V.1.5; VI.46.1, 73.1, 74.1, 94.1 and VII.52.1. The *hariṇī* verses are *Atharva-Veda* XVIII.2.11–18. *Kauśika Sūtra* 41.14 gives the following set of *pratīkas* for a rite intended for attaining success in business: I.4.1, 5.1, 6.1, 33.1; III.13.1; VI.19.1, 23.1, 24.1, 51.1, 57.3, 59.1, 61.1 and 62.2 (cf. *apāṁ sūktāni* under the *salila gaṇa* as well as the *bṛhacchānti gaṇa* above).

The Samuccaya Prāyaścittāni

It was noted above in the section dealing with the *Atharva Prāyaścittāni* that an error in respect of ritual must be rectified by making offerings to the respective divinities with appropriate *mantras*. It is supposed that if the faults are not expiated, the per-

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sons concerned become sinful and are born as idiots, as blind persons, with disgraceful marks on their bodies etc.[473] Hence every mistake in the *śrauta* and *gṛhya* ritual must be atoned for. The *Atharva Prāyaścittāni* has described the expiatory rites relating to *śrauta* ritual. The *Samuccaya Prāyaścittāni* (*Atharva-Veda Pariśiṣṭa* 37) mentions the following expiatory rites which belong to the *gṛhya* ritual.

(1) A pestle is used, together with a mortar, for pounding rice in a *carutantra* (cf. *Kauśika Sūtra* 61.18). If by mistake the pestle falls down, it is said to lead to terrible results such as the death of one's wife and the ruin of agriculture, cattle as well as progeny, as if struck by the thunderbolt of Indra. Hence one should sprinkle the pestle with *śāntyudaka*, should wipe it with '*arātīyoḥ. . .*',[474] wash it with '*yat tvā śikva. . .*'[475] and should place it on the sacrificial grass. One should offer oblations with the two verses beginning with '*vajraḥ patitaḥ . . .*'(37.1.5–6) and with the three verses beginning with '*vajro 'si sapatnahā. . . .*'[476] One should put the remnant of the offering over the pestle and the mortar with the prescribed *mantras*[477] and should fill the mortar with food. Then one should give away the pestle and the mortar, together with a garment and a cow by way of *dakṣiṇā*.

(2) If a crow touches the material of oblation, it indicates death to the performer. Hence one should offer oblations to Yama with the prescribed *mantras*,[478] followed by the word *svāhā*.

(3) If the vessel containing the clarified butter falls down or tumbles,[479] one should make offerings with the *saṁnati* verses,[480] with the *mahā-vyāhṛtis* and *kūṣmāṇḍa mantras* (*Atharva-Veda* VI.114–24).

(4) While performing a holy rite, the celebrant is required to wear a ring of *darbha*, called *pavitra*, on his ring-finger. If the *pavitra* is lost in the midst of the rite, one should put on another *pavitra* and complete the rite. Then one should offer oblations with the prescribed *mantras*[481] as well as with the *saṁnati* verses and *vyāhṛtis* and give away a cow to the priest.

(5) If the sacrificial grass strewn around the altar catches fire before the completion of the rite,[482] one should extinguish the fire and make offerings with '*yad agnir barhiḥ*' (37.5.2–6). Another *barhi* should be prepared, sprinkled with water, spread with

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the verse '*idaṁ barhiḥ*' (37.5.8) and should be covered with other blades of the sacrificial grass.

(6) If one takes up by mistake the remnant of a previous offering for a subsequent offering, one should place down the oblation material, sip water with '*śam no devi*'[483] and offer that material with the hemistich '*brahmā 'param. . .*'.[484] One should then make another offering with the verse '*brahmajyeṣṭhā. . . .*'[485]

(7) If the oblation material becomes impure due to a hair or an insect falling into it,[486] the cause of impurity should be offered into the ashes with the formula '*śambhuvāya svāhā*'. The oblation material should be purified with *darbha*-blades and another offering should be made.

(8) If the *upanayana* ceremony is performed in the case of a boy whose teeth are moving or are fallen, the following expiatory rite should be performed. The father of the boy or the preceptor should undergo an initiatory vow inside or outside the house for twelve days. The priest should observe the vow for three days and then, having taken a bath with water to which milk and white mustard are added, he should wear white garments, perform the *paurṇamāsa-tantra* up to the two *ājyabhāgas* (*Kauśika Sūtra* 3.20) and offer oblations with the *mantras* prescribed.[487] The remnant of the offering should be put on the body of the boy, he should be made to sip *śāntyudaka*, he should be sprinkled with it and bathed to the accompaniment of the *mantras: Atharva-Veda* X.7.36, 41, 8.1; VI.27.1; VI.55.3; VII.66.1, 67.1.

(9) The *Kauśika Sūtra* (75–79) describes a marriage ceremony, an essential part of which is the tying of an amulet of *madugha* (lacorice) to the ring finger (*Kauśika Sūtra* 76.8). If the amulet is lost, it indicates ruin to the newly wedded couple. Hence an amulet of *pūtudāru* should be prepared; if *pūtudāru* is not available, the amulet should be made of barley. The amulet should be tied with '*āyuṣmantau. . .*' (37.9.3), having sprinkled the finger with *śāntyudaka*. Fire-sticks should be offered with the *saṁnati* verses as well as the *vyāhṛtis* and a cow should be given to the priest by way of *dakṣiṇā*.[488]

(10) If the fire gets extinguished before it is carried forth to the altar or before oblations are offered into it,[489] the fire should again be carried forth with '*punas tvā 'dityā. . .*',[490] and offerings

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should be made with the *saṁnati* verses, the *vyāhṛtis*, the *mantras* of the two hymns *Atharva-Veda* II.6 and VII.82, and the *parisaṁkhyā-homas* should be performed.

(11) If the sacred fire enkindled in the marriage ceremony gets extinguished, fire should be brought with *agniprāṇayana mantras* (*Atharva-Veda* XIX.1.1–11), the *prāk-tantra* should be performed, oblations of clarified butter should be offered with the prescribed *mantras*[491] and offerings of fire-sticks should be made. The sacred fire should be prayed to and a garment should be given away to the priest.

(12) If the time for a rite is passed, one should perform the *prāk-tantra*, recite the *mantras*: '*yan me skannam . . .*' and '*yad asmṛti. . .*'[492] and offer oblations of clarified butter with the twenty-one verses of the hymn '*tasmai prācyā diśo. . . .*'[493]

(13) If the fire gets extinguished after it is carried forth to the altar,[494] it should be brought again with the prescribed *mantras*[495] and a fire-stick should be offered with '*mamā 'gne varce. . . .*'[496] Thereafter the remaining part of the ceremony should be carried on.

(14) If the *upayāma* vessel falls down from the hands, it should be picked up with '*yan me upayāmo . . .*' (37.14.2–3) and oblations of clarified butter should be offered with '*yan me chidram . . .*' and '*yad asmṛti. . . .*'[497]

(15) If the *sruva* falls from the hand while being employed in offering, it should be picked up with '*yan me sruvam . . .*' and oblations should be offered as in the preceding case.

(16) If the girdle, etc. of an initiated person gives way, another one should be brought. The *vimocanīya-homa* should be performed, another learned Brāhmaṇa (*anūcāna*) should be invited and another water-vessel should be got ready. Then one should go out towards the north-east and give away a garment to the Brāhmaṇa, having sprinkled it with *apāṁ sūktāni*. One should also give away a *yajñopavīta* to the accompaniment of '*priyaṁ mā kṛṇu deveṣu. . . .*'[498] One should sit facing the east, should recite the *mantras*: '*vimṛgvarīm . . .*' and '*mā naḥ paścāt. . .*'[499] and make offerings with the *vyāhṛtis*, the *Gāyatrī* and other prescribed *mantras*.[500] Then the *abhyātāna-homa* should be performed.

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(17) If the girdle drops or is worn out, it should be taken up with the *Gāyatrī mantra*, another girdle should be sprinkled with *śāntyudaka* and oblations should be offered with the great *vyāhṛtis*, the *Gāyatrī* and the other prescribed *mantras*.[501]

(18) If the water in the *udapātra* evaporates or is lost before the oblations are offered on the fourth day of the marriage ceremony (cf. *Kauśika Sūtra* 79), water should be brought again with '*śam no devī . . .*' and '*ihe 'ta devī. . . .*'[502] Oblations of clarified butter should be made with the prescribed *mantras*[503] and the remnant should be put into the water. Then offerings should be made with the *vyāhṛtis* and the *saṁnati mantras* (*Atharva-Veda* IV.39). The verses '*āpo bhṛgaṅgiro-rūpaṁ . . .*' and '*apāṁ puṣpaṁ. . .*'[504] should be recited over the water-vessel and a garment should be given away by way of *dakṣiṇā*.

(19) If the water-vessel tumbles before the completion of the rite, the verse '*yad udapātram. . .*' (37.19.2) should be set right. Water should be poured into it with '*punaḥ pūrṇaṁ. .* (39.19.4–5).

(20) If the water-vessel breaks,[505] the verse '*bhūmir bhūmim agāt. . .*'[506] should be recited over it. Another pot should be brought; the *mantras*: '*yady antarikṣe . . .*' and '*punar mai tv indriyam. . .*'[507] should be recited over it and offerings should be made with the prescribed *mantras*.[508]

It may be noted in respect of the *Samuccaya Prāyaścittāni* that a number of verses employed in the expiatory rites are not Vedic *mantras* but they resemble the Vedic *mantras* very closely. It may also be noted that the evil results arising out of errors and accidents are, in many a case, transferred to the enemy and thus the whole thing is turned to one's own good, as in the case of the *Atharva Prāyaścittāni*.[509]

Religious Observances

Apart from the details regarding such items as the site for a sacrifice, fire-altars, *kuṇḍas*, sacrificial implements, etc.; the *Atharva-Veda Pariśiṣṭas* deal also with some sacrificial rites. These rites are both of the *śrauta* as well as the *smārta* type—but mostly of the latter type, the *agnihotra* being the only regular *śrauta* rite. In a sense, therefore, this portion of the *Atharva-Veda Pariśiṣṭas* may

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be regarded as supplementing the *Vaitāna Sūtra* and the *Kauśika Sūtra.*

The Pūrvamīmāṁsā divides all actions into four types: (1) *nitya,* (2) *naimittika,* (3) *kāmya* and (4) *niṣiddha.* Religious observances normally belong to one of the first three categories. Among the obligatory religious observances (*nitya-karmas*) are included the *agnihotra*-oblations, the daily bath, *tarpaṇa,* twilight-worship (*sandhyopāsana*), the offerings to deities and to the manes. The occasional observances (*naimittika-karmas*) are the *skanda-yāga,* the *pāśupata-vrata* as well as the *veda-vrata;* and the optional observances (*kāmya-karmas*) are the grand *homas,* the *brahmakūrca-vidhi,* the *taḍāgādi-vidhi* and the *go-śānti.* The special worship of the manes (*śrāddha*) is regarded as a *nitya-* or a *naimittika-* or also as a *kāmya-karma.* Following is a statement regarding such obligatory, occasional and optional observances which are dealt with in the *Pariśiṣṭas.*

The Agnihotra-homa-vidhi

The forty-fifth *Pariśiṣṭa* deals with the *agnihotra* offerings which are to be made on the sacred fires every morning and evening. This *Pariśiṣṭa* is closely related to the seventh *kaṇḍikā* of the *Vaitāna Sūtra.*

The *agnihotra* is to be started in the evening and concluded in the morning and no other rite is to be performed in between. According to some teachers, the ritual is to be started in the morning. The sacrificial implements should be washed and the oblation should be made ready. It should be placed to the north of the fire on which it is to be offered. The sacred grass and the water-pot should be made wet by sprinkling water on them and then the oblations should be offered with '*ṛtaṁ tvā satyena pariṣiñcāmi*'. After the offering is made, the formula '*satyam tva ṛtena pariṣiñcāmi*' should be recited. A stream of water should be poured out from the *gārhapatya* to the *āhavanīya* fire with the formula '*amṛtam asi. . . .*'[510] The *āhavanīya* should be sprinkled and the sacrificer should come back to the *gārhapatya,* stir the embers there and keep over them a pot of rice with '*ubhayam. . . .*'[511] Then it should be taken down with '*pratyūḍham . . .*'[512]

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The *sruva* and the *sruc* should be washed and heated. With the *sruva*, the offering (of milk) should be taken into the *sruc*. The officiating priest should raise the fire-stick and the *sruc* up to his mouth and should then proceed towards the *āhavanīya* fire, saying: 'Here I am raising up the sacrificer to the heaven.' The *sruc* should be placed on the holy grass and fire-sticks should be offered into the fire with different formulas in the morning and the evening. Oblations of clarified butter should be offered to Agni and Prajāpati with the prescribed formulas.[513]

The *sruva* should be raised three times towards the north (*udañcaṁ*) saying: 'I please the *rudras*.' It should be placed on the sacred grass and wiped. Hands should be washed in the north saying: 'I please the *oṣadhis* and *vanaspatis*.' The *sruc* should be wiped with the sacred thread worn as *pitryupavīta* and the manes should be propitiated. Offerings of boiled rice should be made on the *gārhapatya* and *dakṣiṇa* fires with the prescribed formulas. The *sruc* and the *sruva* should be kept on the holy grass to the north of the fire and the remnant in the *sruc* should be partaken of by the sacrificer. With the *sruc* which is not washed, libations of water should be poured saying: 'I please those other than the serpents', and after wiping it with the sacred grass, libations should be offered saying: 'I please the holy serpents.' With the *sruva*, libations should be offered to the *gandharvas* and the *apsarās*. The *sruc* and the *sruva* should be heated saying: 'I please the *saptarṣis*.' At night the handle of the *sruc* should be wiped downwards with '*dakṣiṇan nayāmi. . .*;'[514] in the morning it should be wiped upwards. Then the fire should be prayed to with '*rātriṁ rātriṁ aprayatām. . .*'[515] and with the two verses beginning with '*ayaṁ no agniḥ. . . .*'[516]

Some *prāyaścittas* are also mentioned for mishaps in this connection. If the milk overflows while boiling, it should be wiped off with water to the accompaniment of the verses: '*pṛthivīm turīyam. . .*'[517] (45.1.6–7). If the *ukhā* is leaking, the material of oblation contained in it should be poured into another *ukhā* which is intact with the *mantra*: '*sutā deveṣu. . . .*'[518] The same procedure is to be followed in respect of a *soma-kalaśa* or a *mahāvīra*. If the *agnihotra* cow, etc. is lost and another is not available,

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oblations (of clarified butter) should be offered to the respective divinities to the accompaniment of the *vyāhṛtis* (45.2.19–21).

The Snāna-vidhi

The forty-second *Pariśiṣṭa* deals with ablutions which are performed every day for the sake of purification. It recommends the place where ablutions should be performed, the materials to be applied to the body, and the *mantras* to be recited while performing the ablutions.

Ablutions should be performed in a river, or a tank, or a lake, or a stream.[519] If the tank is owned by someone else, one should not have ablutions there because one would be affected by the sin of the owner of the tank. If, however, a stream or a river is not available for ablutions, one may take a bath in such a tank after removing four clods of earth therefrom.

It is stated that ordinarily a person should bathe before noon, unless he is sick. He should have *kuśa* grass in his hand and should look to either side[520] while taking a bath. He should pick up earth with the *mantra*: '*yat te bhūme. . .*'[521] and should apply the same to his body with the three verses beginning with '*yas te gandhaḥ. . . .*'[522] He should place *dūrvā* grass on his head with the hymn '*aghadviṣṭā. . .*'[523] and should apply cow-dung to his body with the verse '*agram agram . . .*' which is given in full. He should, in a single breath (*anavānaṁ*), pronounce thrice the *pranava*, the *vyāhṛtis* and the *Gāyatrī mantra*. This is called *prāṇāyāma*. Then he should recite the *mantras* which are prescribed[524] and also the *aghamarṣaṇa*[525] *mantras*. He should meditate upon the holy rivers Gaṅgā and Sarasvatī, sacred places like Gayā and the Naimiṣa forest, the *Puṣkara-tīrtha* and then plunge himself into the waters. The ablutions should be made silently, otherwise Varuṇa is said to take away all energy (*utsāha*).[526]

Libations of water should be offered before changing wet clothes; because it is said that the Pitṛs together with the gods follow a person going for a bath, with a desire of obtaining a libation of water from him. If the person squeezes out water from his clothes without giving them libations, they get displeased and go back.

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It is said that after the ablutions are over, three clods of earth should be placed on the garment wearing which the bath has been taken. The legs should again be cleansed with earth for the sake of purity. Then various speculative hymns[527] (*ādhyātmikāni*) should be recited whereby the sins of the whole year are destroyed and the person attains heaven. And, even after falling from there when the merit is exhausted, he has the power to remember his past life (*jātismaratva*).

The Tarpaṇa-vidhi

It was mentioned in the *snāna-vidhi* (*Atharva-Veda Pariśiṣṭa* 42.2.6) that one should not change wet clothes after a bath without performing *tarpaṇa*. The word *tarpaṇa* is derived from the root *tṛp*, to please and this pleasing is to be done by offering libations of water. Naturally these libations are offered to gods, seers and manes to receive from them blessings for welfare.

The libations of water are to be offered to gods, seers and manes with the sacred thread (*yajñopavīta*) held in different positions.[528] For the gods it is held in the *upavīta* position (i.e. going over the left shoulder and under the right arm). For the seers it is worn around the neck like a garland. This position is called *nivīti*. For the manes it is held in the *prācīnāvīta* position (i.e. going over the right shoulder and under the left arm).

It is stated that one should go to some river[529] on the fourteenth day of the dark fortnight of every month. One should first invoke the manes with the three verses beginning with '*ā yāta . . .*'[530] and offer water mixed with sesame to the accompaniment of the three verses beginning with '*ud īratām. . . .*'[531] One should then stand in navel-deep water and meditate upon the manes on the father's as well as the mother's side. Or one may sit at a clean spot on the holy grass (*barhi*) and offer three libations of water together with sesame to the gods, seers and manes (whose names are mentioned in *Atharva-Veda Pariśiṣṭa* 43). After the libations are offered, one should dismiss them with the *mantra*: '*parā yāta. . .*'[532] and recite the prayer '*mano nv ā hvāmahi. . . .*'[533] This is said to be the great *tarpaṇa* taught by Svayambhu himself. He who performs this with faith reaches *brahma-loka* (43.6.1–5).

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The following are the peculiarities to be noted in respect of the *tarpaṇa-vidhi* (*Atharva-Veda Pariśiṣṭa* 43). It mentions some dual names like *bhāṣya-gārgyau, babhru-bābhravyau, maṇḍu-māṇḍavyau* (43.4.19–21), which are not met with in other *tarpaṇas.*[534] Of the seers who are called *manuṣyas* herein (43.3.1), some are mentioned as the sons of Brahmā in the *Bhāgavata Purāṇa.*[535] (Of them, Nārada is not, however, mentioned in the *Pariśiṣṭa.*) The name Sanandana occurs twice (42.2.3 and 8). It is possible that one of them is Sananda (vide *Bhāgavata Purāṇa* 12.3.4). Similarly the name Sanaka[536] occurs and also the name Sasanaka (43.3.1, 9). The word Sanātana appears once at 43.3.8, then as Vidvāna Sanātana at 43.3.10 and then as Sahadeva Sanātana at 43.3.13. The name Pluti (43.3.14) is hardly met with elsewhere. The name of Mānasas is here (43.3.24) included among the *manuṣyas* whereas the name is usually found among the *pitṛs.* The names of Pāṇini and Paithīnasi are found only in this *tarpaṇa-vidhi* (*Atharva-Veda Pariśiṣṭa* 43.4.16, 37, 54) and not in the other *tarpaṇas.* The *tarpaṇa-vidhi* divides into two persons the female sages Gargā Vācaknavī, Vaḍavā Prātitheyī, Sulabhā Maitreyī and the *ṛṣis* Kahola Kauṣītaki as well as Sayujña Śāṅkhāyana, while it adds a Mahā Śāṅkhāyana. The *tarpaṇa-vidhi* in the *Atharva-Veda Pariśiṣṭas* is much longer than those found elsewhere.[537]

The Saṁdhyopāsana-vidhi

One of the most important daily observances is twilight-worship. It is but natural that the time when the day and the night meet and shade off into each other should be regarded as holy and that regular worship should be offered at that time. Twilight has always had a great hold upon the human mind.

Pariśiṣṭa 41 gives us the details about twilight worship according to the Atharvaṇic tradition. It is stated that the most proper time for *saṁdhyopāsana* is when the Sun is half-risen or half-set.[538] Such a time is called *saṁdhyā-kāla.* This worship is offered also at noon. Thus the *saṁdhyopāsana* is offered thrice a day. It is stated that one should go to the east or to the north of the place of one's habitation and, after the ablution of hands, feet and face,

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should sit down in a holy place like a temple in a posture called *vīrāsana*, with the knee raised (*ūrdhva-jānuḥ* 41.2.1).

One should sip water with '*jīvā stha. . .*',[539] sprinkle his body with water with the *mantra*: '*āpo hi ṣṭhā. . .*',[540] restrain his breath (*prāṇāyāma*), again sip water, stand up and throw up the water in his right hand with '*ayojālā. . . .*'[541] One should recite the *mantra*: '*hariḥ suparṇa. . .*'[542] in the morning, '*ud u tyam. . .*'[543] and '*ud vayaṁ tamasaḥ. . .*'[544] at noon and '*ud ghed abhi. . .*'[545] in the evening. One should then murmur the *Gāyatrī mantra* in a seated posture. When this *japa* is over, one should stand up and pray with '*paśyema śaradaḥ. . .*'[546] and other *mantras*.[547] Thus the main items in twilight-worship are: (1) sprinkling of water on one's body for washing off sins (*aghamarṣaṇa*), (2) offering libations of water to the Sun and (3) murmuring the holy *Gāyatrī mantra*.

The invocation in the morning should be done facing towards the east in a standing position while that in the evening should be done in the *vīrāsana* posture.[548] This is said to be the best preparatory (*puraścaraṇa*) posture invented by Brahman in days of yore (41.3.9). Water, which is the best purifier, is used for sprinkling the body, so that all the sins done in the interval between the previous twilight-worship and the present one—the sins done by body, speech, mind and other organs—is washed away.[549]

As regards the libations of water to be offered to the Sun, there is a legend narrated in the *Taittirīya Āraṇyaka*.[550] The *rākṣasās*, in days of yore, practiced penance. God Prajāpati was pleased thereby and offered them a boon. They said that they should be allowed to fight with the Sun. Prajāpati agreed. Since then the *rākṣasās* fight with the Sun when he is about to rise or when he is about to set and thus obstruct his path. These activities of the demons are checked because the drops of water, consecrated by the *Gāyatrī*, which are thrown by the *brahmavādins* every morning and evening, become thunderbolts and kill or drive away the demons to the island *mandehāruṇa*. The sin (of killing the demons) is washed off by circumambulating. A stream of water is poured around oneself, symbolizing *pṛthvi-pradakṣiṇā*,[551] which is here the expiation. The *Taittirīya Āraṇyaka* further says that the Brāhmaṇa who worships the Sun at the time of rising

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and of setting, secures well-being. As one meditates upon the Sun as *Brahman*, he reaches *Brahman* and becomes one with *Brahman*. The *Atharva-Veda Pariśiṣṭa* says that the Sun is propitiated by those who help in releasing him and he gives a boon that they will rule the world just as he himself does.

Among the Vedic *mantras*, the *Gāyatrī mantra* is regarded as the most sacred.[552] The *Gāyatrīmantra* is found in almost all the *Saṁhitās*,[553] and, though it is not actually included in the *Saṁhitā* of the *Atharva-Veda*, it is frequently used in Atharvaṇic rituals and observances.[554] This *mantra* is called *Gāyatrī* because it is composed in the *gāyatrī* metre[555] and is called *Sāvitrī*[556] because it is addressed to Savitṛ.[557] The popularity of the original *Gāyatrī* can be seen from the fact that similar *gāyatrīs* were composed for many other gods; such *gāyatrīs* number not less than twenty-six.[558] In connection with the *pāśupata-vrata* (*Atharva-Veda Pariśiṣṭa* 40.2.5–6), *rudra-sāvitrī* is mentioned.

The *Gāyatrī* contains twenty-four syllables and the following are the deities ascribed to those syllables: (1) Agni, (2) the Aśvins, (3) Soma, (4) Viṣṇu, (5) Savitṛ, (6) Pūṣan, (7) Maruts, (8) Bṛhaspati, (9) Mitra, (10) Varuṇa, (11) Indra, (12) Viśvedevas, (13) Vasūs (14) Rudra (15) Āditya (16) Aditī (17) Vāyu (18) Bhūmi, (19) Antarikṣa, and (20) Dyau. The remaining four syllables are ascribed to the deities of the quarters, namely to Indra, Yama, Varuṇa and Soma (41.5.6–7). The limbs of the *Gāyatrī* are mystically explained as follows: the *oṁkāra* and the *vyāhṛtis* are her head, *darbhas* are the hair on her head, herbs and plants the hair on her body, the Sun and the Moon her eyes, lightning her laughter, Viṣṇu and Varuṇa her bosom, Rudra her heart, the *paurṇamāsī* and the *amāvāsyā* her breasts, day and night her sides, the ten directions her belly, all knowledge and grammar her abdomen, *pṛthivī* her hips, *vāyu* her private parts and the constellations her ornaments. Her body comprises of *pada*, *karma*, *mantra*, *brāhmaṇa*, and *kalpa*, her appearance is like that of Śrī and Sarasvatī and she is to be given away to a Brāhmaṇa only (41.6.4–5).

The *Gāyatrī* is presided over by the Sun and it belongs to the sage Viśvāmitra. One should meditate upon such a *Gāyatrī* and the deities presiding over its letters and murmur it together with

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the *mahā-vyāhṛtis*. Different rewards have been laid down for muttering it a number of times. If it is muttered 8 times, the *Gāyatrī*, associated with the *gāyatrī* metre, conquers (for the person) the earth. If it is muttered 11 times, the *Gāyatrī* being associated with the *triṣṭubh* metre, conquers the mid-region. If muttered 12 times, being associated with the *jagati* metre, it conquers the heaven. If muttered 15 times, the *Gāyatrī*, being associated with *pañcadaśa-vajra*, conquers *brahma-loka*. If muttered 100 times, the *Gāyatrī*, being associated with *śataparva-vajra*, conquers all the worlds, and if muttered 1000 times, it secures the reward of sacrifices like *agniṣṭoma*, *aptoryāma*, etc. (41.2.5–13). Similarly, it is stated that by performing morning worship, mid-day worship and evening worship, one conquers the earth, the mid-region and the heaven respectively (41.6.1–3).

The *Atharva-Veda Pariśiṣṭas* seem to hold the *Gāyatrī* in great esteem.[559] She is said to be the mother of *chandas* and the birthplace of Brahmā. Her face is Agni, she has three feet and she is presided over by Savitṛ. Such is the unique nature of *Gāyatrī* (30.3.1–2). A number of *Pariśiṣṭas*[560] prescribe the use of *Gāyatri* in connection with the offering of oblations. The *Gāyatrī* is prescribed also in connection with sorcery (*abhicāra*), but in that case the *mantra* is to be recited in the reverse order.[561] It is said that the murmuring of the *Gāyatrī* together with *praṇava* and the great *vyāhṛtis*[562] (*bhūḥ bhuvaḥ, svaḥ*) destroys all sins[563] as well as fears and leads to great merit. Hence it is used also for the sake of expiation of sins.

The *Atharva-Veda Pariśiṣṭas* glorify twilight-worship in various ways. It is stated that those who do not learn twilight-worship and do not perform it at *saṁdhyā-kāla*, become *aśrotriyas*; and so too those who engage themselves in cutting, piercing, eating, sexual intercourse and sorcery at that time. Those who do not mutter the *Gāyatrī mantra* at twilight are born as dogs, pigs, jackals, cocks and serpents for thousands of years. Hence everyone should perform twilight-worship as prescribed (41.3.3–6). He who offers the *saṁdhyopāsana* regularly, accmulates such merit as would not vanish even by accepting the whole earth as a gift. The Sun and other planets, even if they are occupying evil positions, are gentle to him and grant him happiness (41.3.11–12). It is pointed out

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that it is by offering *saṁdhyā*-worship for a long time, that the sages have acquired long life. Hence a person desirous of a full span of life should offer twilight worship for a long time (41.4.8).

The Śrāddha-vidhi

It is but natural that a man should be grateful to his ancestors to whom he owns his very being. He worships them devotedly and such worship which is offered with faith (*śraddhā*) is called *śrāddha*. *Śrāddha* is traditionally divided into four types:[564] (1) that which is performed periodically (*nitya*), (2) that which is performed for prosperity (*ābhyudayika*), (3) that which is performed optionally and when one desires (*kāmya*), and (4) that which is performed for the sake of one person only (*ekoddiṣṭa*) and not in the name of three ancestors as is usually the case (44.1.1–3).

The first type of *śrāddha* is performed on every new-moon-day. This *śrāddha* is known as *anvāhārya*[565] and two Brāhmaṇas are invited for this ceremony. The second type of *śrāddha* is performed at the time of rites like the *pūṁsavana*. It is preceded by worship of the Mātṛs which is performed at such rites. For an *ābhyudayika-śrāddha* two Brāhmaṇas are invited to occupy the seats of the gods and two, of the manes. The third type of *śrāddha* is performed when the day is auspicious and necessary materials as well as good Brāhmaṇas are available. Two Brāhmaṇas are to be invited for this ceremony. The fourth type of *śrāddha* is performed only from the day of the collection of bones of a deceased person up to the time when the *śrāddha* in which *piṇḍas* are offered is performed. The bones are collected on the third day after the cremation and *sapiṇḍa-śrāddha* is performed at the first death anniversary. During the first year, this *śrāddha* is to be performed every month on the *tithi* on which the person died. Only one Brāhmaṇa (or an odd number of Brāhmaṇas) should be called for the purpose. Fire is not to be kindled nor are gods to be worshipped therein and one *piṇḍa* is to be offered to the dead uttering his name and gotra[566] (44.1.4–14).

The *Pariśiṣṭa* (44.2.20) points out that three, five or at the most seven Brāhmaṇas may be invited, as it is said that one should not indulge in inviting too large a number.[567] The Brāhmaṇas

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should be selected carefully.[568] They should be well-versed in the Vedas and *vedāṅgas,* should be maintaining the five fires; should be learned; should not be indulging in any business; and should know the *Sāma-Veda* and *Atharva-Veda.* They should be such as regularly perform ablutions and twilight-worship, offer worship to the gods and the manes, serve their parents and know the *Dharmaśāstra.* Such Brāhmaṇas should be invited on the previous day or on the day of the ceremony (44.2.3–4).

The *śrāddha* ceremony should be performed after noon. The performer, pure and wearing white garments, should receive the Brāhmaṇas respectfully, give them water for ablutions as well as for sipping, and make them take their places on the seats of holy grass (*darbha*). With their permission, he should invoke the gods with '*viśve devāsa ā gata. . .*'[569] which is given in full and the manes with '*ā yāta. . .*', '*ācyā jānu . . .*' and '*saṁ viśantu. . . .*'[570] He should consecrate a water-pot with the *Gāyatrī mantra* and should pour the water on the hands of the Brāhmaṇas occupying the seats of the gods. He should fill three more pots with water, sandal, flowers and sesame. Having consecrated them he should pour them out on the hands of the Brāhmaṇas as libations for (1) the great grandfather, (2) the grandfather and (3) the father. The three *mantras* beginning with '*ud īratām. . .*'[571] should be employed for this purpose.

Then the Brāhmaṇas should be worshipped with sandal-paste, flowers, incense, collyrium, lamps and mirrors. With the consent of the Brāhmaṇas, the performer should offer cooked food into the fire (*kavya-vāhana*), having surrounded the fire with *darbha* blades pointing towards the south. The three *mantras* beginning with '*agnaye kavyavāhanāya. . .*'[572] should be recited in this connection. The Brāhmaṇas should then be fed to satiety with preparations of sesame, flesh,[573] vegetables, broths, rice boiled with pulses and spices (*kṛsara*), preparations of milk, cakes, fried grain, preparations of sugar, drinks, honey, clarified butter, curds, etc. While the Brāhmaṇas are taking their meals, the performer should sit on a seat of holy grass with the *pavitra* in his ring-finger and should recite the *mantra*: '*madhu vātā. . .*',[574] the *apratiratha* hymn (XIX.13), the *prāṇa* hymn (X.4), the *puruṣa* hymn (XIX.6), the *Upaniṣads* and portions from the *Dharma*

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śāstra.[575] When the Brāhmaṇas are satiated, he should scatter on the ground cooked rice for the gods as also for the manes with the *mantra*: '*ye 'gnidagdhā*. . . .'[576] He should make three *piṇḍas* (balls) by mixing up all kinds of food and clarified butter to the accompaniment of the *mantra*: '*dyaur darvir akṣitā*. . . .'[577] These *piṇḍas* he should offer in the names of his great grandfather, his grandfather and his father respectively with the three *mantras* beginning with '*etat te pratatāmaha*. . . .'[578] The *piṇḍas* to their wives should be spread towards the south and rice should be scattered around them with '*idam āśamsūnām*. . . .'[579] Burning *darbhas* (*ulmuka*) should be taken around them with '*ye dasyava*. . . .'[580]

The performer should give the Brāhmaṇas *dakṣiṇā* according to his capacity. He should pour out on their hands the water remaining in the water-pots with the *mantras*: '*putraṁ pautram*. . .,' '*āpo agnim*. . .'[581] and with these two *mantras* recited together. He should receive blessings from them. The middle *piṇḍa* should be given to the wife (of the performer) desirous of a son.[582] He should make the Brāhmaṇas rise with the *mantra*: '*vāje vāje*. . .'[583] which is given in full and should circumambulate them.

It is stated, at the end of the *Pariśiṣṭa*, that this is the procedure of the *śrāddha* ceremony by performing which a man obtains sons, cattles, corn and gold.

The Skanda-yāga

This ceremony (*Atharva-Veda Pariśiṣṭa* 20) consists of an elaborate worship of the war-god Skanda. Skanda is a divinity of late origin[584] and is nowhere mentioned in the Vedas. Indian tradition is unanimous in stating that Skanda was nurtured by the *Kṛttikas*[585] and hence received the name Kārttikeya.[586] He is said to be the son of Agni, or of Indra, or of Rudra-Paśupati (20.6.2, 3). He has six faces and eighteen eyes (20.2.8). He is young and fierce. He is bright like jewels and diamonds, and like gold and precious stones in appearance. He is beyond comparison (20.6.6, 7). He is extremely handsome. His body is red, he wears red flowers as well as unguents and the cocks associated with him have red eyes (20.4.2, 6.3). He rides a peacock or in a chariot to which horses, elephants, tigers or peacocks are yoked. He wears armour of dif-

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ferent colours and wields the weapon *śakti* which is infallible and has bells and banners tied to it. He is always surrounded by a host of mother goddesses and is accompanied by a large army of soldiers and attendants.[587]

The conception of Skanda as a god of knavery can be seen from the fact that he is called Dhūrta[588] due to which this *Pariśiṣṭa* bears another title, namely, *Dhūrta-Kalpa*. Skanda is a god of cunning and roguery, a patron of thieves[589] and has a number of resemblances with Hermes as described by Homer.[590] His knavery can be seen from the fact that he is a libertine (*svacchanda*) and is desirous of the wife of his brother Viśākha (20.4.2) in spite of the thousand damsels who always surround him (20.2.7).

It is laid down that the *skanda-yāga* is to be performed thrice a year—on the sixth day in the bright half of the months Phālguna, Aṣāḍha and Kārttika. On the day of the performance the celebrant should fast and go towards the east or north of his residence. In a pure, charming spot he should erect a *pandal* around a circle of thirteen cubits in diameter. A wreath made of all the herbs should be tied in the *pandal* along with bells, banners, a garland of flowers and an amulet. In the centre of the *pandal* mirrors should be arranged. An image of God Skanda should be brought in with the verses '*yaṁ vahanti. . .*' (20.2.1–10) and should be seated uttering the verse '*saṁviśasva. . .*' (20.3.1). Water mixed with sandal-paste should be offered as *pādya* (water for washing feet) to the image with the *mantra*: '*imā āpaḥ. . .*'[591] and with the six verses beginning with '*hiraṇyavarnāḥ. . .*'[592] Perfumes should be offered with the *mantras*: '*divyo gandharvaḥ. . .*'[593] and '*yas te gandhaḥ . . .*'[594] Flowers should be offered while uttering the formula '*imāḥ sumanasaḥ*'. Incense should be burnt while uttering '*vanaspati raso medhyaḥ*'.[595] Lamps should be kindled with '*yakṣyeṇa te divā agniḥ śukraś ca*' and leaves should be offered with '*yo viśvataḥ supratīkaḥ. . . .*'[596] Food of different kinds and fruits as well as drinks should be offered to the god.

After the worship of the image is over, a *homa* is to be performed. Hence an altar should be prepared by drawing lines at the place with the *mantra*: '*indraḥ sītām. . .*'[597] and a fire should

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be lit with '*agne prehi. . . .*'[598] It should be flared up and fire-sticks pointing towards the east should be offered to it with the three verses beginning with '*bhaga. . .*'[599] The offering should be followed by the recitation of the *mantra*: '*samiddho agniḥ. . . .*'[600] Offerings should be made to Mahīpati with the prescribed *mantras*[601] and with the formulas *Dhūrtāya, Skandāya,* etc. Oblations should be offered to Anumati with '*ye devā. . . .*'[602] *Upahāra* should be offered to the god reciting the *kāma-sūkta* (*Atharva-Veda* XIX.52).

Then Skanda should be prayed to for granting wealth, corn, enjoyment, learning, male and female attendants, a prominent position, jewels, diamonds and so on. The *mantra*: '*sadyo jātam prapadyāmi. . .*'[603] should be recited and also the verses '*devaṁ prapadye. . .*' (20.6.2–4). The image of Skanda should be circumambulated thrice and an amulet should be tied on the hand with the verses '*ādityakartitaṁ sūtram. . .*' (20.7.1–6). Thereafter the image should be consigned into flowing waters with the verses '*pramodo nāma. . .*' (20.7.8–9). When the constellations rise, the performer should enter his house, see his wife and say '*dhanavati dhanaṁ me dehi*' (cf. *Śānti-Kalpa* 1.7.3). It is stated that those who worship Skanda get enjoyments, wealth, progeny and glory and attain immortality.

It can be seen that the *skanda-yāga* includes elaborate image-worship and bears many a resemblance with the procedure of *pūjā* followed to this day. The ceremony consists of offering to the god *pādya,* sandal-paste, flowers, leaves, incense, lamps and various kinds of food as well as drinks. The ceremony includes a *homa,* at the end of which an amulet is to be tied. The amulet consists of a triple thread and has a knot (20.7.1), thus resembling a *yajñopavīta.* The amulet is tied for the fulfilment of wishes, for the attainment of wealth and prosperity and for securing freedom from sins and from the maleficent deeds of demons and of men. It is noteworthy that many of the verses employed in this ceremony are not Vedic *mantras* but appear to be composed especially for the worship of Skanda.

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The Pāśupata-vrata

The *pāśupata-vrata* (*Atharva-Veda Pariśiṣṭa* 40) is a vow in honour of Paśupati,[604] a form of God Śiva. It appears that it is usually to be observed by ascetics, for, in connection with it, three kinds of ascetics, *jaṭī, muṇḍī* and *pañca-śikha,* as also objects like *kamaṇḍalu* and *kapāla* are mentioned. The duration of the *vrata* is one month, or two months or three or four or five months, or a year. It may be observed for twelve years or throughout one's life (*naiṣṭhikam*). It is observed in the temple of Mahādeva, or near water, or in caves, cow-pens and sacrificial halls, or at the confluence of rivers.

He who desires to observe the *pāśupata-vrata* should apply ashes to his body (*bhasma-snāna*). He should bathe the image of Śiva with milk, clarified butter and sandal-paste. Flowers should be placed on the image and incense burnt and lamps kindled before it. Various kinds of food should be offered to the deity. One should circumambulate the image and worship it to the accompaniment of vocal and instrumental music. The god should be praised as wearing a *kaṭaka* (bracelet) and *keyūra* (armlet), as bearing the mark of a bull on his banner and as having a fierce but auspicious face. Then the celebrant, wearing only one garment or no garment, should offer colourless garments to the god.[605]

Then the altar should be made ready and a fire should be lit therein with '*agne prehi*. . . .'[606] The image of Śiva should be established to the south of the fire and should be invoked with *Rudra-Sāvitrī*: '*tat puruṣāya vidmahe* . . .' which is given in full and also with '*yo agnau rudraḥ*. . . .'[607] He should be glorified as being of tawny complexion and as having a lotus-like face. His chariot is said to be drawn by lions and tigers of terrible faces. Incense should then be burnt before the image with the *mantra*: '*na taṁ yakṣmā*. . .'[608] and offerings of barley and clarified butter should be made into the fire with the prescribed formulas '*vāyave svāha*', etc. The offerings to the female deities (*patnīs*) should be made silently. Oblations should be offered with the *mantra*: '*Vratena tvam*. . .'[609] and with the five verses beginning with

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'*ubhayīruham. . . .*'[610] At the end of the *homa*, the ashes from the sacred fire should be applied to the body.

This *Pariśiṣṭa* speaks very highly of the ashes from the fire into which the oblations have been offered. These ashes, with which Rudra, Viṣṇu, Goddess Umā, Śarva, Śiva, Śaṁkara, Maheśvara[611] and all his attendants are said to have been 'bathed', are to be applied to the body and this is considered to be as holy as taking a bath in the Gaṅgā and the Yamunā. The ashes are to be taken from the south-eastern, or north-western or western directions. Such a *bhasma-snāna* is said to bring wealth, long life, lustre and knowledge and to lead to the place of Paśupati from where there is no return.

A person who desires to be initiated into this *vrata*, should declare his *gotra* and express his wish to take up the vow. A girdle of *muñja* grass should be tied round his waist and a staff of Palāśa or Bilva or Aśvattha should be given to him. Or, instead of the staff, a sword or a club or a *khaṭvāṅga* (staff with a skull at the top) or a battle-axe could be given to him. He is to observe the following regulations. He should fast for the day on which the vow is observed. He should not speak with women and Śūdras and should keep murmuring the *Gāyatrī mantra*. If, by mistake, he speaks with women or Śudras, he should murmur the *Rudra-Sāvitrī* (40.2.5–6). He should observe perfect celibacy, but if his semen emits, he should utter the verse '*yan me retas tejasā . . .*' which is given in full.[612] If his *kapāla* or *kamaṇḍalu* breaks, he should throw it away into the water.

The *pāśupata-vrata* should be brought to a close in the following manner: Oblations should be offered to Vratapati and the performer should stand facing the Sun. Then God Śiva should be prayed to for forgiving faults like speaking and thinking ill and making the offering in the wrong manner. The image of the god should be consigned to the waters of a river, lake, etc. with the *mantra: 'navo navo bhavasi. . . .*'[613] This *vrata* is said to lead to *paśupati-sāyujya* (becoming one with Paśupati).

It can be easily seen that this is a *vrata* which belongs to the Rudra-Śiva cult. Śiva is described here in glorious terms as *devānām īśvaraṁ paraṁ* (the greatest lord of the gods) and as having lions and tigers yoked to his chariot. His terrible aspect is referred

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to also by saying that his face is angry and appears like a thunderbolt. His complexion is white and tawny (40.2.1). His face is said to be terrible like a *vānara*[614] but is at the same time blameless. Śiva wields a *pāśa* in which he ensnares beings. It is expressed at the end of the *Pariśiṣṭa* that men who observe the *pāśupata-vrata* are freed from these snares and they reach God Sadāśiva.

The Veda-vrata

The forty-sixth *Pariśiṣṭa*, called *uttama-paṭala*, describes certain *vratas*, especially the *veda-vrata*, in which the first and the last verses of the three Vedas and certain specified verses of the *Atharva-Veda* are to be recited. The *veda-vrata* is to be performed by the preceptor for the celibate student who approaches him. The *Pariśiṣṭa* starts by giving the regulations of the *veda-vrata* which is to be observed annually.[615] The performer should not clip his nails or hair; he should take a bath three times a day and should eat only food which is fit for a sacrifice. Especially at night he should not eat *aṇūs*,[616] *māṣas* and *masūras*. He should not drink butter-milk which is churned with a stick and from which the fat is removed. He should use a staff, a gourd (*kamaṇḍalu*) and a garment made of wool. It is stated that the *śiro-vrata* is to be performed annually and is similar to the *veda-vrata*. While observing the *yama-vrata*, *mṛgāra-vrata* and *mitra-vrata*, a person should not use milk and salt in his meals, should use one garment and his bed should not be at a secluded place. While performing the *mṛgāra-vrata* and the *yama-vrata*, the *śamī* grain should not be eaten.

Outside the residential quarters, a fire should be set up on the altar with the prescribed *mantras*.[617] Having performed the daily ritual and having declared the name of the *vrata* which one is observing, the performer should offer fire-sticks with the *vrātapati mantra*.[618] Oblations of clarified butter should be made with the *vyāhṛtis*, *Sāvitrī*, the *mantras* from the *śānti*, *aṁholiṅga gaṇas* and from the *vrātapati*, *kūṣmāṇḍa*, *samāsa* and *kāma* hymns.[619] It is mentioned (46.7.4–5) that at the beginning and the close of the *veda-vrata*, offerings should be made of rice cooked in milk. At the beginning, the offering should be made with *'idāvatsarāya. . .'*[620] after the fire-sticks are offered with the *vrātapati*

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mantras and, at the end, the offering should be made with the remnants of the first offering with the *kāma-sūkta*.

The following are the *mantras* which are to be employed in the main part of the *veda-vrata*.

(1) The first verse and the last verse of three Vedas—*Ṛg-Veda*, *Yajur-Veda*[621] and *Sāma-Veda*.

(2) The first verse of *kāṇḍa* I and the last verse of *kāṇḍa* XVI of the *Atharva-Veda*.

(3) The first verse of *kāṇḍa* I, the last verse of *kāṇḍa* VII (implying the end of the first half of the *Atharva-Veda*) and the last verse of *kāṇḍa* XVI.

(4) The first verse of *kāṇḍa* I, the last verse of *kāṇḍas* IV, VII and XI (implying the end of the first, second and third quarters of the *Atharva-Veda*) and the last verse of *kāṇḍa* XVI.

(5) The last verse of each of the *kāṇḍas* from I to XVI.

(6) The last verse of each of the *anuvākas* in the *kāṇḍas* from I to XVI; the exception being *kāṇḍa* V in the case of which the last verse of each *sūkta* is taken; as it is called *mahat-kāṇḍa* and consists of comparatively longer hymns.[622]

(7) The first verse and the last verse of the only *sūkta* in *kāṇḍa* XVII and the first verse of *kāṇḍa* XVIII together with the last verses of the four *sūktas* forming that *kāṇḍa*.

(8) The two *samāsa* hymns XIX.22, 23 which are quoted in full.

It may be noted from the above statement that the first sixteen *kāṇḍas* of the *Atharva-Veda* are taken as the norm and its division into four quarters is made as *kāṇḍas* I to IV, V to VII, VIII to XI. and XII to XVI. It is proper that the half division is made at the end of *kāṇḍa* VII (and not VIII). For, the sixteen *kāṇḍas* contain 4263 *mantras* and the first seven *kāṇḍas* contain 2030 *mantras* (whereas the first eight *kāṇḍas* contain in all 2323 *mantras*). Similar is the case with the quarters that end with *kāṇḍas* IV and XI. It appears that the *mantras* from *kāṇḍas* XVII and XVIII were added later as their mention is made separately (46.8.5). *Kāṇḍas* XIX and XX which are considerably late have been left out (except for the two *samāsa* hymns in *kāṇḍa* XIX).

The order of the *vratas* to be observed is given as—*sāvitrī-vrata*, *veda-vrata*, *kalpa-Vrata*, *maila-vrata*, *mailottara-vrata* and

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sammita-vrata. It is further pointed out that a Brāhmaṇa should observe these six *vratas,* a Kṣatriya should observe three *vratas* and a Vaiśya should observe two *vratas.* The *dakṣiṇā* prescribed to be given away to the preceptor for each *vrata* is a cow, young and auspicious, or a bull capable of bearing the yoke, or gold of equal value.

The Grand Homas

There are three big *homas* described in the *Pariśiṣṭas.*[623] They are (a) *laghulakṣa-homa* (b) *bṛhallakṣa-homa* and (c) *koṭi-homa.* These *homas* are said to be of divine origin, especially the *koṭi-homa,* which was taught by God Brahmā to the other gods who were being oppressed by the powerful demons. The *koṭi-homa* was also performed by the sage Atharvan for God Śiva, whereby the latter overcame all evils and obtained Skanda as a son. The essential part of these *homas* consists of offering a number of oblations with the *Gāyatrī mantra.*

The Laghulakṣa-homa. The *laghulakṣa-homa* (*Atharva-Veda Pariśiṣṭa* 30) is a simple rite. The performer should prepare a square *kuṇḍa* by using a string for uniformly correct measurement. The length of the *kuṇḍa* should be equal to a *bāhu* (arm) or a *jaṅghā* (shank) or two *ratnis* (cubits). The Brāhmaṇas should first murmur the *Gāyatrī mantra* ten thousand times, having fasted for a day, and then having set up the fire with the *mantras*: '*agne prehi . . .*'[624] and '*agninā raym. . .*',[625] they should make the offerings. Barley should be offered for the attainment of pleasures; other grains, for life; oil, for long life and fame; fire-sticks of Arka, for obtaining *āditya-loka*; those of Palāśa, for obtaining *candra-loka*; of Aśvattha, for obtaining *viṣṇu-loka*; and of Udumbara, for obtaining *brahma-loka.*

The Bṛhallakṣa-homa. The *Atharva-Veda Pariśiṣṭa* (30b) relating to the *bṛhallakṣa-homa* gives some details about the *kuṇḍa* to be prepared[626] and then prescribes the invocation of the planets and the constellations to the east and north of the *kuṇḍa* respectively. The deities of the quarters and sub-quarters are to be established in their respective places. *Śāntyudaka* should be prepared by

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reciting the *mantras* from the *vāstoṣpatya* and the other three *gaṇas*[627] which follow and the performer should be sprinkled with that water and he should be made to sip it. Then offerings of fire-sticks or of sesame should be made together with the leaves of Bilva (*śrīparṇa*) for wealth, the shoots of bamboo (*karīra*) and barley-flour for rain and fruits like *badara* for the obtainment of cattle.

After the required number of oblations are offered, a *mahābhiṣeka* should be performed at night. The *sruc* to be used for making the offerings should be made of the wood of Udumbara and should reach up to the head in the case of a Brāhmaṇa, up to the forehead in the case of a Kṣatriya, and up to the shoulder in the case of a Vaiśya. For other people (*janapada*) there is no fixed length prescribed. While pouring out oblations, the prescribed *mantras*[628] should be recited; the Brāhmaṇas should then be requested to utter blessings and gifts of cows, land, sesame, gold and garments should be made to the officiating priests.

The performer should sleep that night with a controlled mind and, after seeing a dream, should find out its implications from the priests.[629]

The Koṭi-homa. Pariśiṣṭa 31 gives a detailed description of the *koṭi-homa*, it being the biggest *homa*. At the very outset (31.1–4) a long legend is narrated indicating how the gods, especially Śaṅkara, were able to overcome all difficulties through the performance of this efficacious ceremony.

A list of the constellations under which the *koṭi-homa* is to be performed is given. They are the *Rohiṇī*, the *Śravaṇa*, the *Citrā*, the *Revati*, the *Anurādhā*, the *Uttara Phalgunī*, the *Uttara Aṣāḍhā*, the *Uttara Proṣṭhapadā*, the *Abhijit*, the *Puṣya*, the *Mṛga* and other auspicious *nakṣatras*. The *homa* is to be performed on an auspicious day in the bright half of a month, under the *vijaya-muhūrta*. The *kuṇḍa* intended for the *koṭi-homa* should be eight *hastas* in length and eight *hastas* in breadth. The Brāhmaṇ priest, having fasted for three days, should churn out the sacred fire and perform all the rites as described in the *Śānti-Kalpa* up to the *nairṛta-karma* (*Śānti-Kalpa* 1–2.14).[630] Then the Brāhmaṇas, twenty or

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ten in number, should offer to the fire a hundred, or thousand, or crore of fire-sticks—anointed with clarified butter. Barley should be offered for the attainment of peace; sesame, for getting rid of sins; holy sticks, for obtaining all desired objects; and Bilva,[631] for attaining gold. By offering lotuses, one gets the best of wealth; by offering clarified butter, one becomes bright; by offering curds, one gets sons; and by offering milk, one obtains the great lustre of Brahman.[632] After the offerings are made, the performer should give away to the officiating priests a *niṣka*, a horse, a cow, a garment and gold. He should give away all his wealth to the Brāhmaṇ priest. After the *koṭi-homa* is over, he should perform worship of the planets, the *ghṛtakambala* and one of the *śāntis* such as the *amṛtā*.

The *koṭi-homa* is performed also for sorcery; but, in that case, certain changes are introduced in it. The *koṭi-homa* for sorcery is to be started on an inauspicious day in the dark half of a month, under a fearful constellation like the *Maghā, Āśleṣā, Mūla, Revatī* or *Ārdrā*. Sesame and mustard should be offered with the *Gāyatrī mantra* pronounced in the reverse (*pratiloma*) order. Reeds should be used in place of the sacred grass and oil in place of clarified butter. Fire-sticks of inauspicious trees should be anointed with oil and offered into the fire which has been brought from the house of a *cāṇḍāla* or from the cemetery or into the fire used by a woman who has recently given birth. The wood of Khadira is to be used as fuel in this ceremony. In place of the word *svāhā*, the word *phaṭ* is to be used. The person, wearing black or red garments, should sit facing towards the south and should make the offerings with his left hand. An image of the enemy should be heated on the fire while the *Gāyatrī mantra* is murmured in the reverse order. Piercing the image with a spear, it should be heated day after day until the enemy is completely subdued.

It is stated at the end of the *Pariśiṣṭa* that he who performs the *koṭi-homa* has all his desires fulfilled. He who reads this *Pariśiṣṭa* and causes others to listen to it, secures the fruit of *koṭi-homa* and attains *brahma-loka*. *Koṭi-homa* is said to have been taught by the sage Gopatha to Pāṇineya.

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The Brahmakūrca-vidhi

The *brahmakūrca-vidhi* (*Atharva-Veda Pariśiṣṭa* 38) is a small, simple ceremony, which is intended for the purification of the body and the mind. It is said to have been instituted by Brahman for the welfare of mankind. The *brahmakūrca-vidhi* may be performed every month, or every fortnight, or once in six days, or even every day. Libations of water to the gods (*deva-tarpaṇa*) are to precede this ceremony.

The person who desires to perform this ceremony should fast for a day and a night. After having purified himself with a bath and perfumes, he should wear white garments and sit on a seat of *kuśa* grass placed at a spot which is pure, is cleansed with cow-dung, is covered with a cloth and decorated with white flowers. *Pañcagavya* to be used in this ceremony should be prepared in the following manner. The milk of a reddish cow, curds (from the milk) of a white cow, clarified butter (from the milk) of a tawny cow, the urine of a dark-blue (*nīla*) cow and the dung of a black cow should be collected. If such cows are not available, all these substances may be taken from a tawny[633] cow. The urine and the dung must be such as have not touched the ground. The quantity of these substances should be as follows. Milk should be seven *palas*, curds three, clarified butter one, urine one, dung of the size of the tip of the thumb. To these should be added one *pala* of water in which *kuśa* grass has been steeped. It is stated that the milk should be taken with the *mantra*: '*ā pyāyasva. . .*',[634] curds with '*dadhikrāvṇo. . .*',[635] clarified butter with '*tejo 'si śukram. . .*',[636] cow's urine with the *Gāyatrī mantra*, dung with '*gandhadvārā. . .*'[637] and the water with '*devasya tvā. . .*'.[638] All these substances are to be then put into a copper vessel.

Oblations should be offered of this mixture by means of bunches of *darbha* which have seven blades each, with the ends intact and tied together well. The oblations should be offered to Agni, Soma, Prajāpati, Bṛhaspati, Viṣṇu and Rudra with the *mantras*: '*bṛhaspate ati yad. . .*',[639] '*idam viṣṇuḥ. . .*',[640] '*mā nas toke . . .*',[641] and with the *Gāyatrī mantra*. The remnant of the offering should then be consumed uttering the *praṇava*, by means of the middle leaf of Palāśa or by means of a lotus-leaf or

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by means of a copper vessel. It is stated that for four days, from the thirteenth day onwards, one should live on food which does not contain salt, should bathe thrice a day and should fast on the full-moon-day. On the full-moon-day one should perform the *brahmakūrca-vidhi*, during which one should consume *pañcagavya* as prescribed. This is said to lead to great rewards.

The *brahmakūrca-vidhi* is so called because a bunch of the sacred grass, called *brahmakūrca*, is used for offering the oblations and is dipped into the water which is poured into the *pañcagavya*. The *brahmakūrca-vidhi* is said to be the most efficacious purificatory ceremony. It instantly destroys all sins resulting from the eating of improper food, contact with a Śūdra, the selling of the Veda (knowledge), accepting a gift out of place, time and without *mantras*, sexual intercourse during the day, etc. It frees a person from all sins committed in childhood, youth, or old age as also from those which were committed by his father and the mother.

The Taḍāgādi-vidhi

The *taḍāgādi-vidhi* (*Atharva-Veda Pariśiṣṭa* 39) is a public ceremony intended for consecrating ponds, wells, lakes, etc. It is said to have been originally taught by Agasti.

The performer of this ceremony should stay near the place of water for a day and a night and then start the ceremony. *Śāntyudaka* should be first prepared with the two verses beginning with '*pari prāgāt. . . .*'[642] Cooked rice should be offered to the Earth and oblations of clarified butter and *samidhs* should be made with '*satyaṁ bṛhat. . . .*'[643] Then the following *mantras*[644] should be recited: '*ambayo yanti. . .*', '*āpo hi ṣṭhā. . .*', '*śam no devīḥ. . .*', '*hiraṇyavarṇāḥ. . .*', '*punantu mā. . .*', '*sasruṣīḥ. . .*', '*himavato. . .*', and '*apsu te. . . .*'

A cow should be made to drink that water with the *mantra: 'ā gāvo. . .*'[645] and should be taken across the water with '*upa hvaye. . .*'[646] and '*sūyavasāt. . . .*'[647] That cow is to be given away to the priest and he is to accept it reciting the *kāma-sūkta* (XIX.52). Metal images of various aquatic creatures should be prepared. Images of the tortoise and the alligator should be made of gold; of the fish and the *mudgara* (species of fish), of silver; of the crab and the *kulīra*, of copper; and of the porcupine (*śiṁśumāraka*), of

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iron. These metal images together with the *pañcagavya* and the *śāntyudaka* should be thrown into the water. The priest and the performer should take a bath in that water and Brāhmaṇas should be fed. It is stated at the end that the *taḍagādi-vidhi* is a holy ceremony which is to be performed by those who wish to live eternally in heaven.

The Go-śānti

The value of cows has always been great in an agricultural country like India. In ancient times especially, cows constituted the principal wealth and the most precious possessions of the Vedic Aryans. It is interesting to note in this connection that the Latin word *pecunia* (= money) is derived from the word *pacu* (= cattle), which is the Latin counterpart of the *Śanti-Kalpa* word *paśu*.

That great sanctity was attached to cows and that they were considered to be stainless and pure, compassionate and motherly, can be clearly seen from the references to them in the *Ṛg-Veda*.[648] The reason for this lay in the fact that cows were closely associated with the sacrificial ritual. For instance, in the *agnihotra*, which was incumbent on every householder, cow's milk was to be offered into the sacred fire every morning and evening. These causes may be presumed to have crystallized into the concept of the divinity of the cow in the later Vedic and post-Vedic periods.

It was but natural, in the pastoral and agricultural stages of Vedic civilization, that preservation of wealth in the form of cows was scrupulously attended to. The people were very anxious about the safety and well-being of their cows. Hence we find in *Kauśika Sūtra* 51 that a few charms are given for the protection of cow-pens. *Atharva-Veda Pariśiṣṭa* 66 describes the following pacificatory ceremony for curing cows from diseases.

The *Purohita* should fast for a whole day and night, bathe, wear new garments and prepare a clean square spot near a cow-pen or near a herd of cows. He should prepare from cow-dung an image of God Śiva and establish it in the square. He should worship it with milk, clarified butter, incense, fragrant flowers, etc. He should make offerings to the *prāṇas* of milk, curds and clarified butter. He should then perform the *ājya-tantra* up to *abhyātāna*[649] and offer on the fire mustard, sesame, fried grain

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and fire-sticks besmeared with curds, honey and clarified butter, reciting the given formulas: '*kālāya svāhā*', etc. He should sprinkle the cows with water, reciting the verse '*namo jñāya*. . (66.2.6).

This ceremony is said to have been taught by Brahmā who was implored by the sages. It is stated at the end of the *Pariśiṣṭa* that the cows of the Brāhmaṇa who daily recites the text of the *go-śānti* in the cow-pen, multiply in number and that he enjoys great prosperity.

MAGIC

Human thought as a whole may be said to have developed through three distinct stages, namely, magic, religion and science. It is of course not suggested that the various human communities have passed through these three stages simultaneously, or that all of them have reached the stage of what we now understand as science. Similarly, these three stages of the evolution of human thought can by no means be regarded as being exclusive of one another. That is to say, even in the most scientifically advanced communities one can discover distinct traces of magic and religion. In the present context it is not necessary to dilate upon the characteristic features of all the three stages. It may only be pointed out that the thought-complex reflected in the *Atharva-Veda Pariśiṣṭas*, with which we are concerned, is dominated by magic. In another sense, however, magic may be said to have served, in respect of these primitive communities, the purpose of both religion and science.

Broadly speaking, magic makes no distinction between man, nature and the creator of these two, from the point of view of their essential character. It holds that, essentially, all aspects of being stand on the same footing, as all of them share the all-pervading magic potence-substance which is sometimes represented in the Vedas as *asu*.[650] This potence-substance is, indeed, the main basis of their being. The distinction between man and God or between one object or being and another is supposed to rest on differing quantities of this magic potence-substance being possessed by each. The natural corollary of this is that one who pos-

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sesses a greater quantity of this magic potence is supposed to be in a position to control objects or beings with lesser quantities of magic potence. There is, therefore, a constant attempt on the part of primitive man to increase his magic potence, seeking to derive it from various sources and in various ways.

As against this essential sameness of all being posited by magic, religion seeks to introduce a kind of dichotomy. It distinguishes between the creator and the created, between God and man, between spirit and matter. Prayers now take the place of incantations,[651] awe and obedience that of self-confidence and a sense of power.

The third stage, namely, science (whose ideology may be said in the ultimate analysis to correspond with that of higher philosophy), brings back the idea of the oneness of being. In this sense, magic is more closely related to science than to religion.[652] If the ultimate purpose of religion is 'to scale the ramparts of infinity', that of magic and science is 'to make the present life a more comfortable one'.

We find distinct traces of magical ideology even in the hieratic collection of the *Ṛg-Veda*. The prayers and offerings in the Ṛg-Vedic religion must be regarded as constituting the characteristic features of 'magic' rather than of 'religion'. In the *Ṛg-Veda* gods were invoked for all-round welfare. They were prayed to for the acquisition of plenty, riches, food, heroic progeny as well as safety and victory in battles. These prayers possessed a magic potence which even the gods, to whom they were addressed, could not resist. They were most appropriately called *brahmāṇi*. Their compelling power over the gods seems to have been emphasized also by the frequent use in them of verbal forms in the subjunctive mood, which is indicative of greater peremptoriness than the potential. Offerings were often made to gods with a view to securing in return some special powers. A symbolic tie was supposed to have existed between the kinds of offerings and powers expected to be derived from them. The Vedic hymns thus generally reflect confirmed faith in the efficacy of prayers and offerings. It is obvious that even the hieratic cult of sacrifice was practised in order to attract the magic power to oneself.

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Apart from this, there are clear indications in the *Ṛg-Veda* to show that the compilers of that collection were perfectly familiar with the more popular magic practices of the day. Thus we have hymns to act as spells against vermin (I.191) and *yakṣmā* (X.163), to bring back the life of one apparently dead (X.58, 60. 7–12), to destroy enemies (X.1666), to procure children (X.183), to destroy demons who kill offspring (X.162), to induce sleep (V.55) and to oust a co-wife from a husband's affections (X.145, cf. X.159).[653] Moreover, there are hymns intended for sorcery (VII.50, 104; X.128, 162) and to cure diseases (VIII.91; X.59, 137, 161 and 163).

The magical efficacy of the chants of the *Sāma-Veda* becomes self-evident by their employment in connection with sacrifice. As a matter of fact all primitive music may be said to have been intended to serve an essentially 'magical' purpose rather than what we today call an 'aesthetic' purpose. The *Yajur-Veda* and the *Brāhmaṇas* seem to go much farther in emphasizing the magic character of Vedic religion. The whole sacrificial ceremonial, as represented in these texts, is dominated by the notion that sacrifice exercises power over the gods; that it, indeed, goes beyond them and can directly influence things and events without their intervention.[654]

Magic in the *Atharva-Veda* is mainly of a popular type. It is related to matters of everyday life. Magic, it is said, is usually characterized by 'command and constraint'. It is also said to display a spirit of self-confidence and self-sufficiency.[655] It may be pointed out that, generally speaking, such is also the nature of magic in the *Atharva-Veda*. The hymns of the *Atharva-Veda* often refer to deities like Agni, Vāyu, Sūrya, Candra and Āpa (II.19–23), or to the lords of the quarters (III.27). We further find that, in addition to the gods mentioned in the *Ṛg-Veda*, the *Atharva-Veda* mentions gods like Rohita and Nīlalohita (XV.1). Even plants, herbs, amulets, etc. are personified and deified in the *Atharva-Veda*. And in all the *mantras* there is clearly in evidence an anxiety on the part of the poet-priest to establish and announce relationships with the divinities. There is also a tendency to mention several divinities in a spell in order to add strength to it. For instance, while tying an amulet, the Atharvan priest declares that

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the strength of the amulet is derived through such and such divinities. In such cases, the ideology of magic is obviously uppermost in his mind.

At times the reference to a divinity is not explicit, and the Atharvan priest is himself supposed to assume magic powers. Thus in *Atharva-Veda* V.22, we find that gods like Agni, Soma and Varuṇa are first invoked to ward off Takman, but then, Takman is directly commanded by the poet-priest to go away.[656] This shows that the priest has derived from the divinities sufficient magic power to be in a position to control Takman himself. As another instance in this context *Atharva-Veda* II.12 may be cited. In this hymn, the first two verses are addressed to Dyāvā–Pṛthivī, Antarikṣa and other divinities. The first hemistich of the third verse invokes the help of Indra and in the second hemistich the priest says that he destroys the enemy just as an axe cuts down a tree. From this it becomes clear that it is through the power derived from Indra that the priest is able to kill enemies. Thus the current of faith in and dependence on magic potence to be derived from various sources flows throughout the hymns of the *Atharva-Veda*. The *Atharva-Veda* may be regarded as a sacred text in the sense that it conspicuously reflects the stage of magic in the evolution of the religious thought of the Indian man.

Materia Magica

Atharvaṇic magic is a complex phenomenon and is usually made up of several constituent elements. The first and foremost among these is of course *mantras*. It is mainly with their help that magic is effected. The magical potency of the words in *mantras* is best brought out by H. Webster who points out that the utilization of occult power requires a vocal expression of the operator's will, that is, a spell or incantation. 'If there is power in wish, how much more in words! Speech wings its way to destination, it carries the wish home.'[657] The spell or uttered 'must', as Marett says, will tend to embody the very life and soul of the affair. Nothing initiates an imperative more clearly, cutting it away from the formative matrix of thought and launching it on its free career, than the spoken word. It is the very type of a spiritual projectile.[658]

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It is further believed that magical potence belongs to the sound of a word rather than to its sense. This might explain the occurrence of many apparently meaningless words in the *mantras*.[659] Indeed it seems to have been assumed that the greater the obscurity of sense, the greater is the magical efficacy of a *mantra*. The repetition of certain words is also regarded as conducive to greater effects.[660] The peculiar sound produced by words in *mantras* is traditionally believed to produce a distinct atmosphere of magic which endows the action done or the desire entertained in that atmosphere with great efficaciousness. It is for this reason that not a word, nor even a letter or an account, is allowed to be changed in the *mantras*.

In the *Ṛg-Veda* a prayer is very significantly characterized as inner armour.[661] The poet has full faith in the power of the prayer. While uttering the *mantra*, the poet-priest is fully confident of the potency of his speech. He consoles the dying man by saying, 'Here is your life, here your breath, here your life-period, here your mind. I release you from the snares of Nirṛti by my divine speech' (*Atharva-Veda* VIII.1.3). He is confident of killing the germs that cause diseases merely by the power of speech.[662] A hymn may be used for sorcery and in such a case 'a curse alone purely vocal is quoted as a mind weapon. 'By this truth[663] a knight is slain', this is Atharvan magic, pure and simple.[664] The *Brāhmaṇas* also emphasize the power of speech. 'It is with speech that I drive away Nirṛti',[665] says a poet. Such confidence in the magic power of the *mantras*, indeed, constitutes the very basis of their magical employment.

It needs to be pointed out here that the Vedic *mantras*, which were originally intended, in hieratic religion, as prayers for propitiating the gods, came to be employed in popular religion as magic spells. It was assumed that these *mantras* themselves were magically so potent that even the gods to whom they were related could not go against them.[666] The fact that a purely magical significance came to be ascribed to many of the *mantras* by usage is quite evident. For example, *Atharva-Veda* IV.16 is used as an imprecation. It is actually a hymn addressed to Varuṇa. Roth says about this hymn: 'There is no other hymn in the entire Vedic literature which presents divine omniscience in terms so emphatic,

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and yet this beautiful fabric has been degraded to serve as an introduction to an imprecation.'[667] The first five stanzas of this hymn glorify the greatness of Varuṇa. The sixth and seventh verses implore the god to fetter a person who indulges in falsehood and to release a truthful person. The eighth and ninth stanzas together constitute an imprecatory formula, which pins down the person against whom the imprecation is directed, by naming him as the son of so and so; he is to be caught in the snares of Varuṇa. Thus we find that stanzas which were originally meant as *mantras* in the sense of prayers came to be regarded as *mantras* in the sense of 'magical formulas'. Similar is the case with many cosmogonic and theosophic hymns, as for instance the hymn addressed to Kāma (*Atharva-Veda* XIX.52). There are other hymns in which plants, herbs, etc. are deified, mysterious power ascribed to them and they are used for magical and medicinal purposes.

In addition to the use of speech (in the form of *mantras*), the Atharvaṇic magician employs various objects—animate as well as inanimate. *Atharva-Veda* V.31 mentions a number of such objects. They are: an unbaked earthen pot, mixed corn, raw flesh, a cock, a goat, a sheep, animals with a single hoof, animals having a double set of teeth, an ass, a rootless plant, fire, dice, etc. Elsewhere in the *Atharva-Veda* we also come across various kinds of corn which are used for magical purposes. *Yava*,[668] sesame[669] and beans[670] are some of them. Similarly we come across plants like *apāmārga*,[671] *pṛśniparṇī*,[672] *rohaṇī*[673] etc. There are also mentioned various kinds of amulets (*pratisara*)[674] made of *jaṅgiḍa*,[675] *darbha*,[676] *śaṅkha*,[677] *audumbara*[678] and *varaṇa*.[679] The Atharvan believes that these objects possess a peculiar magical potence which can be made effective through various rites.

The two *Pariśiṣṭas* of the *Atharva-Veda* (35–36) which deal with magic mention a number of other things to be employed in sorcery. They are used as fuel for the magical fire, for anointing the fire-sticks, for offerings, for making a *cūrṇa* with which the enemy is to be touched, or for making an image representing the foe. The magical fire is kindled and made to flare up by means of fire-sticks derived from the following plants and trees: (1) Arka, (2) Palāśa, (3) Sureśvarī, (4) Tagara, (5) Kuṣṭha, (6)

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Māṁsī, (7) Khadira, (8) Udumbara, (9) Bilva and (10) Śirīṣa. Reeds, cane and *dūrvās* are also used. It is prescribed that the fire-sticks should be anointed with the following substances: (1) clarified butter, (2) jaggery, (3) curds, (4) bitter oil, (5) milk (of a cow), (6) honey, (7) milk of a goat, (8) blood, (9) poison and (10) the juice coming out of the plant Arka when it is cut. Among the objects to be offered into the fire in a magical rite are mentioned: (1) black mustard, (2) salt, (3) hairs of a dog, (4) *kukusa*, (5) coriander seeds (*tumbara*), (6) parched grain, (7) onions, (8) garlic, (9) mire (*utkaraṇa*) from a lotus-pond and similar other things.

A number of strange substances are listed in the *Pariśiṣṭas*—substances which are to be finely powdered and mixed together. These mixtures are used for various magical purposes.[680] These substances include (1) the flesh of a dead animal, (2) faded flowers (over a dead body), (3) ashes from the cemetery, (4) mustard, (5) red arsenic, (6) the ichor of an elephant and several other plants and herbs. Then there is mention of a stake or a wedge made of the wood of the Khadira tree (36.16.1), or of a reed (36.6.2), which is to be implanted in the house of the enemy. The horn of a cow is similarly made use of (36.29.1).

One of the most important aspects of Atharvaṇic magic involves the making of an image of the enemy and the piercing or burning of it. It corresponds to what may be called iconic magic, which makes use of effigies, models or other representations of anything to be affected magically; these representations serve as something upon which one can vent his emotions, whether of affection, envy, or hatred.[681] The *Pariśiṣṭas* prescribe that the image of the enemy who is to be destroyed should be made of finely powdered black mustard (35.1.6) or of the flour of rice or black gram (*māṣa*) (36.5.1.3). It may also be made of earth[682] (33.6.6). Even the mere writing of the name of the enemy and the piercing of it with the nails of the hand is said to be sufficient to make him ill or go mad (*Atharva-Veda Pariśiṣṭa* 36.8.1).

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The Procedure and Effect of Magic

A magical ritual is just like any other ritualistic ceremony. Its procedure, therefore, begins with an initiation rite and a preparatory vow. The celebrant is to lie down to the west of the fire, without turning to the other side, for twelve nights (*Kauśika Sūtra* 47.30). Guarding oneself against the danger of the magic perpetrated by others is, of course, the first essential. Hence, first of all, the deities presiding over all the quarters are prayed to for counteracting the evil influences arising out of those quarters. Generally speaking, so far as the magical ritual is concerned, it is not necessary to look for an auspicious day or an auspicious constellation for its performance (35.1.4; 36.2.1). On the contrary, it has been prescribed that the *abhicāra* rite should be started on an inauspicious day (*tithi-cidra*), in the dark half of the month, and under a fearful constellation like the Maghā, Aśleṣā, Mūla, Revatī or Ārdrā (31.8.5–6). It is also said that the celebrant should wear black or red garments and should make the offering with the left hand, facing the south (31.9.3).[683]

1 (a). A fire of Arka wood is kindled in the forest to the south of the village or at a crossroads; if the magic rite is performed inside the house, it is kindled in the south-west, that is to say, in the quarter presided over by Nirṛti. The shape of the altar is to be triangular (25.1.6). The fire is to be brought from the cemetery, or from the house of a *cāṇḍāla*, or it should be a portion of the fire used in connection with a woman who has recently delivered (*sūtika-agni*) (31.9.2). Offerings are to be made of *iṅgiḍa* oil in place of clarified butter (cf. *Kauśika Sūtra*. 47.3), and of a black mustard plant, its leaves as also its seeds (35.1.5). Offerings of bitter oil are to be made for destroying a whole family. By offering the hair of a dog, the enemy is made epileptic within three days.[684] By offering salt he is made sick. If necessary, these effects can be counteracted by making offerings of milk, honey and clarified butter. Disintegration in a family is brought about by offering Arka sticks into the Arka fire. The same can be removed by offering the Sureśvarī plant and clarified butter. The eyes of an enemy are destroyed by offering fire-sticks besmeared with Arka-'milk' into the Arka fire (35.1.10–12).

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The enemy is uprooted by offering *kukusa* and *tumbara* (36.4.2). A girl is won over (as wife) by making eight thousand offerings of parched grain anointed with clarified butter, curds and honey (36.6.1). A minister or a similar other important person is subjugated by offering five sticks of Khadira, Udumbara, etc. For ensuring effective use of the *mantras*, a piece of wood having at one end a human skull from the cemetery (*śmaśāna-khaṭvāṅga*) should be offered. A handful of onions, garlic and the wood of Devadāru (*masta*) should also be offered. To subdue a king, fire-sticks of Śirīṣa should be used and oblations of *trimadhura*[685] should be offered. To subdue a Brāhmaṇa offerings of milk should be made, to subdue a Kṣatriya a horn should be offered, to subdue a Vaiśya fragrant powders should be offered, and to subdue a Śudra the mire from a lotus-pond (*padminyutkaraṇa*) should be offered at a crossroads (36.7.1–4).[686]

The enemy is uprooted by offering *kukusa* and *tumbara* (If a thousand and eight offerings of salt, over which the formula '*kālāya karālāya namaḥ svāhā*' (36.9.4) is uttered, are made with the name of the enemy, his life and wealth are diminished and he becomes emaciated by sickness. This effect can be counteracted by offering milk for the same number of times (i.e. 1008). Three kinds of mustard (black, white and red) anointed with curds, honey and clarified butter should be offered together with white mustard, consecrated by uttering over them the spell '*amoghāya namaḥ svāha*' (36.9.6) eight thousand times. Thereby the enemy becomes flurried (*āveśayet*). A small amount of cow's flesh should be offered in the name of a person with the spell '*vṛṣabhāya namaḥ svāhā*' (36.9.11). Thereby he becomes involved in great sin and his wealth is diminished. The three kinds of mustard should be offered with *trimadhura* in order to turn the enemy mad (36.10,12,17,18).[687]

(b) A person can be magically influenced by merely applying a certain mixture to his body. Thus one is made a butt of ridicule by applying to his body the flesh of a dead person, the faded flowers on his body, and the ashes from the cemetery. This effect can be counteracted by performing a rite in which goat's milk is used for anointing the fire-sticks. To make a man run after the cele-

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brant, he should be touched with a finely powdered mixture of Tagara, Kuṣṭha, Māṁsī and its leaves. The fruit and root of Māṁsī mixed with the fragrant ichor of an elephant, or its leaves without holes (*achidra-patrāṇi*) mixed with Uśīra and mustard are to be used to make him follow (the celebrant) helplessly. A woman can be rendered submissive by applying to her feet an ointment made of flowers, red arsenic, Priyaṅgu and Tagara, mixed with the ichor of an elephant.[688] All persons who are looked at with eyes to which is applied collyrium made of the flowers of Māṁsī and Māgakesara, are subdued (35.1.13–2.3). By offering to a person flowers with which Śiva was worshipped, which have now became faded, and over which the spell '*ucchuṣmāya namaḥ svāhā*' (36.9.23) is recited (a thousand times), he can be turned into a mad man. To counteract such madness, consecrated sandal should be given (36.28).

(c) Black magic is, in some cases, effected even by means of a stake or wedge. A consecrated reed is implanted in the house of the girl whose love is sought. The reed which is thus firmly fixed will agitate her mind until she becomes submissive (36.6.2–3). Members of despised castes can be destroyed by implanting, in the houses of potters and others, reeds that are charmed (36.14). A whole village can be ousted by implanting in it a consecrated sharp stake of Khadira, twelve fingers long and anointed with oil. Thereby the headman of the village becomes involved in great sin and is reduced to poverty. This result can be counteracted by washing the stake with milk. Then eight thousand oblations of milk should be offered to the fire (36.16). To make the enemy's house catch fire, the horn of a cow, over which the spell '*ucchuṣmarudrāya namaḥ svāhā*' (36.9.24) is recited with concentration, should be implanted in it (36.29). Thus wedges and stakes are prescribed to bring about the desired result.

(d) Then there is what is called iconic magic.[689] It is, for instance, prescribed that one who wants to kill his enemy or subdue a king, should make an effigy of the person with finely powdered black mustard. This effigy should be cut up into pieces and eight thousand offerings of it should be made to an Arka fire, beginning with the feet of the effigy. This rite renders the enemy submissive. To make a woman yield, her effigy should be

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anointed with ghee. To subjugate the best of Brāhmaṇas, their effigies should be offered to a fire of Palāśa wood. To subjugate a Kṣatriya, jaggery should be used to anoint the effigy; for winning over a Vaiśya, curds; and for a Śudra, salt should be used. All these people can be rendered submissive within seven days by this *āsurī-homa* (35.1.6–9).

For subduing a Brāhmaṇa, an effigy should be made of rice-flour. It should be taken to a crossroads and the spell (36.1.12) should be recited over it a thousand and eight times. It should then be cut into eight parts, and thus he can be made submissive by means of mere *mantras*. Otherwise, a thousand and eight offerings should be made for the same effect. To subdue a Brāhmaṇa lady, the effigy is to be made of (the flour of) black gram (*māṣa*) (36.5.1–3). It is also laid down that an image of the enemy should be prepared, a spear pierced into its neck and heated over a Khadira fire, reciting the *Sāvitrī mantra* in the reverse order.[690] This should be continued day after day till the enemy becomes submissive. If the image perishes, the enemy is verily destroyed (31.9.4–5).

Instead of preparing an effigy, the name of the enemy is sometimes written and pierced with the nail of the finger. Thereby he is overpowered with a headache, sickness, lack of thinking capacity and loss of welfare. A symbol (*liṅga*) of the enemy should be made of black mustard (*rāja-sarṣapa*), and it should be scraped and fumigated. Oblations of white mustard should be offered. Thereby the enemy certainly meets his death. By means of the constant murmuring (*japa*) of the spell, the enemy is made to eat inedible things; he becomes unwell and prone to disease; he becomes unconscious and prostrate (*piṇḍa-pāta*). The *japa* should not be recited eleven times, lest it lead to the destruction of the family of the celebrant himself (36.8.1–5).

2. Atharvaṇic magic is, as has been pointed out elsewhere, double-edged. On the one hand it is *ghora* and of the nature of *abhicāra* and *yātu*; on the other hand, it can also be employed for *śānta, pauṣṭika* and *bhaiṣajya* purposes.[691] It is, indeed, well said that the Atharvaṇic magic aims both at blessing and appeasing, as well as cursing. A statement has so far been made about the employment of Atharvaṇic magic as 'black magic'. Reference may

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now be made to its employment as what may be called 'white magic'. Of course, it must be remembered that the terms 'black magic' and 'white magic' are only relative, for the same rite is often conducive to one's own good and to the enemy's disaster. It is simultaneously beneficent to the performer and maleficent to the enemy against whom it is employed.[692]

A balm made of Tagara, Kuṣṭha, the stem of the mustard plant (*devījaṁ kāṣṭham*) and Māṁsī conduces hapiness in all. By putting a lakh of Māṁsī fire-sticks on the fire, one finds a rich treasure; and by offering a thousand leaves of Māṁsī anointed with clarified butter, curds and honey, he begets a son who will live long. The offering of three thousand leaves secures for one a well-controlled kingdom; by offering a lakh of its flowers, one gets a thousand gold coins. One gets a thousand gold coins also by murmuring the *mantra* a thousand times, standing in water and subsisting on milk only. It has been prescribed that, in order to get rid of poverty, one should put Lokeśī leaves into a pot (of gold or other metal) filled with water, and should take a bath in it.[693] Thereby one gets rid of the Vināyakas and of misfortune. It is said that even God will soon be subdued if touched (*abhihata*) with a mixture of Uśīra, Tagara, Kuṣṭha, the leaves of Mustā if and mustard. A person is subjugated if one touches him with a fine powder of Tulasī, Mahādevī and earth. To secure safety from the king, one should sprinkle water on oneself by means of the Sureśvarī twig, or wear the twig on one's person (35.2.1–10).

To cure sickness and fevers of all kinds, offerings of parched grain anointed with curds should be made eight thousand times to the accompaniment of the formula '*aghorāya namaḥ svāhā*' (36.9.7). In order to multiply one's stock of corn four-fold, one should get a beautiful image made of unbroken rice and place it on the heap of corn. Sandal and aloe should be burnt before the image and an offering of *trimadhura* should be made. In order to check a disease, one should make offerings of sesame, *dūrvā* and *trimadhura* with the formula—'*suvarṇacūḍāya namaḥ svāhā*' (36.9.13). Rice-grains should be scattered (over the sick person). To obtain cows, one should live on alms for a day and offer sticks of Udumbara anointed thrice (with clarified butter) to the accompaniment of the formula '*hāhāhīhī namaḥ svāha*' (36.9.14).

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To obtain gold, offerings should be made of the roots and twigs of Bilva,[694] one *prādeśa* in length, on the evenings of *aṣṭamī* and *caturdaśī* of the dark half of the month. For abundant rain, one should live on alms, mutter the spell '*mahāvaktrāya piṅgalanetrāya namaḥ svāhā*' (36.9.16) three lakh times, and perform an *ahorātrika-homa* in which fire-sticks of Vetasa are offered into a fire of Arka. To become successful in all dealings, one should make offerings on a fire of mustard anointed with milk, to the accompaniment of the formula '*khanakhanāya namaḥ svāhā*' (36.9.17), and put into one's mouth the ashes produced from them (36.13,15,19–23).

To make oneself unassailable in the battlefield, one should wield a weapon consecrated with the formula '*ghanaghanāya namaḥ svāhā*' (36.9.18). To secure wisdom and to become master of the learned, one should put on the fire a thousand fire-sticks of Atasī and of Khadira anointed thrice. If one desires that a neighbouring king should accept his priestly services, he should make a *japa* of the spell one hundred thousand times. He should go to a river flowing into the ocean, build a house of sand there, make an altar of sand and having prepared a (*śiva-*) *liṅga* of sand, worship it in the proper manner with a hundred and eight lotuses. Early in the morning he should stand in water reaching up to his navel and recite the *japa* again. Then the king will approach the performer with a hundred *dīnāras* and cows, bow down to him with respect, and pray to him to save him. To make oneself invincible against cruel animals having jaws and horns, one should recite the spell '*mahāpaśupataye namaḥ svāhā*' (36.9.22) one lakh times; to have protection from other animals, the *japa* should be recited three lakh times (36.24,26,27).

The following magic rites from the *Atharva-Veda Pariśiṣṭas* are noteworthy. It is laid down that to win over the heart of a woman, one should approach her or think about her and give out one's semen, urine and faeces. One should recite the spell (36.1.13) at night, having stepped over the skeleton of a cow and should move up to the horns. The breaking out of flames would then indicate success in the task (36.3.1–2). To attain witchcraft powers, one should prepare an altar of the size of *gocarma*, having besmeared it with cow-dung. One should kindle a fire there on

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three potsherds and should bow down to it. One should produce a sound with his mouth (*mukha-vādya*). As soon as this is heard, there will appear excellent damsels with terrible faces on account of the flames coming out of their mouths and producing the sound of jaws and bells. They will say, 'Son, we shall give you all that you desire.' If they are touched with the ashes from the rite, they will be rendered as meek as lambs.

It will be seen from the above statement that Atharvaṇic magic is put to diverse uses. It is often employed as a means of defence against the ills of life. It is used for self-protection and for the protection of the sacrifice from the enemy (cf. *Atharva-Veda* II.7,12). Self-protection is secured by making offerings to the various divinities and by counteracting the witchcraft employed by the enemy. This latter is called *pratyabhicaraṇa*.[695] The *kṛtyā* is removed and her victim is relieved of the harassment to life and property. Another significant use of Atharvaṇic magic is in connection with battles. Special ceremonies are prescribed to make a king powerful. Various kinds of amulets are fastened on him (*Atharva-Veda* XIX.27–33). Similarly, a charm is recited over the weapons, and thus they are made to partake of the magical potence and bear more than mere physical might (36.24.1). E.W. Hopkins[696] observes: 'The use of magic is properly a sub-division of the general system of war. It belongs originally to the demons and is an unfailing concomitant of demon warfare.'

One of the important aspects of defensive magic is protection from diseases. Rites are performed, medicines administered and amulets tied to the patient. It was believed that diseases were caused by malevolent demons, and hence by driving them away by means of incantations, persons suffering from various maladies could be cured. Many plants and herbs are mentioned in this connection.[697] The herb *pṛśniparṇī* (*Hermonitis Cordifolia*) is used against abortion (*Atharva-Veda* VI.52.3) and *apāmārga* (*Achyranthes Aspera*) for hair-growth (VI.137.3). Remedies are mentioned against the diseases *yakṣmā* (I.12.3), *jāyānya* (VII.76.3–5), *balāsa* (VI.14), *kāsa* (VI. 105), *apacit* (VI.83.2,4), *kuṣṭha* (XIX.39), *takman* (V.22) and for removing impotency (VI.138) and hereditary maladies (II.8).[698] Amulets made from

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various substances[699] are tied to cure diseases. Metals like gold, silver and copper are also used for the same purpose (cf. *Atharva-Veda* V.28, XIX.27). The miraculous effect of amulets and talismans on the body of the patient is called *prabhāva* by Caraka.[700] It is for a similar reason that simple water, which is the source of all *rasas*, is used for medicinal purposes. A number of hymns in the *Atharva-Veda* are in praise of water.[701]

Thus we see that Atharvaṇic magic was used for protective, preventive and offensive purposes, and that it pervaded all spheres of life. The occasions were few when man did not seek the aid of magic to promote his welfare, gratify his passions or avert the ills, real or imaginary, which threatened him. About primitive magic in general, H. Webster[702] says: 'All the basic activities of the food-quest—hunting, fishing, herding, have their magical accompaniment. . . . There is private magic for inspiring or alienating affection, for the protection of property, for success in warfare, for controlling the phenomena of nature, for the cure of sickness and disease, for counteracting the malicious designs of sources and for the exorcism of evil spirits. . . . Erotic magic is practised by most primitive people.' This is true in every respect of Atharvaṇic magic also.

How Magic Works

It would be interesting to see how Atharvaṇic magic actually works. Of course, neither in the *Saṁhitā* of the *Atharva-Veda* nor in any of its ancillary texts do we come across any regular statement regarding the 'theory' of magic. Most of the Atharvaṇic texts—and more particularly the *Pariśiṣṭas* with which we are specifically concerned—are essentially 'practical' manuals. They merely prescribe the details of the various magical practices, without ever caring to evolve any theory out of those practices. One thing, however, becomes quite evident everywhere, namely, the faith of the followers of the *Atharva-Veda* in the infallibility of their magical practices. The manner in which this magic was employed, whether by way of witchcraft or counter-witchcraft, and the attitude of the person who employed it or who became its victim, show that it was believed to operate in an invariably efficacious manner.[703] It often worked in a mysterious way. Its

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working seemed mysterious because it did not necessarily follow the laws of the ordinary physical world. Indeed, it was 'magic' because no rules of 'logic' could explain its working. We know, for instance, the law of cause and effect which operates under certain conditions. When a man is given medical treatment, he is cured of his illness; if he is given poison, he dies. Thus the man comes into direct contact with those substances, wholesome or otherwise, and experiences the relevant results. In the case of magic, however, he may not come into direct contact with the substances employed, and yet may be affected by them even from a distance. Naturally, this is regarded as mysterious or supernatural.

Various theories have been put forth to explain this peculiar supernatural working, though they cannot be said to be wholly warranted by the *Atharva-Veda*. It is, for instance, suggested that 'the supernatural is the natural in her true depths and infinity'.[704] Thus even in magic it is the natural itself which is supposed to be working on a particular plane. Or, it is suggested that the supernatural working is actually the working on a mental or spiritual plane. It is pointed out that 'behind the world that physics studies there is another; this other world is conceived as mental or spiritual unity'.[705] This world is governed by its own laws, which are different from those which govern the world of physics, and which are, therefore, regarded as supernatural. Man is a compound of body and mind and the good or harm done to one naturally affects the other.[706] Man's normal activities belong to the physical plane of existence, while magic operates on the psychical plane, or the astral plane, as theosophy calls it.

It has already been pointed out elsewhere that magic works through the medium of the power of the mind.[707] This is, indeed, a kind of will-power. One makes his magic effective by strengthening this will-power and by directing the intensified will-power towards the person whom one loves or hates. A significant factor in the process of strengthening one's will-power is faith. We come across, in the Vedic texts, many passages where the importance of faith in this connection is emphasized.[708] The propitiation of the higher power by means of prayer, worship and offerings also serves ultimately to purify and strengthen the mind

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of the celebrant. It is on account of the confidence so obtained that one is able to say, 'We are wise, we are fortunate, not even a finger of the foot will be affected by the magic of the enemy.'[709] It is also this strength of mind that withstands the sorcery done by others. 'Since the success of the black art depends entirely upon the fear which it inspires in the victims; counter-magic, divination and exorcism by appealing even more strongly to the imagination may be effective safeguards against the sorcerer and all his extraordinary work.'[710] The magician-priest assures the affected person that those who have employed the *kṛtyā* against him are fools, for they have now to suffer the counter-witchcraft of he who is wise and is possessed of superior *Brahman*.[711] Thus 'suggestion' plays a very significant role in the working of Atharvaṇic magic.[712]

Attention may be drawn to another important factor in Atharvaṇic magic: the hypnotic effect which its various constituents are expected to produce. The strange place and time at which the magical rite is performed, the strange fire that is kindled, the strange objects which are offered, the strange formulae that are uttered, the sight of the image of the divinity which is worshipped, the crackling sound of the flames and the pervading smell of the aloe burnt—all these things produce an atmosphere in which the minds of the magician-priest and his patient or victim pass into a sort of a hypnosis and thereby become extremely sensitive, receptive and concentrated. Under these circumstances the stronger mind-force of the priest is in a position to control and direct the weaker mind-force of the patient or the victim. The latter then acts only on the external suggestion given by the former. It is in this way that the magician-priest is able to bless or to curse as he wills. It may be pointed out at this stage that such magical influence can be exerted by the priest either directly upon the person himself or indirectly through the effigy of that person. As indicated above, Atharvaṇic magic can, of course, be made to work even without the presence of the subject or his effigy.

In the case of magic employed for treating a patient, there are often two main factors which are made to work—one physical and the other psychical-magical. The first may be said to be represented by different kinds of herbs, the medicinal properties of

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which are empirically known to the magician-priest and which he makes use of in his magic. The other factor is constituted of several elements such as *mantras*, in whose magical potence both the magician-priest and the patient have an unswerving faith, the personality of the priest which inspires confidence in the patient, and the acceleration of the process of organic repair with the help of prayer.[713] In fact, 'faith-healing is in its most typical form a direct counterblast to sorcery which is in essence faith-hurting.'[714] This would also show how the same psychic power was used both for good and for evil purposes. Of course it is most unlikely that Vedic man was always conscious that he was making use of any 'psychic' powers, governed by laws of the mind. In most cases, he might just have been following traditional practices, the magical efficacy of which had been proved from time to time.

One of the most essential features of Atharvaṇic magic is its symbolic character. This symbolism is established mainly in two directions—first, through the particular kind of substances used by the magician-priest; and second, through the different forms of action which constitute the magical ritual. Again, so far as the substances are concerned, the magical bond (*bandhutā*) is expressed through the name of the substance and/or through the special properties of that substance. For instance, the plant called *rohaṇī* is used for healing wounds (*Atharva-Veda* IV.12) because the plant helps to heal (= *ruh*). The properties of a substance also play an important part in magical symbolism. The colour black is usually associated with misfortune and sorrow. Hence we find that to drive away bad luck the celebrant throws his black garment into water, ties a nail of iron (black metal) to the left leg of a crow and allows the black bird to fly away (*Kauśika Sūtra* 18.4–16). Similarly, the tongues of talking birds are used as an amulet for the sake of *medhājanana* (*Kauśika Sūtra* 10.2). Jaundice is cured by feeding the patient rice cooked with turmeric, by applying that rice all over his body, and by tying yellow birds with yellow threads to his bedstead (*Kauśika Sūtra* 26.18).

The action-symbolism is indicated by the magician-priest banishing *takman* to distant lands (*Atharva-Veda* V.22). At *Kauśika Sūtra* 36.27 we find that fever is cured by giving to the person

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water in which a red hot axe has been immersed. The action-symbolism becomes more clear in the treatment of *takman* given in *Kauśika Sūtra* 29.18–19. '(The priest) gives (the patient) gruel made of roasted grain to drink. The dregs (of the gruel) he pours from a copper-vessel over the head (of the patient) into fire derived from a forest fire.' 'The treatment is intensely symbolical, being based upon *attractio similium*, with a touch of homeopathy. The roasted grain represents heat and therefore fever; the copper vessel (*lohitapātra*), with the other meaning of *lohita*, "red", in mind, again suggests heat and fever, and the forest-fire, *dāvāgni*, figures in preference to ordinary fire because it is occasioned by lightning, and lightning is conceived as the cause of fever and its related diseases.'[715] It may also be noted that at *Kauśika Sūtra* 25.14, an arrow is prescribed to be discharged to make urine flow.

The symbolic character of the magic of the *Atharva-Veda* becomes manifest also through its pantomime aspect. So far as magic is concerned, the effigy of the subject serves the purpose of the subject himself, and whatever the magician-priest does in respect of the effigy—such as uttering a curse over it or piercing it in the heart or neck, or heating it or cutting it up into pieces or burning it in the magic fire (*Atharva-Veda Pariśiṣṭa* 31.9.4–5)—magically becomes effective in respect of the subject himself.

In the magical ideology of the *Atharva-Veda*, the name of a person or thing plays a very significant role. A name, for the Atharvaṇic priest, is not merely a label; it signifies the very essence or being of the person or thing. To him a name is 'an actuality expressed in a word'.[716] As a matter of fact, so far as magic is concerned, the name of a person or thing is more important than the very person or thing it denotes. To 'know' the name of a person or thing is, therefore, equivalent to magically controlling that person or thing. It is sometimes suggested that a person or thing has two names—one, a conventional or a popular name, and the other, a magical name which is often kept secret.[717] It is the knowledge of this secret magical name that gives one power and control over a person or thing. For instance, one wields a kind of mastery over an assembly because one knows its

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secret or magical name. The Atharvaṇic poet says: '*vidma te sabhe nāma nariṣṭa nāma vā asi*' (*Atharva-Veda* VII.12.2). Similarly the night is called *ghṛtācī* (*Atharva-Veda* XIX.48.6).

Similar magical control over a person or thing is obtained through the knowledge of the origin of that person or thing. For instance, a magician-priest feels confident of counteracting the evil effect of a dream because he knows: '*varuṇānī te mātā yamaḥ pitā*' (*Atharva-Veda* VI.46.1, cf. XVI.5.1–8). Reference is, therefore, often made to the origin or birth or parentage of a person or thing. Night is accordingly said to belong to Savitā and Bhaga (*Atharva-Veda* XIX.49.1), and a drum to forest and cows (*Atharva-Veda* V.20.1). It is presumably for this very reason that the person to be magically influenced is mentioned as the son of such and such father and such and such mother (*amuṣyāyaṇā 'muṣyāḥ putra*: *Atharva-Veda* IV.16.9).

It may be pointed out in this connection that according to the Vedic ideology 'knowledge' by itself confers significant magic 'power'. The oft-repeated '*ya evaṁ veda*' in the *Brāhmaṇas* clearly indicates that it is not only a particular ritual action that leads to a particular result, but even the knowledge on the part of a person that that action leads to that result, secures for the person that result.

Concluding Remarks

Magic, it must be remembered, was necessarily the religion of the masses.[718] In the literature relating to the hieratic religion, therefore, there often becomes manifest an attitude which is generally either critical of or opposed to the ritual and practices of magic, particularly black magic. The strong protest expressed by Vasiṣṭha against being called a *yātudhāna* (*Ṛg-Vedā* VII.104.15,16) is very significant in this connection. This should not, however, be taken to mean that magic—even black magic—did not form part of the hieratic religion and ritual. As a matter of fact the entire sacrificial ritual may be said to have been based on magic. Keith rightly observes: 'We cannot believe that there was ever a time when the Vedic sacrifice was not filled with magic elements.'[719] The magician-priest of the *Atharva-Veda* did no more than closely follow the ordinary rites of sacrifice (*Kauśika Sūtra* 7.21–28). The glori-

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fication of *Brahman* or a magically potent prayer is an unmistakable feature of the hieratic religion; and exorcism (*abhicāra*) and counter-exorcism are not infrequent in the ritual of the *Brāhmaṇas* and the *Śrauta Sūtras*. The *Kauśika Sūtra* (47.8–10), for instance, mentions the *mantras* to be recited at the *purastāddhoma, ājyabhāgu* and *saṁsthita-homa* for the sake of *abhicāra*. So far as the *śāntika, pauṣṭika* or *bhaiṣajya* aspects of magic were concerned, their practitioners were actually honoured and respected. It is presumably in this sense that we have to understand the fact that the *Pañcavimśa Brāhmaṇa*[720] holds the *Atharva-Veda* in high esteem and the *Śatapatha Brāhmaṇa* (X.5.2.20) places *yātuvidaḥ* (the knowers of magic) alongside the *bahvṛcaḥ*, etc.

It should, however, be noted that even in the *Atharva-Veda* holy magic and unholy magic were regarded as being two distinct forms of ritual, opposed to each other in form and purpose, and hence different rules have been laid down for the two.[721] In holy magic *darbhas* and clarified butter are used, whereas in unholy magic *śaras* and oil are used. In holy magic the offerings are made with the right hand, but in unholy magic the left hand is employed. The word *svāhā* is uttered for one type of ritual, while the word *phaṭ* is uttered for the other type of ritual. In a sacrificial rite the celebrant sits facing the east and wearing white garments, but while performing the ritual of black magic the conjurer sits facing the south and wearing black or red garments. The *Gāyatrī mantra* too is recited in the reverse manner for *abhicāra*.[722]

Later literature like the *Mahābhārata* and the *Arthaśāstra* of Kauṭilya[723] shows that Atharvaṇic practices had been firmly established among almost all strata of the society.[724] It may, however, be pointed out that magic was generally employed as a countermeasure. It is said in the *Mahābhārata*: 'One who employs tricks may be slain. Magic is to be used only against a trickster' (III.12.7). When Draupadī was asked why the Pāṇḍavas were so fond of her—whether it was due to vows and penance on her part or to formulas and practices of magic—she replied that the person who had a wife proficient in magical formulas and practices would be as much in fear of her as of a snake which had got into the house. She added that magic was to be applied against

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enemies alone, not as a love-charm (III.233.13). In another context Bhīṣma says: 'Fight a fair fight; but if magic is used, use magic.'[725]

In later times the Atharvaṇic beliefs and practices are seen to have been preserved more particularly in two main fields, namely, Tantras and medicine. The large variety of Tantric beliefs and practices which is to be found in the Āgamic treatises[726] possesses an essentially Atharvaṇic flavour. In these treatises we come across innumerable obscure and perhaps meaningless formulas, in which are to be included sounds like *oṁ, rhīṁ, phaṭ,* etc.; injunctions regarding the performance of certain magical rites at certain specific times or under particular constellations; and rules about votive offerings, about amulets of different substances and about palm-leaves on which are to be drawn certain figures, diagrams or designs with letters inscribed on them.[727] The medicinal aspect of Atharvaṇic magic is seen to have been represented in such works as those of Suśruta, Caraka, Vāgbhaṭa and others. However, medicine soon developed as a separate system and came to be more or less cut off from its source, namely, magic.

OMENS AND PORTENTS

In all times and in all climes man has shown a peculiar urge for securing a foreknowledge of the future. Indeed, man's eagerness to have a peep into the veiled future may be regarded as his distinctive characteristic. Man always lives in a thick fog of ignorance regarding the future but he often tries to see through this fog to have a glimpse of events to come. Coming events are said to cast their shadows in advance, and hence man looks around with the fond hope of finding these shadows. He sees the Sun and the Moon, planets and constellations, meteors and comets moving in the sky regularly or otherwise; and in their movements and appearances he tries to discover indications about the future. Atmospheric phenomena such as wind and rain, lightning and thunder, clouds and rainbow, glowing quarter and *gandharva-nagara,* strike his imagination and he sees in them the signs of future events. He sees in unusual events like earthquakes, the

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strange behaviour of animals, birds and inanimate objects, abnormal births, etc., suggestions about the future.

These suggestions are believed to be given by God.[728] The *nakṣatragrahotpāta-lakṣaṇa* (63.1.5-6), for instance, states that Wind, under the behest of God Brahmā, creates perihelions around luminaries to indicate to the people the good or evil to come. Such happenings which forecast the future are called omens or portents; they are usually abnormal phenomena, that is to say, they represent a change in or a reversal of natural conditions.[729] It is only when unnatural conditions are observed that one thinks of omens and portents and believes those conditions to indicate some future misfortune. If, on the other hand, the conditions are normal and in conformity with the requirements of nature, they are generally regarded as auspicious.[730] Thus, for example, trees blossoming and yielding fruits, birds chirping and cows lowing happily in the spring, rivers becoming lean in summer or being flooded in the rainy season, the earth changing its colour, hissing as it were and breaking open in the rainy season, the melodious music of the wind blowing through forests and over mountains, crops ripening in autumn, cold winds blowing, mountains becoming ablaze and birds and beasts chirping and roaring in winter[731] (64.9.2-9)—all these are just normal conditions and cannot be regarded as portents.[732] Similarly, timely rain and the rise of planets are regular phenomena. Only an irregularity in natural phenomena can be considered to be an *utpāta* (63.5-4).

It is pointed out that if unusual things happen and usual events do not take place (64.4.7), they foreshadow evil. Thus, for instance, the sight of a shadow without a corresponding object (64.4.3; 72.3.8), the sounds of a conch, flute, trumpet, drum, kettle-drum, tabor, lute or other musical instruments being heard in the atmosphere[733] or in the forest, portend a military attack (71.3.2, 15.4-6). Similarly, it is stated that the person in whose house notes of vocal and instrumental music are heard without any proper reason for them dies and his wealth disappears (71.15.5). The country wherein people are always displeased[734] and die in large numbers is soon destroyed. Similar is the case when cows die in large numbers (71.13.4). When sta-

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tionary things begin to move and moving things become stationary; when speaking beings become silent and silent things begin to speak; when things which are usually hot become cold and cold things become hot—all these are portents betokening danger to the country after nine months (64.3.4-5; 71.2.5; 72.2.5). If proper things decline and improper ones increase (72.3.10), and if friends become enemies and enemies become friends (72.3.11), it is very ominous and necessitates the performance of *amṛtā-śānti*. If rain pours out of season continuously for more than three days, it indicates that the chief persons in that city will be killed (71.3.1).

Atharva-Veda Pariśiṣṭa 72.5.3 give a sort of religious rationalization for omens. People commit sins by disregarding their duties and social obligations, and troubles arise in consequence.[735] Gods create portents to indicate such troubles before they actually take place, so that people may know of them beforehand.[736] Thus happenings in nature are regarded as a manifestation of the divine will and dispensation. It is stated that the indications come through the words of mad men (*unmatta*), children, women or old persons (72.3.8). The goddess of speech first speaks to the gods and then to men. She does not speak unless she is urged (by the events) and hence she always speaks the truth.[737]

The source of recognition of such events as omens or prodigies can be traced in the psychology of man and his community. 'There are critical moments when the mind, group and individual, is especially liable to harbour hallucinations and to magnify the ordinary into something prodigious. Intense expectancy gives exaggerated proportions to every event which is extraordinary and heightened anticipation leaps forward into suppositious realization.'[738] As regards the relation of omens to future events, Pliny[739] is inclined to think: 'They have indeed been the precursors of great events, but I conceive that the evil occurred not because the prodigies took place, but that these took place because the evils were appointed to occur at that period. Their cause is obscure in consequence of their rarity.'

Omens usually consist of the sighting of certain objects or happenings at a particular time or place. Thus, for instance, when a king proceeding towards the east for a military expedi-

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tion sees, within a distance of one *krośa*, a person having a weapon in his hand or with his hand on his neck or carrying a killed animal, he should regard that sight as a bad omen and return. If, however, he sees these objects after having traversed one *krośa*, they do not constitute a bad omen and do not adversely affect his chances of victory (1.27.4). Similarly, if a person carrying a bed, a bed-sheet, a stool, or a person with his hand on the knot (*nīvi*) of his garment or on his knees is seen by the king while proceeding towards the south, he should return (1.28.4). When he is proceeding in the westerly direction, the sight of a person having a noose or water or fish-net in his hand (1.29.4) is a bad omen. Similarly, if a person with a drink or a drug in his hand comes within sight of the king while proceeding in the northerly direction, he should go back immediately (1.30.4).[740]

Since good or bad omens are essentially constituted of the sighting of auspicious or inauspicious objects, it follows almost logically that good omens can be 'created' by bringing before the person concerned objects which are auspicious. Hence it is stated that when a king is about to set out on an expedition, a white goat or a Brāhmaṇa wearing white garments should be brought before him. A tawny bull is to be released before him. If the bull lows after being released, it is a good omen (1.31.1-2). Similarly, an elephant of good appearance or a well-adorned maiden carrying a pot of curds should be brought before the king for 'creating' a good omen. The king should circumambulate the maiden in order to ensure definite success (1.31.7, 35.3). It is further pointed out that circumambulating a cow, a sacred fire, a Brāhmaṇa, a chariot to which four, six or eight horses are yoked, a lake curving towards the south, a place crowded with people, a raised spot of the earth, an animal tied (to the sacrificial post), and certain birds like the hawk, quail, blue jay or crane, brings good luck (1.32.1-2). For a person proceeding towards the east, the sight of a pot of bell-metal (*kaṁsa*) filled with white barley is auspicious; for a person proceeding towards the south, the sight of blood and a piece of flesh (*māṁsa-peśī*) is auspicious; for a person proceeding towards the west, the sight of a maiden and a pot of bell-metal full of curds is auspicious; and for a person pro-

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ceeding towards the north, the sight of a bull and a celibate student is auspicious (1.35.1–2).

A person who, while setting out on a journey, sees a bad omen such as a person who has fallen down, who has less or more limbs than usual, who is deformed, naked or maimed, who has dark-brown teeth, diseased nails, matted hair, or who wears reddish (*kāṣāya*) or woollen (*āvika*) garments, should not proceed further.[741] If, in spite of such a sight, he is required to proceed, he should recite the *mantra*: '*arthino yanti cet . . .*'[742] or '*stuhi śrutaṁ. . . .*'[743] If a donkey brays from the direction towards which one is proceeding, one should recite '*devīm vācam . . .*'[744] (1.32.5-11).

Omens based on the phenomena of nature may be divided into three broad categories, namely, (1) celestial, (2) atmospheric and (3) terrestrial, according to the location where the phenomena take place.[745] Each of these three categories may be further sub-divided according to the particular power or aspect of nature to which the omens relate. Thus, celestial omens may be said to comprise omens relating to (a) the Sun, (b) the Moon, (c) eclipses, (d) planets, (e) sub-planets (*graha-putrāḥ*), (f) constellations and (g) comets. The second category, namely atmospheric omens,[746] may be sub-divided into omens connected with (a) glowing quarters (*digdāha*), (b) meteors, (c) lightning and thunder, (d) winds, (e) clouds, (f) rain, (g) perihelion (*pariveṣa*) and (h) *gandharvanagara*. The third category is more or less miscellaneous in character; terrestrial omens include omens relating to (a) earthquakes, (b) water and fire, (c) inanimate objects, (d) animals and birds, (e) births, (f) crops and trees, (g) royal objects and (h) dreams. There are also some other omens such as those ascribed to different divinities like Indra, Varuṇa, Yama, etc.

In the following broad and objective statement, an attempt is made to describe the principal omens falling under the three categories, as also the pacificatory ceremonies to be performed in order to avert their evil effects.[747]

Celestial Omens

The Sun. Abnormal appearances of the Sun forebode the future. When two Suns are seen, it indicates the complete ruin of

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Kśatriyas; when four Suns are seen rising in the four directions, it indicates the approaching end of the epoch (*yuga*) on account of battles and epidemics.[748] When in the evening the Sun appears covered with a white screen (*chatra*), it indicates the ruin of the country and death of the king. When the chariot of the Sun is seen to be white in the evening, it portends immediate danger. When the Sun appears distorted on all sides or broken into two, it indicates the destruction of the country and the death of the king (cf. *Bṛhat Saṁhitā* 47.24).

When the Sun appears like a plate (*sthālī*) or a pot (*piṭhara*, cf. *Bṛhat Saṁhitā* 3.31), or is bulging (*vikukśila*), it indicates welfare; when he appears contracted, it leads to the ruin of the world; and if he is in the *vajra*[749] form, it indicates famine. Under this last condition, meteors fall during the day, the earth quakes continuously, there is untimely lightning and thunder, the evening appears (red) like fire, the constellations fall (as it were), smoke or darkness gathers up, the Sun appears to be possessed of a horn, grass and wood dry up, and there is a curious kind of rainfall. This forebodes evil to the king, who perishes within twelve months. If, in the month of Kārttika the equinox under the *Svāti* constellation falls on the thirteenth day of the bright or the dark fortnight (cf. *Bṛhat Saṁhitā* 3.4-5), it indicates that the Sun will have an evil effect for the next three weeks—for the first week upon cows, for the second week upon other animals and birds, and for the third week upon men. Thereafter he grants welfare (50.7.2–9.6).

It is further stated in the *Atharva-Veda Pariśiṣṭas* that if the Sun appears like a fish while rising, he burns the earth (61.1.17); and if he rises with a blue body and red bottom, it indicates danger to the king (64.6.5). When a black circle is seen on the orb of the Sun, it should be known to be the *śaṅku* foretelling the murder of the king and danger to all beings (72.3.15).

The Moon. The appearance of the Moon on the first day after the new-moon-day, which extends over daybreak, should be noted, because it may betoken rain or drought, danger or security. In the case of the crescent Moon its two ends are called 'horns' (*śṛṅga*), and the level of these horns portends the future. For

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instance, if the Moon (on the first day) is in contact with some planet[750] with the northern end raised and the southern end lowered, or if the Moon is in conjunction with the constellation *Śarvaviṣṭhā* with the southern end raised and the northern end lowered, it is said to look towards and adversely affect the Vidarbhas, the Madrakas, the Kauśikas, the Draviḍas, the Āndhras, the Śakas and the Bharatas (on all sides) and the people near the southern ocean.[751] On the contrary, when the southern end of the Moon appears raised, it affects the Kāśmīras, the Daradas, the Darvas, the Śūrasenas, the Yāyāvaras, the Śālvas and those residing near the western ocean. When the Moon has a human form (i.e. it stands vertical), it affects a female ruler, the western region, the Bālhikas, the Yavanas, the Kāmbojas, the Śālvas, the Madras, the Uśīnaras, the Godhas, the Bhadrakas, the central part of this country, the Kurus, the Saurāṣṭras, the Sindhu-sauvīras, the Vāneyas, the Siṁsakas, the Kṣudrakas, the Mālavas, the Matsyas, the Mlecchas, the Pulindakas, those who live by making weapons, Brāhmaṇas, and warriors.

Abnormal appearances of the Moon presage danger. If the Moon is 'fat' or 'lean' out of proportion, or if its horn is shortened, it indicates drought, danger and disease. If on the first day the Moon appears distorted or cut, or if it does not appear at all (cf. 72.3.12), it indicates the death of the king. If the Moon attains half its size on the sixth day of the bright fortnight (instead of on the seventh), the king will be killed and the people in the eastern half of Avanti and especially of Magadha will be affected. If the half-size is attained on the eighth day, it affects princes; and if on the tenth day, it affects kings. Similarly, if in the dark fortnight, the Moon attains the half-size on the twelfth day, it affects the Pañcanada region and all kings (cf. *Bṛhat Saṁhitā* 4.31–32).

The movements of the Moon also indicate the future. In this connection, the sky is supposed to be divided into various parts, and these parts have been given different names, such as, *rāja-vīthi, gaja-vīthi, nāga-vīthi* and *go-vīthi*.[752] If the Moon follows the *vaiśvānara-patha* (i.e. south-east), there will be drought so that even the sea will dry up; but if the Moon returns after following

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the *rāja-vīthi*,[753] there will not be drought and there will be welfare.[754]

Kroṣṭuki is said to have defined the Moon in its eight forms or positions. They are: (1) *nausthāyī*, (2) *lāṅgalī*, (3) *uttaronnata*, (4) *daṇḍasthāyī*, (5) *daṇḍaśāy,ī* (6) *yūpasthāyī*, (7) *pārśvasthāyī* and (8) *avāṅchirāḥ*. *Atharva-Veda-Pariśiṣṭa* 50 presumably regards these terms as well-known and, therefore, does not explain them. Varāhamihira explains some of these forms and positions of the Moon (*Bṛhat Saṁhitā* 4.8–16). *Nausthāyī* is that form in which the ends of the crescent are raised slightly; *lāṅgalī*, that in which the ends are half-raised. (If only the southern end is half-raised, it is called *duṣṭa-lāṅgala*.) *Uttaronnata* is that position in which only the northern end is raised and *pārśvasthāyī* is that position in which the southern end is raised. When the crescent Moon appears straight and vertical, it is probably called *daṇḍaśthāyī*; and if horizontal, it is possibly called *daṇḍaśāyī*. *Avāṅchirāḥ* is naturally that position in which the crescent Moon is seen inverted. Varāhamihira has mentioned a vertical position of the crescent Moon which appears like a bow.[755] This is, perhaps, the *yūpasthāyī* position in our text. He describes one more position of the crescent Moon, called *kuṇḍa*, in which the line of the circumference of the Moon is visible.

When the Moon is *nausthāyī*, kings duly rule over their kingdoms; when it is *lāṅgalī*, it torments the people and indicates that the end of the epoch (*yuga*) is approaching; when it is *uttaronnata*, it foreshadows a great epidemic; when it is *daṇḍasthāyī*, it portends danger and illness for ministers and for those who destroy the forces, break friendships (*granthi*), steal cows or are of licentious behaviour and harass the country. When the Moon is *daṇḍaśāyī*, it prognosticates danger to Brāhmaṇas; when it is *yūpasthāyī*, it indicates loss of the harvest. The effects of the Moon in the *pārśvasthāyī* and *avāṅchirāḥ* positions have not, however, been mentioned by the *Pariśiṣṭa*.[756]

The colour of the Moon (on the first day of the bright fortnight) forebodes the future. If the Moon appears green, it foretells the death of cattle; if black, the ruin of Śūdras; if yellow, loss to Vaiśyas; and if red, the destruction of Kṣatriyas. If, however, the Moon is white, it means prosperity to Brāhmaṇas. When, on the

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first day, the Moon is glossy, yellowish like gold and occupies the *go-vīthi*, it indicates welfare to Brāhmaṇas. When the Moon occupies a high place, with the ends at the same level, and moves in the *nāga-vīthi*, it possesses all virtues. When the Moon is of the colour of smoke (dusky), has the *lāṅgala* form and is bright with a halo, it indicates happiness to Brāhmaṇas and Kṣatriyas. When it occupies the *rāja-vīthi* and is in the *ugradaṇḍī* position, with a yellow or red colour, it looks upon the cemetery (i.e. it leads to destruction). When the Moon is small in size with its ends pointing downwards, is (red) like lac or blood, and is *dhanusthāyī*, it brings about the death of the king. When two Moons appears in the sky, they augur the great danger of war and ruin of Brāhmaṇas[757] (50.1.1-7.1); and when the Moon rises with a blue body and red bottom, it predicts danger to the king (64.6.5). Similar is the effect when a black spot appears on the Moon (72.3.15).

Eclipses. Eclipses of the Sun and the Moon are well-known astronomical occurrences, but they are supposed to predict coming events. The demon Rāhu is believed to devour the Sun and the Moon and thus bring about the eclipses.[758] It is prescribed that one should practice *japa*, etc. during the eclipse in order to free the Sun and the Moon from this calamity. Thereby they are said to be pleased and to grant happiness.[759]

Atharva-Veda Pariśiṣṭa 53 gives some indications by which the occurrence of eclipses is foreknown, and also mentions the significance and effects of the eclipses. It points out that when a lunar eclipse is about to occur, the Moon trembles, grows pale and impotent, and the spot on its body becomes larger. When a solar eclipse is about to occur, blots or lines are observed on the Sun. Other signs of an approaching eclipse are: dogs begin to bark incessantly, winds blow fiercely, meteors fall at twilights, cows yield less milk, the juice of 'milky' trees vanishes, waters are seen covered with an oily sheet, crows move about in a circle, and jackals howl loudly. The signs of a lunar eclipse are seen from the eighth day of the bright fortnight up to the full-moon-day; and in the case of a solar eclipse, they are seen for the same number of days in both fortnights.

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The time of the eclipse betokens the future.[760] If the Sun or the Moon rises eclipsed, it indicates ruin of the knowers of the Vedas, children and those who have matted hair or wear reddish garments (i.e. *sannyāsins*). If the eclipse takes place in the morning, it affects youths, the knowers of sacrifice, aquatic animals and lordly elephants. If it takes place at noon (or mid-night), it affects Śūdras and thieves. If the Moon appears cut (*parivṛkta*), it kills the king and spies (*caraṇa-cāraṇān*). If it looks elliptical (*pralamba*),[761] it affects women, the empire and the nation; then the people in Trigarta are tormented and also those who wield a *daṇḍa*. In the case of an eclipse occurring in *cidra* (i.e. the eighth lunar mansion), the birds are killed and there is no rain; when an eclipse occurs in *mahānāga* (i.e. the seventh lunar mansion), elephants are killed; and when an eclipse takes place in *prakīrṇa*,[762] demons are killed.

When the Sun or the Moon rises or sets in an eclipsed condition, there is likely to be complete absence of welfare and prosperity (cf. 70c.32.–6). Crops do not ripen for three years, and the people have to subsist on roots and fruits. All the luminaries are pervaded or disappear, and prosperous nations, kings and ministers are destroyed. If a lunar and a solar eclipse occur at an interval of a fortnight,[763] the earth becomes covered with streams of human blood and mire, and there is drought. If the solar eclipse occurs first and then the lunar eclipse, the deities are said to be pleased (cf. *Bṛhat Saṁhitā* 5.98).

The colour of the Sun or the Moon at the time of the eclipse presages evil for the different castes—white for the Brāhmaṇas, red for the Kṣatriyas, yellow for the Vaiśyas and black for the Śūdras. If the colour is gray, it creates winds; if brown (*draukśa*), it leads to rain; if yellow, it ruins the crops; if red, it leads to a battle; if dry, it leads to death; and if there are many colours, it creates a terrible disease among the people. When the colour is smoky or fiery, it creates, in villages or cities, havoc arising out of fire (cf. *Bṛhat Saṁhitā* 5.53–59). When Rāhu, with a red or blue border, moves upon the Sun, the minister kills the king or the king his minister. If the eclipse takes place on the *nakṣatra* under which a king is born, it indicates loss of the kingdom, destruction of friends and death for the king. The *Pariśiṣṭa* says that when the

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indications are observed but an eclipse does not follow, there is danger from war and famine.

It is laid down that if the Sun or the Moon sets in an eclipsed condition, the twice-born should not take food until they are seen again. All that time should be spent in the recitation of *mantras* and the performance of rites. During an eclipse one should not eat. One may eat after the eclipse is over, after taking a bath. If the Sun or the Moon sets in an eclipsed condition, one may take food the next day after a bath.

Planets. Planets play a very significant role in astrology as well as in the lore of omens and portents. Their movement with reference to one another, with reference to the constellations and with reference to the Moon forebodes the future. When two planets occupy certain positions, they are said to be in conflict (*yuddha*)[764] with each other. It is then according to their positions and appearances that one or the other is said to be 'defeated', and this is supposed to indicate the future.

The planets are known to be nine in number. Each of them is assigned a birth-place. The Sun is said to be born in Kaliṅga, the Moon in the country of the Yavanas, Mars in Avanti, Mercury in Magadha, Jupiter in the Sindhu region, Venus in Mahārāṣṭra, Saturn in Saurāṣṭra, Rāhu in Giriśṛṅga, and Ketu in the Malaya region. When a certain planet is 'defeated', the region of its birth will be tormented by famine or fear. The planets are divided into two categories. The Sun, Mercury, Jupiter and Saturn are settled townsmen (*nāgarāḥ*); the Moon, Mars, Venus, Rāhu and Ketu are nomadic (*yāyinaḥ*). When one *nāgara* planet conquers another *nāgara* planet, or one *yāyin* planet conquers another *yāyin* planet, the respective kings also should be known to win accordingly (cf. *Bṛhat Saṁhitā* 17.6–8).

The fight of the planets is said to be of four kinds:[765] (1) *ārohaṇa* (ascendance), (2) *bheda* (piercing), (3) *savyadakṣiṇa-lekhana* (injuring on the left or right side) and (4) *raśmi-saṁsarjana* (discharging the rays). When there is *ārohaṇa*, there will be war; when there is *bhedana*, there will be destruction of the people; when there is *lekhana*, ministers will come to trouble;

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and when there is *raśmi-saṅgama*, there will be a fight (cf. *Bṛhat Saṁhitā* 17.4–5).

The success or defeat of a planet is to be known in the following manner. When a number of planets come together in the sky, the one which is the brightest is said to be victorious, the one that is glossy is said to be its associate, while the other planet (which appears dull) is said to be defeated. Moreover, the planet which becomes dark, has no halo of rays, and is dry, emaciated, overpowered and downcast, or appears to the right of some other planet, should be known to be defeated by that other planet (cf. *Bṛhat Saṁhitā* 17.9–10). When the planets Mercury, Mars, Saturn, Venus and Jupiter move along the right of the Moon, it indicates health and great happiness to the three (castes); and if they do otherwise, there will be great destruction of people.

The following statement lays down the consequences of the 'defeat' of the various planets.[766] When the Sun is defeated, stores of wealth, gold and silver are lost and people possessing subdued senses, subdued minds and sacred knowledge, as also the Śakas, the Yavanas, the Tukhāras and the Bāhlikas, are ruined. When the Moon is defeated, there will certainly be a change in kingship; the kings will variously destroy the beings and fight with one another (cf. 53.6.2). There will be a terrible fear of hunger and of drought. When Mars is defeated, the kings of Trigarta and their military officials, and the people who stay in the mountains or maintain themselves by worshipping fire, are troubled. Battles wherein dust and streams of blood get mixed up will take place and there will be famine. When Mercury gets arrested, people who live on the sea, especially traders, suffer a loss. The attacking king becomes successful and noble people suffer adversity. When Jupiter is defeated, astrologers should keep themselves absorbed in penance for a long time, and kings and *Purohitas* should practise self-control. The attacking king conquers, the citizens are killed, and there is danger to the three worlds. When Venus is defeated, the king, the fame of whose valour is widely spread in Vaṅga, Aṅga and other parts of the earth, the people of Magadha and Śūrasena, and warriors who have earned a name on the battlefield, are destroyed together with their army. When Saturn is defeated, buffaloes, bulls, those who

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apply ashes (to their foreheads), those who live by agriculture and cattle-rearing—all these will suffer from various dangers and be destroyed. When Rāhu is defeated, kings who are hypocrites and are *piśācas*, who hide their sins in various acts, vows and observances, and the Śaboras, Pulindas, Cedis and Gādhas are tormented. When Ketu is defeated, wandering tribes are attacked, and they are killed if there is a second assault. Battles take place wherein dust and streams of blood get mixed up, and there is famine everywhere.

It is stated in the *Atharva-Veda Pariśiṣṭas* that the effect of evil omens seen in the heavens, in the atmosphere and on the earth is nullified by thunder, great clouds, lightning and showers, and also by sacrifices characterized by rich *dakṣiṇā*. For instance, countries which suffer an earthquake on account of a group of planets being defeated, or those countries the planets belonging to which are approached by the Sun or the Moon, are pacified by rain showering for seven nights.

The effects of various omens are said to extend over certain fixed periods of time. When there is an ascendance to the left (*prasavya*), the effect lasts for three months; when there is a discharge of rays (*saṁsarga*), it lasts for one month; in the case of an injury (*lekhana*), it lasts for a fortnight; and in the case of piercing (*bhedana*), it lasts for a week. The omens relating to planets which are seen in the east, the west, the south-east and the north-west, are all auspicious, according to Garga (51.1.1–5.6).

Sub-planets (graha-putrāḥ). *Pariśiṣṭa* 52 constitutes a veritable compendium dealing with the sub-planets, which belong to the various planets and gods. These sub-planets are about a thousand in number.[767] The Sun and the Moon do not have any sub-planets. Mars has sixty sub-planets, which are reddish in colour and which move on the northern path. Mercury has fifty-one sub-planets, which are reddish-white in colour and which have dim rays. Jupiter has sixty-five sub-planets, which are white in colour, have bright rays, and move at a low altitude in the south. Venus has eighty-four sub-planets, which are white and glossy with bright rays and which move in the central part of the sky. Saturn has sixty sub-planets, which are bright but rather dark in colour and

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which do not have shooting rays. Rāhu has thirty-three sub-planets, which are dark in colour and have distorted rays. Ketu has a hundred and one sub-planets which are dry and smoky in colour.

Agni has two hundred sub-planets of various colours and forms, which are surrounded with flames. Vāyu has seventy-seven sub-planets, which are reddish in colour, dry, terrible with scattered rays and moving speedily as if impelled by wind (52.4.1).[768] Prajāpati has eight sub-planets, which are like a cluster of constellations and are surrounded by a circle of stars (52.4.2).[769] Brahmā has two hundred and four sub-planets, four of which are minute, have beautiful rays and are possessed of stars. Varuṇa has thirty-two sub-planets which appear like a thicket of bamboos, surrounded by rays which are like the beaks of crows, and which appear as if giving out water due to their glossiness. Kāla has ninety-six sub-planets which appear like a headless trunk and which have rays like golden hair.[770]

There are other sub-planets in the sub-quarters, and they are known as *vidik-putrāḥ*. The south-east has five sub-planets which are yellowish-red in colour and have no lustre. The south-west has two sub-planets which are yellowish-red in colour; and the north-west has one sub-planet of the same colour. The north-east has one sub-planet white-red in colour, and it shines brightly at twilight. If it is not far away from the Sun and is glossy, it indicates rain and freedom from fear.[771]

The following seven sub-planets constantly move with the Sun: (1) Yavakrī, (2) Toṣa, (3) Raibhya, (4) Nārada, (5) Karṇa, (6) Arvāvasu and (7) Parāvasu. The following sub-planets are steady in the east and favour the settled kings of the east: (1) Svastyātreya, (2) Mṛgavyādha, (3) Ṛmucu and (4) Pramṛcu. The following sub-planets are steady in the south: (1) Prabhāva, (2) Candrabhāsa, (3) Agasti, (4) Triśaṅku, (5) Aja, (6) Vaiśvānara, (7) Mṛḍa, (8) Aruṇa and (9) Danu. The following sub-planets are steady in the north: (1) Gautama, (2) Atri, (3) Vasiṣṭha, (4) Viśvāmitra, (5) Kaśyapa, (6) Ṛcīka-putra and (7) Bharadvāja. The following sub-planets are said to be steady in the centre: (1) Pulastya, (2) Pulaha, (3) Soma, (4) Bhṛgu, (5) Āṅgiras, (6)

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Hāhā-hūhū and (7) Viṣṇu-pada with Śiśumāra and the great Dhruva.

These quarters should be observed carefully in order to be able to forestall the consequences of the omens relating to the sub-planets. When the sub-planets are white, bright, glossy and clear with shooting rays, they presage happiness to the subjects. On the contrary, if they are not bright or glossy and are colourless, shrunk and without rays, they forecast annihilation. When they are bright, non-moving (*sthāvara*) objects prosper; and when they are dim, non-moving objects suffer a loss. When the sub-planets leave the path of the constellations (i.e. the ecliptic) and move with little light and at a low altitude in the east or in the north, they should be known to yield mild results. The effects always correspond with the appearance and movements of the sub-planets.

Whenever omens are observed, the ceremony for the manes should be performed. That will destroy evils and bring about good fortune. Otherwise there is fear of disease, death, weapons, fire, thieves and destruction of cattle and crop. When there is any omen foreboding any fear, the king should perform a *mahā-śānti* for the protection of his nation. Then everything becomes calm, the subjects become happy, the kings are pleased and protect the earth.

The planets, the Sun, Venus, Mars, Rāhu, the Moon, Saturn, Jupiter and Mercury, should be known to belong respectively to the east, south-east, south, south-west, west, north-west, north and north-east (*brāhma*). These planets are also called *yuga-grahas* and they move on the path of the constellations, whereas the sub-planets move in a circular way elsewhere in the sky.

The *Pariśiṣṭa* mentions a number of other sub-planets, sometimes recounting legends about their origin. Sixteen *ketus* were born out of the breath of Mṛtyu; there are twenty-seven on the southern path; and eleven were born out of the Ādityas through the anger of Rudra at Dakṣa's sacrifice. There are eleven of a terrible form and burning with flames; and seven born out of Prajāpati, which move obliquely in the sky. There are fifteen *śveta-ketus* which emanate large flashes of light like a cloth of white threads. There are others, the sons of Sage Uddālaka, who

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are mild and pleasing and which move at a low altitude. Eighteen *ketus*, white like the *kunda* flowers, emerged with the Moon when the ocean was churned. There is one planet born out of the anger of Brahmā, and it appears at the end of the four *yugas*.

The nature of the different kinds of sub-planets is described as follows. The sub-planets born of Mṛtyu, Kāla, Sūrya, Brahmā, Tryambaka, Bhauma and Rāhu are very terrible. Those born of Prajāpati, Dharma, Soma, Varuṇa and the quarters are rather harsh. Those born of Kaśyapa, Marīci and Uddālaka possess mild results as they are born of nectar. Those born of the planets possess greater power than their fathers. This description is said to be compiled from the teachings of Nārada, Ātreya, Garga and Uśanas.

Pariśiṣṭa 55 mentions certain heavenly bodies called *ṛtu-ketus*[772] which appear in certain seasons and forebode the future. The *ṛtu-ketus* are said to be born of the earth, and being bound by the rays of the Sun they remain in the solar orbit. They are a hundred and one in number. Ten of them belong to Varuṇa, twenty to the Sun, twenty-four to Agni, nine to Yama, eighteen to Kubera and twenty to Vāyu.

The *ketus* of Varuṇa appear in the months of Śrāvaṇa and Prauṣṭhapadā. They bring clouds; they fill the earth with water; the rivers flow fast with the force of floods; corn grows well and there are no calamities. The *ketus* of the Sun appear in the months of Aśvayuj and Kārttika. The Sun with its hot rays burns all crops, cows and other animals die, and the poison in creatures possessing jaws becomeş very strong. The *ketus* of Agni appear in the months of Mārgaśīrṣa and Pauṣa. Then fire burns the country and even the green pastures. The people in the country, being struck with fear, run in all directions. At some places there is welfare, whereas at other places fear prevails. The *ketus* of Yama are seen in the months of Māgha and Phālguna. Their sight soon leads to famine, as well as to suffering; and maladies like vomiting (*chardi*), fever, dysentery, giddiness and eye-sore are produced. The *ketus* of Kubera are seen in the months of Caitra and Vaiśākha. Then the earth is seen to be studded with raised altars and adorned with lofty banners and tall arches; and smoke issuing from the sacrifices fills the atmosphere. God Indra enters the

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heaven and Kubera his home. The *ketus* of Vāyu appear in the months of Jyeṣṭha and Āṣāḍha. Then fierce winds begin to blow, big trees fall down, as also arches and storeyed buildings, beautiful houses are destroyed and waters dry up. There arises a great war and great fear.

Pariśiṣṭa 55 ends with a *phalaśruti* according to which, one who knows of the seasonal[773] appearance of these mighty *ketus* and their prognostications, becomes possessed of excellent wealth.

Constellations.[774] *Pariśiṣṭa* 56 conceives of India as a tortoise facing the east, and assigns to the nine parts thereof three constellations, each beginning with the *Kṛttikā*. When a certain group of constellations is 'smitten' (comes in contact with an evil planet),[775] the quarter to which that group is assigned is in danger of being adversely affected. When the group of constellations (*Kṛttikā, Rohinī* and *Mṛgaśiras*) belonging to the centre is smitten, it affects the regions of Sāketa, Mithilā, Mekalā, Ahichatra, Nāgapur, Kāśī, Pāriyātra, Kuru, Pāñcāla, Kosala, Kauśāmbī and Pāṭaliputra. When the group of constellations towards the head (i.e. the east) is smitten, it affects Aṅga, Vaṅga, Kaliṅga, Māgadha, Mahendra, Gavasa, Ambaṣṭha and the regions near the eastern ocean. When the group of constellations in the south-east is smitten, it affects Khaśa, Bhadra, Samataṭa, Samavardhamānaka, Vaideha, Gāndhāra, Kosala, Tosala, Veṇātaṭa, Sajjapura, Mādreya and Tāmalipta. When the group of constellations assigned to the south is smitten, it affects Avanti, Vidarbha, Matsya, Cakora, Bhīmaratha, Yavana, Valaya, Kāntī, Siṁhala, Laṅkāpurī, Draviḍa and Barbara. When the group of constellations assigned to the south-west is smitten, the places affected are the Sahya mountain, Vaijayanti, Kuṅkuṇa, Nāsikya, Karmaṇoyāmi, Mahi, Narmada and Bhṛgukaccha. When the group of constellations assigned to the west is smitten, it affects Saurāṣṭra, Sindhusauvīra, Mālava, Rāmarāṣṭraka, Ānarta, Gaccha and Yanata. When the group of constellations assigned to the north-west is smitten, the places affected are Sārasvata, Trigarta, Matsya, Nānvāra, Bālhika, Mathurā and Puraṅga. When the group of constellation assigned to the north is smitten, the places affected ai

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Brahmāvarta, Śatadru, Himavanta, Maināka mountains and Kāśmīra. And when the group of constellations assigned to the north-east is smitten, the places affected are Nepāla, Kāmarūpa, Videha, Audumbara, Avanti and Kaikaya.[776]

The *Bṛhat Saṁhitā* also contains a chapter (fourteenth) called *Kūrmavibhāga*. It generally agrees with our text but Varāhamihira has given therein a much larger number of names of places belonging to the various quarters. Varāhamihira seems to have possessed more detailed geographical information than the author of the *Pariśiṣṭa*. It may be seen that the names of countries, places, mountains and people are mixed up in the list of the *Atharva-Veda Pariśiṣṭa*. There is also some disagreement between the information given by the *Atharva-Veda Pariśiṣṭa* and that given by Varāhamihira. For instance, he mentions Audumbara in the centre, whereas the *Pariśiṣṭa* mentions it in the north-east. Varāhamihira mentions Tāmralipta in the east, whereas our text mentions it (Tāmalipta) in the south-east. He mentions Aṅga and Vaṅga in the south-east(!), whereas our text mentions it in the east. Varāhamihira mentions Nāsikya and Koṅkaṇa in the south, our text mentions them in the south-west. He mentions Ambaṣṭha, Barbara and Draviḍa in the south-west, while our text mentions Ambaṣṭha in the east, and Barbara as well as Draviḍa in the south. Varāhamihira mentions Kāśmīra in the north-east (!) while our text mentions it in the north.[777]

Pariśiṣṭa 57 divides the twenty-eight constellations into four 'circles' (*maṇḍalāni*) ascribed to different gods. The first circle consists of the *Viśākhā, Kṛttikā, Puṣya, Pūrva Proṣṭhapadā, Bharaṇī, Maghā* and *Pūrva Phalgunī*, and is presided over by Agni; the second circle consists of the *Hasta, Aśvins, Citrā, Uttara Phalgunī, Abhijit, Mṛgaśiras* and *Svāti*, and is presided over by Vāyu; the third circle consists of the *Ārdrā, Āśleṣā, Mūla, Pūrva Aṣāḍhā, Śatabhiṣak, Revatī* and *Uttara Proṣṭhapadā*, and is presided over by Varuṇa; and the fourth circle consists of *Jyeṣṭhā, Anurādhā, Śravaṇa, Śraviṣṭhā, Punarvasū, Rohiṇī* as well as *Uttara Aṣāḍhā*, and is presided over by Mahendra. Various portents like earthquake, whirlwind, falling of meteors, sounds in space, trembling of images, and eclipses of the Sun and the Moon, which occur under any one of these different circles of constellations, are

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ascribed to the particular god who presides over that circle, and the effects of these portents on the future differ according to the different gods.

The *Pariśiṣṭa*, thus, points out that the portents occurring under the constellations belonging to Agni forebode famine and disease. Cows yield little milk; fire breaks out in cities and villages; people who live by the use of fire (such as smiths) and sacrificers are tormented; diseases like jaundice-fever (*pitta-jvara*), asthma and eyes-ores trouble the people, especially men; rivers dry up; crops do not grow; the earth is heated and there is no rain; trees do not yield fruit; and there is famine, epidemic, disease and fear of an attack by the enemy. Portents occurring under the constellations belonging to Vāyu betoken the absence of welfare. There is heavy dust-fall; there is no fat in milk; palatial buildings and arches fall down; the Madrakas, Yavanas, Śakas, Kāmbojas, Bālhikas and Gāndhāras[778] are ruined; elephants, horses, camels, wolves, mongoose and *ceṭaka*, and persons living by the use of weapons are affected by disease; chiefs in the city and meritorious people are destroyed; and there is labour (*āyāsa*), cancer (*ulbaṇa*) and fighting everywhere. Portents occurring under the constellations belonging to Varuṇa foretell prosperity. Cows yield ample milk; elephants are rendered fruitful (*nāgāś ca phalinaḥ*); enemies are quiet; persons who live by water (boatmen, fishermen, etc.) attain great prosperity; heavenly bodies are seen to be of a glossy colour; and temporal as well as spiritual powers (*brahma-kṣatram*) increase. Portents occurring under the constellations belonging to Mahendra indicate well-being. Cows give birth to calves; women beget sons; insects, serpents and germs born of sweat die; Brāhmaṇas engage themselves in the study of the Vedas and in sacrifices; and Kṣatriyas, Vaiśyas and Śūdras do their respective duties.

The extent of the effect of the portents occurring under the first circle is a hundred and twenty *yojanas*; of those occurring under the second circle, ninety *yojanas*; of those occurring under the third circle, seventy *yojanas*; of those occurring under the fourth circle, eighty *yojanas*.[779] In the case of an earthquake occurring under the jurisdiction of Agni, it bears fruit within two months; that occurring under the jurisdiction of Varuṇa fructi-

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fies immediately; that occurring under the jurisdiction of Vāyu comes into effect within three months; and that occurring under the jurisdiction of Mahendra takes place within a month-and-a-half.[780]

Comets. Comets are those heavenly bodies which move around the Sun in an irregular orbit. Hence their appearance cannot be calculated and predicted with precision.[781] A comet appears usually with a flash of light called the 'tail'. The sight of a comet is usually taken to forebode evil.

The colour of the comet indicates the caste which it is said to affect. As elsewhere, white affects Brāhmaṇas, red Kṣatriyas, yellow Vaiśyas, and black Śūdras. If the comet is of any other colour, it affects other people, and forecasts the death of the king within six months. A white comet leads to war, a red one produces danger from fire, a yellow one produces the fear of hunger, and the dark one produces disease. The position of a comet forecasts different kinds of future for different lands. The country in whose direction the comet has its 'head' is much tormented; the country where its 'body' rests suffers moderately; and the country towards which the 'tail' of the comet is directed becomes prosperous. If the comet is in the form of *śakti*, it leads to total destruction; if it is in the form of a pestle, it leads to sorrow; if it is long and thin, it leads to happiness; and if it is short and thick, it leads to ruin.

As the appearance of a comet usually portends evil, it is laid down that it should be propitiated by means of the relevant *mantras* from the *Atharva-Veda*. A *śānti* like the *māhendrī, amṛtā, raudrī* or *vaiśvadevī* should be performed, and ample *dakṣiṇā* should be given away. The evil effects of omens are surely counteracted by *homa, japa* and various kinds of gifts.[782]

The *Pariśiṣṭa* suggests that as the country in whose direction the 'head' of the *ketu* appears suffers much, the king of that place should go away from that land. By giving up all wealth he may perhaps be saved from death, and by giving up the whole earth he may attain peace (54.1.1–2.7).

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Atmospheric Omens

Digdāha. At sunset the quarters appear to be tinged with the colour red as if they are ablaze. Indra, Agni and the Maruts, being impelled by Kṛtānta, are said (58.1.2) to burn the ten quarters and thereby indicate the welfare or otherwise of the people.[783] Different colours of the blaze augur different results.

When the directions appear to be covered with darkness, smoke or dust, and the birds and beasts appear to be burning, they indicate the absence of welfare. When the directions appear like gold, pollen or lightning, they are auspicious; and when they are dry, dark, crimson or of the colour of Bandhujīvaka flowers, and white, red, yellow or dark, they affect the Brāhmaṇas, the Kṣatriyas, Vaiśyas and Śūdras. The red colour of the blaze forecasts danger from weapons, and the yellow colour enhances diseases. If there is the colour of fire, it leads to danger from fire and weapons. If the quarters appear yellow, rough (*paruṣa*) or (pink) like *aruṇa*, they increase the danger from hunger, disease, death, weapons and fire.[784] When the evening burns brightly, there are heavy showers in the rainy season, the army is destroyed, and the sub-planets rise. When a particular quarter appears to be burning, the countries in that quarter are tormented.

Meteors. Meteors are nebular bodies in space which drop when they come within the gravitational field of the earth. When they fall down, there is great friction with the air and they flash a bright light. They hardly ever reach the earth as they are turned to powder due to friction in the atmosphere. Meteors are traditionally believed to represent the souls of meritorious ancestors who were strong and pure, who possessed forbearance, and who engaged in the observance of vows. When the stock of their merit is over, they fall down, and their falling down foretells the future.[785] That part of astrology which deals with the appearance, colour, lustre, glossiness, size, form, strength, etc. of meteors is often highly praised. It is embodied in *Pariśiṣṭa* 58[b].

Meteors are divided into five types—*Tārā, Dhiṣṇyā, Ulkā, Vidyut* and *Aśani.* Each succeeding type is stronger than the pre-

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ceding one. *Tārā* is a meteor of white colour and pale body, which appears like the filament of a lotus or a line of smoke. *Dhiṣṇyā* is a variety of meteor which has no tail or only a very short and thin tail. *Ulkā* is a meteor which appears like a sharp pike with a broad end and which grows as it falls down. *Vidyut* is a kind of meteor which falls with irritating thunder that destroys the composure of the mind (*sattva*); it is surrounded by flames which are horrible to look at and which fall upon beings and forests. *Aśani* meteors come down with a deafening harsh noise, they are like a broad disk, appear as if they are going to break the earth, and fall upon men, deer, elephants, horses, trees, rocks, paths and houses.[786]

Meteors are masculine by nature, but they appear in different forms. Some of them are like lean ladies with bright hair, emitting fire, illuminating the sky as it were with golden, yellow, white, smoky or tawny armour, and accompanied by a vast shattering cloud. Other meteors appear like the joints of a bamboo, some like the Indra-banner, some like a rainbow, some like a circle, and some like a parasol. Some meteors fall like a disc, some stand like a staff, some run forth like a serpent (in a zigzag manner), some move like peacocks with the plumage spread out, some come to the earth with tails raised, and some rush like a *gola* shedding lustre (cf. *Bṛhat Saṁhitā* 33.9–11). Some meteors fall upon the earth with or without sound, being followed by dancing (forms of) corpses, cats and boars. Some other meteors move (slowly) as if they are tied by a string or are being carried by the wind. Some fall down, while others move in the sky. Some meteors come down to the earth surrounded by a group of other *Ulkās*.

Meteors appear in various forms, such as that of a boar, a corpse, a lion, a tiger, a cat, an elephant, or a serpent. These meteors are most inauspicious and forebode danger. Those which look like a spear, *paṭṭīśa, śakti, ṛṣṭi*, club, sword and battle-axe, or like a shower or a tree, are despicable. Those, on the other hand, which look like a lotus, conch, the Moon, a diamond, snake or fish, are auspicious. So too are those which look like a *śrī-vṛkṣa* (Bilva or Aśvattha tree), *svastika*, whirlpool, swan or an elephant.

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If the meteor falls on the top of an Indra-pillar, it indicates danger to the king; and if it falls upon a temple, it indicates danger to the king and the nation. If the meteor falls on the city-gate, the city will be upset; and if it falls upon the cross-bar (of the gate), the people will be destroyed. If sacrificial altars are struck by meteors, it indicates calamity to Brāhmaṇas; if the trees in a *caitya* are struck, virtuous people are in danger; if the meteor falls at the door, the life-period will be reduced; and if it falls in the house, it predicts danger to the occupant of the house. If it falls in the cow-pen, it betokens danger to cowherds; if on the threshing floor, to peasants; and if in (royal) houses, to the king. If a meteor appears to strike a constellation,[787] it prognosticates fear to objects under the sway of that constellation (cf. *Bṛhat Saṁhitā* 15), and if it strikes against the planets of the quarters, it presages danger to ascetics in the respective countries.

The meteor which falls downwards kills the king; the one which goes up kills Brāhmaṇas; that which falls obliquely kills the queen; and the one which moves up obliquely kills merchants. A meteor which is like the joints of a bamboo affects the nation; one which is like the Indra-banner affects the king; one which appears like a rainbow affects elephants; and one which appears like a disc affects city. If the meteor is like a wheel, it affects the ministers; and if like a parasol, it affects the *Purohita*. If the meteor appears to have a peacock's tail, it dries up waters; and if it disappears in the sky, it drinks up clouds. If it moves about like a *gola* shedding sparks, it indicates danger to the nation; and if it falls surrounded by other meteors, these latter cause danger to the king and the nation. The meteor which is followed in its track by forms like a corpse or a boar and which looks like a funeral fire or serpent, causes ruin to the people. When a meteor is crooked, broken or distorted, and possesses a musical sound, it indicates danger to the king and the nation. The meteor which is accompanied by a sound, or which moves against the direction of the wind at twilight, or which is seen in the centre of the sky, or which moves about here and there, is terrible.

The white meteor strikes with its head, the red with its middle, the yellow with its sides, and the dark with its tail. The white meteor affects gods and kings; the red, Kṣatriyas; the yellow,

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Vaiśyas; and the dark, Śudras. When *Aśani* meteors are not seen while actually falling, only their effect being seen on the earth, there is no fear. If a *Vidyut* falls with a *Tārā* against the direction of the wind, it is not auspicious; otherwise, it is.[788]

Tārās and *Dhiṣṇyas* bring about a slight effect after a long time; but if they fall often, they lead to evil. A king should go away from the place where meteors fall in great numbers and where other portents occur. When omens are seen and especially when meteors fall, one should perform the *mahā-śānti*,[789] whereby one escapes from evils and attains success.

Lightning and Thunder. Lightning at the beginning of the rainy season is believed to betoken the future,[790] particularly in respect of rain and crops. It is laid down that a pure person should watch the sky on the fourth or fifth day of the bright fortnight of the month of Āṣāḍha. If lightning is seen in the east and the wind is blowing in the same direction, it indicates abundance of food, welfare, health and the absence of plague. If lightning and wind are seen in the south-east, there will be danger from weapons, fire and showers; if they are seen in the south, there is danger from poison, epidemic, disease and death; if they are seen in the south-west, there is danger from many calamities; if they are seen in the west, there will be normal growth of crops and there will be disease; if they are seen in the north-west, there will be danger from mosquitoes and biting insects, and there will be normal wealth (from crops); if they are seen in the north, there will be danger from heavy floods but there will be ample wealth; and if they are seen in the north-west, there will be no calamity and there will be fine crops and wealth. If the wind is observed blowing in the direction opposite to that of lightning it indicates many calamities, otherwise it indicates happiness.

When thunder is auspicious, it forecasts a bumper crop. When there is inauspicious thunder followed by auspicious thunder, there will be good rain but not a good crop. When there are many occurrences of lightning, there will be danger from heavy showers. When clouds accompanied by lightning and thunder adorn the north-east, they betoken ample rain. If, at the time of early showers, clouds are seen in the east curving auspiciously

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towards the south, it indicates good rain. If they are seen in the south-east they forecast excessive rain and damage to crops; if they are seen in the south they presage uneven rainfall, disease and death; if they are seen in the south-west there will be many calamities but good crops; and if they are seen in the west it indicates normal crops. When there is rainfall first in the north-west, there will be heavy rains and hence few seeds should be sown. When, during the first shower, the clouds are seen to be of a glossy colour in the north, they should be regarded as possessed of all virtues (59.1.1–20).

Whirlwinds. Whirlwinds portend the future differently according to the different directions in which they occur.[791] Hence they are said to be of eight kinds.[792] If a whirlwind occurs in the east, it indicates good rain, good crops and prosperity to the king; if in the north-east, it indicates an abundance of corn; and if in the north, it indicates acquisition of (new) land. If it is observed in the north-west, there is fear of theft and trouble to horses. A whirlwind in the west augurs danger to the king and trouble to aquatic creatures; in the south-west it predicts great danger to crops, cows, women and tribes (*gaṇas*). A whirlwind seen in the south prognosticates trouble to the king and affects his life-period; in the south-east it forebodes danger to the country (*ānartta*).[793]

The sound of a whirlwind is said to be audible up to one *yojana.* There is danger to those places where it is heard. The *raudrī* or the *abhayā-śānti* should be performed to alleviate that danger (60.1.1–6).

Twilight Clouds. It is a matter of common experience that clouds appear in different colours at twilight. They appear in different forms also. Their colours, forms, thunder and movements are believed to foretell the future.[794]

When the clouds are white, black, greenish, or deep blue in colour, or when they have a glossy halo of these colours, they are to be adored as they indicate rain. When a cloud appears like crystal, dark collyrium, a crow, *Aśani,* a serpent or molten silver, there will be showers in the three seasons. When clouds envelop

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the twilight, they cause good rain, otherwise they foreshadow the danger of drought. When clouds resemble boars, crocodiles, camels, wolves, herons, donkeys or horses, they cause fear (cf. *Bṛhat Saṁhitā* 24.21). Clouds which have a golden or red colour, or which produce a sound like that of a dog, ass, fox, vulture or crow, cause great destruction of the people.

Clouds which appear in the morning and evening like soldiers riding, or like horses, or like elephants, indicate war. When clouds appear like a noose, or good (*aṅkuśa*), or like elephants clashing with each other, or like corpses being eaten by vultures, foxes and crows, or when clouds attack each other,[795] they cause danger to the king. When clouds appear like a peacock, staircase, lotus or the Moon, and when they are blue like *kāśa* grass, they augur the falling of heavy rain. When a cloud is characterized by lightning and rainbow and is thundering, and appears like a peacock, or is brilliant like a lion, it should be known to be full of water. Similarly, when it has a red-blue border and a black neck, is accompanied by lightning and has a colourless lining, it should be regarded as being full of water. If clouds or their borders are tri-coloured at the time of sunrise or sunset, it forecasts great danger to royal families and destruction of the people if it does not rain.

When an elephant trumpets in reply to thundering clouds, the king should send his army in the direction of the thunder. A king should also send his army in the direction in which elephants in the form of clouds, with tinkling bells in the form of the thunder, are seen possessed of weapons in the form of the rainbow, and seem to be clashing to kill one another as it were. Then the king will be victorious in that direction. Similarly the king should send his army in the direction in which the cloud-elephants appear to be catching, covering and thundering against one another.

Pariśiṣṭa 61 states that just as it is not possible to count the pearls in the ocean, it is also not possible to describe in detail all the modes of clouds in the sky (61.1.1–25).

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Rain. Omens relating to rain are of two types: (1) those which predict rainfall and (2) those which are constituted of abnormal rainfall. These have been detailed below.

Rain plays a very important role in the life of a country like India where the occupation of the people is mainly agriculture. Rain is a question of life and death to farmers, and hence it is but natural that they should be anxious to know about the chances of rainfall. The *sadyovṛṣṭi-lakṣaṇa* (*Atharva-Veda Pariśiṣṭa* 65) mentions some indications by which an astrologer may forecast rain.

When the Sun looks glossy with a clear surface and is flaming with great lustre like fire, there is bound to be immediate rainfall (cf. *Bṛhat Saṁhitā* 28.3). When the quarters are clear and look like the eggs of a crow, when the mountains have their slopes covered with dust (cf. *Bṛhat Saṁhitā* 28.4,6), when the constellations are clear, glossy and charming and appear to be quite near, and when the wind is cold and favourable and blows at a low altitude, rain is indicated. The eastern wind produces clouds, the western wind disperses them, the northern wind brings rain and the southern wind makes rain pour down.

When clouds are in the shape of a crocodile, mountain, elephant, alligator, porpoise, conch, tree, tortoise, waves, fish, buffalo, boar, quarter-elephant, fresh lotus, reeds, vessel, bud, etc., they indicate impending rain. Immediate rain is predicted when clouds appear two-fold or three-fold; when there are great cyclones; when the thunder of the clouds is like the rumbling of the wheels of a chariot, or like the roaring of the waves of the ocean, or like the sound of a drum that is beaten; when they are dark like a night-lotus or look like the neck of a peacock; and when they are scattered by the southern wind. Wherever, at the time of sunrise or sunset, five bright clouds are seen in the corners of the sky, there will be showers. When clouds look like a ruby, lotus, Palāśa, smoke, moss, etc., when there is lightning and two rainbows, when there is a series of clouds (65.2.10), and when trees are greatly shaken by the wind, one knows for certain that rain is going to pour down immediately.

When evening bears the colour of fire, the Sun, lotus, gold, the *bandhujīvaka, japā* and *kiṁśuka* flowers, when it is glossy like clarified butter and honey, when the quarters flash with the

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colour of molten gold, crystal and coral, when there are halos (cf. *Bṛhat Saṁhitā* 28.6), when *prati-sūryas* are seen,[796] it should be known that rain is about to pour down shortly. When birds and beasts become quiet; when birds perch on ramparts, town-gates, etc. and are bathed with dust; when fish start jumping up in the water, and cows come home (cf. *Bṛhat Saṁhitā* 28.4,9); when ants carry their eggs[797] from one place to another and glow-worms are seen; when weapons, bell-metal, copper and iron corrode; when children construct lakes, wells and bridges on the roads (cf. *Bṛhat Saṁhitā* 28.5); when clouds gather at one place under the constellations *Citrā, Viśākhā, Svāti, Aṣāḍhās, Mūla* and *Bharaṇī*; it should be known that rain will fall after three days.

The *Pariśiṣṭa* mentions several other sure indications by which an astrologer may predict rain. If a person respectfully asks the astrologer a question about rain near a pond, lake, well, river, or on a storeyed building, or if the person is wearing wet clothes or has wet hands, the astrologer should foretell immediate rain (cf. *Bṛhat Saṁhitā* 28.2). If he hears at that time a sweet auspicious sound coming from the north-east, or if he happens to see or hear children, he should say that it is going to rain. The coming of rain is indicated by three kinds of omens, namely, celestial omens (those relating to the Sun, constellations, etc.), atmospheric omens (those relating to clouds, winds, etc.), and terrestrial omens (those relating to animals, birds, etc.).[798] It is stated in the *Pariśiṣṭa* that when these omens are seen, rain is expected to shower under the proper constellations (65.1.1–2.13).

It may be seen from the foregoing statement that most indications of rain given above are based on commonsense. Some of them reveal a close and keen observation of nature. It seems to have been believed that birds, beasts and insects like ants perhaps possessed a special 'sense' by means of which they could know the coming of rain, and that man could know about it only by observing their movements.

After having mentioned the various omens indicating rainfall, the *Pariśiṣṭa* turns to a matter which is more specifically Atharvaṇic in character. It prescribes the rites to be performed when there is danger of drought. It lays down that the Atharvan should perform *pāka-yajña* and offer fire-sticks of Plakṣa (or

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Śamī), besmeared with milk and clarified butter, to the accompaniment of the hymns '*sam ut patantu*' and '*pra nabhasva. . . .*'[799] It is mentioned that if the fire-sticks of Vetasa (rattan) are offered on a fire of Arka-fuel for a whole day and night, there will be heavy rain. If a Bhārgava offers a lakh leaves of Vetasa besmeared with milk, he can bring rain even out of season. Similarly the *aindrī* and *vāruṇī mahā-śāntis* are prescribed to be performed at the beginning of the rainy season to avert the fear of drought (65.3.1–8).

As for the omens portending abnormal kinds of rain, the *Atharva-Veda Pariśiṣṭas* have some very interesting things to say. They point out that if it rains outside of normal times, disease is indicated; if there is excessive rain, it forebodes danger; and if rain, lightning, thunder or whirlwind occurs without any clouds, it leads to the death of the king. If there is heavy rain out of season and no rain in the proper season, it forecasts a lack of health among the subjects. If there is continuous rain for seven nights out of season, it foretells the murder of a minister.[800]

When there is a rain of flesh, bones, blood,[801] marrow and fat, it foretells an attack by the enemy and a fierce battle. When there is a rain of embers, sand (cf. 70c.32.25) and corn, it prognosticates great danger. When there is a rain of serpents, fish and birds, it forecasts great rain for crops. When the rain showers honey, clarified butter, oil, milk, curds and liquor (*āsava*), it portends famine.[802] When there is a shower of meteors as well as stars, and when the constellations emit fire, it augurs a terrible danger arising out of diseases (71.8.3–9.3). When there is a shower of dust, stones, curds, honey, clarified butter, milk, or of marrow or blood, it forecasts murder of the king and danger to all beings.[803] Hence it is prescribed that, in order to avert the evil consequences of abnormal kinds of rain, the *amṛtā mahā-śānti* should be performed (72.3.4, 16).

Pariveṣa. The Sun or the Moon sometimes appear to be surrounded by a big circle. This is called *pariveṣa.*[804] *Atharva-Veda Pariśiṣṭa* 63.1.5 states that the wind, under the order of Brahmā, mixes up clouds and dust, and surrounds the luminaries in order to betoken good or evil. It is made clear that the luminaries are

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far away, and that the fact that they appear to be surrounded by a perihelion is a kind of illusion. Perihelions are ascribed to nine divinities (cf. *Bṛhat Saṁhitā* 34.2.3), namely, Indra, Varuṇa, Kubera, Vāyu, Agni, Yama, Prajāpati, Rudra and Nirṛti respectively, according to their nine different colours, namely, red, white, variegated, gray, tawny, yellow, green, spotted, and light blue. The number of colours may, indeed, become larger as a result of the mixture of any of the colours mentioned above.

A perihelion is ominous when it is seen in bright sunlight, when it is of one colour, glossy, dense (*māṁsala*), clear, red, yellow, or is cut with a knife as it were, when it is seen in the afternoon or at night, when it reaches up to some constellation, when it is accompanied by thundering clouds and when it is seen out of season. The following *pariveṣas* forebode danger from thieves, weapons, fire and death within a week to a king and other people: the perihelion which is accompanied by darkness and dew; that which is affected by natural modifications in the sky; that which is studded with sparks; that which is uneven or without glossiness; that which is associated with broken or soiled clouds; that which is seen often in the morning, noon and evening; that which surrounds two or three constellations or only half a constellation; and that which is being looked at by blazing or crying beasts and birds. The perihelion which is smoky, variegated, crimson, red, yellow, or dark,[805] which is only to one side (of a luminary), or is distorted in its form, which appears to be surrounded by a thin net, which disappears and reappears from time to time, and which makes the Sun look soft and dim—these *pariveṣas* should be known to belong to Vāyu. If they are followed by wind and rain within three days, they do not have much of an adverse effect, otherwise there is danger from water, fire and thieves.

If there are two (concentric) perihelions (cf. *Bṛhat Saṁhitā* 34.10) and a meteor enters them, there will be fear to the commander of the army from two sources and fear to the crown-prince from three sources. When a perihelion surrounds a constellation, a planet and the Moon together, the capital will be surrounded by three or more armies. There will be rain within three days and a fight within a month, and the army, the commandant and princes will be affected. If the Moon is seen within

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a perihelion, it produces disease and the danger of hunger, asthma and fire, and also danger from the king and from death. When a perihelion surrounds Mars, it augurs danger from weapons and fire. Peasants, the property of people and millets are affected. When Mercury is surrounded, ministers, writers and settled communities are affected, and there is rain. When Jupiter is surrounded, the *Purohita*, ministers and the king will kill one another and the city will be blocked (by the enemy). When Venus is encircled, moving tribes, Kṣatriyas and the people on the king's side are tormented, and corn becomes dear. When Saturn is surrounded, it produces wind and rain. When Rāhu is surrounded, he torments the kingdom and embryos; and when Ketu enters a perihelion, he destroys Brāhmaṇas (*śikhinaḥ*).[806]

When two planets are together surrounded by a *pariveṣa*, they are supposed to be warring against each other; when three planets are surrounded, they indicate danger from famine and lack of rain; and when four planets are surrounded, the king, together with his minister and *Purohita*, dies. When five planets are surrounded by a *pariveṣa*, it should be known to betoken the end of the age (*yuga*). A *pariveṣa* destroys Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras if it is seen within the first four days of the fortnight; it destroys villages, cities and treasure if it is seen on the fifth, sixth and seventh days; it destroys the crown-prince and army-commanders if it is seen on the eighth day; it destroys kings if it is seen on the ninth, tenth and eleventh days; if it is seen on the twelfth day, the city will be attacked; and if it is seen on the thirteenth day, there will be a revolt in the army. The queen will be killed if a *pariveṣa* is seen on the fourteenth day; and the king will be killed if the *pariveṣa* is seen on the fifteenth day (cf. *Bṛhat Saṁhitā* 34.16–21).

The *pariveṣas* around the Sun, the Moon, the planets and the constellations lead to the rise of some great sub-planet (*mahā-graha*) or to the death of the king. *Pariveṣas* which are red, yellow, dark, reddish (*tāmra*), black, green and pink foreshadow danger from hunger, weapons, disease, fire, death, loss of crops and winds respectively. *Pariveṣas* which are light blue or variegated in colour, forebode danger to the animal world. When they are (purple) like the neck of a peacock, or white like a conch,

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the Moon, pearls and cow's milk, or (glossy) like honey, unclarified butter, and scum, or dark blue like *dūrvās*, they foreshadow rain (cf. *Bṛhat Saṁhitā* 34.4–7). When the *pariveṣas* look like soapberry, oil, myrobalan, glossy pure water, or a mirror, they are auspicious; so too are those which are tawny, harsh, dry, (yellow) like turmeric or pink, and are broken, red, small or colourless.

The effects of a *pariveṣa* with reference to the attacking party, the party that is attacked, and the party that comes for help from the rear (*ākranda*) should be known to be as follows. The outer side, the inner part and the centre of a *pariveṣa* respectively belong to these three parties. If the portion belonging to a party looks red, deep blue or soiled, that party is doomed to lose; but if it looks glossy or white, it will be victorious. A king should note these portents and proceed accordingly so that his path is unobstructed (cf. *Bṛhat Saṁhitā* 34.22–23).

When an omen relating to a *pariveṣa* is seen, the *raudrī śānti* should be performed, and when many omens occur simultaneously, the *vaiśvadevī* and *abhayā śāntis* should be performed (63.1.1–5.6).

Gandharvanagara. Gandharvanagara is an interesting atmospheric phenomenon. It is often found mentioned in works on philosophy—especially the *Advaita Vedānta*—as an illustration of something which appears but does not actually exist, which is *māyā*, or illusion pure and simple. *Gandharvanagara* is a kind of illusory phenomenon produced in the sky, perhaps due to the play of dust-particles, clouds and rays, resulting in the appearance of houses, roads, etc., as in a city.

Pariśiṣṭa 64.2.8–3.1 states that the sight of *gandharvanagara* in different quarters forebodes evil to different persons. When it is seen in the east, the south, the west and the north, and consists of red, yellow and dark colours, it indicates calamity or death respectively for the king, the army commander, the crown-prince and the *Purohita*. When a *gandharvanagara* has the colour usually associated with a particular caste, that caste is likely to be affected by its sight. If, on the other hand, it appears in the sub-quarters and is colourless, it affects other people (*cāṇḍalas*, foreigners, etc.). It is said that if a *gandharv-nagara* appears often, it foretells

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danger to the king and the nation, and suffering to the officials situated in the quarters in which it appears.

Terrestrial Omens

Earthquakes. Earthquakes have always been regarded as portending serious calamities.[807] *Pariśiṣṭa* 62 ascribes earthquakes to the four deities Agni, Vāyu, Āpaḥ and Indra,[808] depending upon the effects of a particular earthquake which are seen within a week. It also lays down the course of action to be adopted by the people under different conditions.

When, within a week after the earthquake, the Sun and the Moon appear red, the beasts and birds appear yellow and all the quarters become reddish, as at sunrise,[809] it should be known that the earthquake is caused by Agni. If, within a week of the earthquake, there is a terrible storm that flings about pebbles in all directions,[810] the earthquake should be known to be caused by Vāyu. When, within a week after the earthquake, clouds, which resemble a crocodile, porpoise, tortoise or alligator[811] and screen the Sun and the Moon, shower rain all around, the earthquake is ascribed to Āpaḥ. If, within a week after the earthquake, a great cloud, rumbling deeply, glossy like collyrium, assuming the form of a mountain and terrifying all quarters, is seen to shower rain, and if there appears a rainbow together with lightning and thunder, the earthquake should be known to belong to Indra.[812]

According to Śaunaka, the course of action to be followed in the case of the four kinds of earthquakes is as follows. The earthquake caused by Agni foretells scarcity of food. Hence one should buy corn by giving away all the gold, money, etc. in the house. There is danger of fire breaking out in the provinces, cities and villages. There will be fights creating a mire of flesh and blood and there will be rain (cf. 57.1.4–8). The earthquake caused by Vāyu forebodes war. Hence fortresses should be well provided with weapons on the ramparts and moats. One should protect oneself and should not travel. There is the danger of fights and the earth will drink the blood of a thousand princes. There will be no rain for a month or twenty days, but, after two months, there will be abundant supply of water. Wounds and

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bites do not heal quickly after the earthquake of Vāyu (cf. 57.2.4–8). The earthquake caused by Āpaḥ portends excessive rain. Hence a farmer should sow seeds on mountains, sandy tracts and arid (*jāṅgala*) places. The seed sown on such lands grows well, while elsewhere it perishes. Flowers, roots and fruits growing in water and aquatic creatures will prosper and there will be welfare, abundance and health (cf. 57.3.4–6). The earthquake used by Indra presages good rain, welfare, health and great happiness to the people. The subjects will be highly pleased with the joys arising from sacrifices[813] (cf. 57.4.4–5).

It is laid down that in order to avert the evils likely to be produced by earthquakes, *māhendrī* or *amṛtā-śānti* should be performed.[814] Even in the case of the earthquake ascribed to Indra, one should make offerings of clarified butter to the accompaniment of *mantras* relating to Indra, with a view to ensuring proper results.

Water and Fire. If, in a country, a river carries a large amount of mire, wood, grass, stones, dead fish and crocodiles, wine, honey, flesh, clarified butter, oil, milk or curds, it prognosticates an attack by an enemy king[815] (71.14.1). If the river flows against its normal current (64.6.6; 70c.32.16; 72.3.7), there will be danger from weapons to the people within eight months (71.14.2). If a well roars, collapses, or is filled with blood and pus, it foretells danger[816] (71.14.3; 72.2.3). If waters become white, yellow or dark-brown in colour, they adversely affect Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras respectively (70.10.1–2).

The following are the omens to be noted in respect of a fire enkindled for a sacrifice.[817] The fire which, when churned out, burns equally in all directions, licking as it were with its tongues, in the form of a continuous and lofty group of straight flames which looks glossy and has the sound of a drum or of the wheels of a moving car, which thunders like a cloud, roars like a bull or lion, or trumpets like an elephant, and which produces ashes white as pearls, leads to success.[818] The fire which looks like a *kiṁśuka, aśoka* or *kuraṇṭa* flower, or like a red or blue lotus, or like lotus-fibres, *dūrvā* or pollen, or like cow's milk, a pearl-necklace, the Moon, the Sun in the spring burnished gold, lightning

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or *aruṇa*,[819] leads to success within seven nights (21.7.2). The fire which, when an oblation is offered on it, flares up as if rising to accept the offering and which appears pleased and smiling, as it were, leads to success.[820] The fire which gives out a pleasant smell like that of a red or blue lotus, or like that of lotus-fibres,[821] which has a broad base and middle part as well as bright ends (24.3.4, 5.2) and which burns in the direction of the enemy, leads to success (24.4–4).

But the fire which is dark in colour, not glossy, is full of smoke and which has flames curving in the *apradakṣiṇa* manner, does not lead to agreeable results (21.7.5; 29.2.1). If it breathes forth[822] and thunders, as it were, with sparks spreading all round, an expiation rite becomes necessary. If the flames of the fire embrace the earth and move in all directions, that fire forecasts evil to the sacrificer. It is stated that whenever any inauspicious sign is seen in respect of the fire, it foreshadows trouble to the sacrificer and hence a *śānti* should be performed (29.2.2–3, 5).

The other omens to be noted in respect of fire are as follows. When fire appears suddenly at a place where it is not expected, it is an evil omen[823] (64.3.5). When a well, tank, lake or mountain appears to be on fire[824] (71.12.5), when garments, flesh and waters appear bright and begin to burn,[825] when towers, mansions, houses, palaces and hills crack or burn (64.3.8–9; cf. *Bṛhat Saṁhitā* 46.20), and when beasts and birds appear ablaze, (64.6.10), great evil is portended to the king and the country.[826]

Inanimate Objects. When moving things suddenly become stationary and stationary things begin to move (64.3.5), or cool things become hot and hot things cool down (64.3.5, 5.1), it is naturally regarded as an *utpāta*. When metals (64.3.5) or stones (70b.23.12) float on water, or when waters stop flowing or dry up (64.3.5, 6.3), or when the figure of a lotus is seen in honey or clarified butter, or when the figure of a *svastika* is seen in clarified butter, honey or curds, the death of the owner is indicated. If any unusual transformation is observed in milk, rice and oblation-materials, those things should be given away to a learned person, and the *varuṇī-śānti* should be performed (70.6.2–5). Similarly, when a transformation is seen in flesh or oil (64.6.8),

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when juicy things become juiceless, and when a bad smell is perceived without any reason (70.6.1), it should be regarded as an *utpāta*. When fat, blood, flesh, bones, marrow, hair, nails and ashes are seen together without any apparent reason, it is an *utpāta* (70.5.5–6.1). When an ant-hill is formed inside the house (72.3.11), it is ominous and the performance of the *amṛtā-śānti* becomes necessary.

When blood begins to ooze out and tears begin to flow from the idols of deities in a temple, or when the idols begin to laugh, look, dance, sing, speak, tremble, burn (64.6.2–3), wink or turn around (70.4.4), they should be regarded as predicting assault by an enemy, danger from drought, and death of the king within eight months[827] (72.12.1–4). Similar disasters are foretold when the heads or pedestals of the idols disappear (64.5.9), or when temples collapse[828] (64.8.4) or when inanimate objects begin to speak (64.3.4). When forests, hills and deities shift their places and mountains tremble (64.4.6, 7.4), destruction of the king and the country is foretold. A similar result follows when mortars move about and pestles enter (into the mortars) by themselves (64.4.10).

When the yield of crops is four or five times the usual quantity (cf. *Bṛhat Saṁhitā* 46.34), when ploughshares get entangled,[829] when a granary begins to dance and a heap of corn shakes, evil is portended to the country (64.3.6, 4.10).

Animals and Birds. When dumb creatures like cows, horses, elephants, dogs, donkeys, camels, monkeys, serpents, inchneumons, pigs, buffalos, deer, birds and serpents, begin to speak like men[830] (64.5.10), the king of the region dies in the sixth month (71.3.5–4.1). When an animal of one species mates with an animal of another species, it leads to great danger after one year (71.5.1; cf. *Bṛhat Saṁhitā* 46.56). When a dog mews like a cat, the king of the place becomes involved in great trouble (71.13.1). When beasts eat sand, embers and corn, or when cats, fish and minor insects devour one another, it is a bad omen (64.5.3–4). It is also a bad omen when animals and birds become miserable, eat faeces and howl loudly (64.5.2). When cats scream, suck 'milk' from juicy trees (64.7.4), and fight with owls near a palace

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(64.6.9), it foreshadows, according to Garga, destruction of the king and the country. The sound of the owl is generally considered inauspicious (72.3.7).

When carnivorous beasts and monkeys are seen roaring and yelling near a city-gate[831] and dogs are seen crying and weeping in a cemetery, danger to the city is clearly indicated (64.8.1). Similar danger is indicated when animals and birds gather in large numbers, carnivorous beasts start howling (64.7.1; cf. *Bṛhat Saṁhitā* 46.67), and crows act like cranes near the city-gates (64.5.3) and strike the earth with their beaks (64.7.9). When wild animals move about in a city or a village (64.4.7), inauspicious animals, birds or reptiles enter a house,[832] a honey-comb is seen in a house, or when carnivorous beasts enter a palace,[833] it prognosticates evil (70.5.4–5). The city wherein wild deer (*ruru*), spotted antelope (*pṛṣata*) and other beasts are seen moving about, soon turns into a forest. The minister in that place will be killed in the seventeenth fortnight, and there will be great danger to the people (71.3.3).

If frogs and scorpions harass a serpent the king will be killed (64.8.8). If animals which are by nature antagonistic to one another, are seen together in a friendly relationship, it portends the ruin of the king and the people (64.3.3). Similar is the result when creatures moving at night move about by day and those normally moving during the day move about at night (64.4.3. cf. *Bṛhat Saṁhitā* 46.66). If blood flows from the horns of a cow,[834] it indicates the destruction of cows and Brāhmaṇas (64.8.6); and when cows die in large numbers in a country it foretells immediate danger to that country (70.13.4). If animals and birds (like cuckoos and peacocks) get intoxicated out of season (64.4.6), it augurs danger to the country-folk (71.3.2). If an animal walks after being killed, there is impending danger to the king (71.16.4).[835]

It is said that if a deer comes into contact with an army setting out on a military expedition, the army is bound to fail in its objective. Hence to avert that evil effect, the *mantra* '*mṛgo na bhīmaḥ. . .*'[836] should be recited. If birds fly over that army, rice cooked with flesh should be offered and the *mantra* '*aliklavā jāṣkamadā. . .*'[837] should be recited. If a kapiñjala bird chirps at

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the starting of the army, the *mantras 'bhadraṁ vada. . .'*[838] should be recited (1.36.5–7). If a dog is seen running through a village, holding a bone, a horn or a piece of wood in its mouth, the *Purohita* should perform the *kāpotī-śānti*, employing the *mantra 'devā kapotaḥ. . .'*[839] (70c.28.4–29.1).

Births. Abnormal births in the case of women, female animals and even in plants (64.5.10, 8,10) always produces a peculiar kind of fear. If a child is born with long hair, or without hair, or with more or less number of fingers than usual, or if, at the time of birth, it has two teeth, two heads, two noses, one eye or three eyes, or if it has no hands, a pacificatory ceremony becomes necessary (69.2.1–3). If a woman or a female animal delivers a child or a young one which has no nose, no lips or no eyes, it is ominous and leads to the destruction of the nation.[840] If many young ones are born with one common head, it foretells dissension among ministers; if a child is born with two heads, it forecasts impending division of the kingdom; if a child is born without hands or feet, the minister dies; and if a child is born only with a trunk (without the head), it prognosticates the death of the king (72.6.1–5). The birth of a child with more or less number of limbs (64.3.2), or with deformed limbs is ominous to the family in which it is born. It is stated that the king of the country wherein children are born with limbs or faces similar to those of monkeys, camels, elephants, or cows, perishes within six months (cf. 71.7.3). Similar is the result if monkeys and other creatures are born with limbs similar to those of other animals (69.3.2–4). When the animals of one species give birth to young ones of another species, it predicts the destruction of king and country (64.3.2). The birth of twins is supposed to lead to destruction of the family and the country, especially when they are born with bodies attached to each other[841] (70b.9.2; cf. 67.3.2). It is laid down that if there is still birth, the dead child should be washed, perfumes applied to its body, smeared with clarified butter, and then offered into fire, to the accompaniment of *mantras* from the *raudra gaṇa* (72.6.6).

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Crops and Trees. As in the case of animal life, so too in the plant world, any abnormal growth is considered to be ominous. For instance, the Aśvattha, Udumbara, Plakṣa and Nyagrodha never put forth blossoms. If, however, flowers are seen on these trees (64.8.3), they are said to affect Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras respectively (71.16.1). If flowers bloom or fruits grow out of season (64.3.6; cf. *Bṛhat Saṁhitā* 46.26) and the roots of trees are seen on their stems and twigs (64.4.1), the king will be dislodged within twelve months (71.11.1). If honey, clarified butter, curds or fruit juice (64.2.7, 8.1.5) oozes out of trees, it is ominous to the king, reduces the quantity of milk, clarified butter as well as water in the country, and leads to terrible epidemics, wars and famines (71.10.3–4). If wine oozes out from them, there will be disruption among the people; if blood oozes out, there will be war and eventual destruction of the nation (64.6.8; cf. *Bṛhat Saṁhitā* 46.27); if oil oozes out, the minister will be murdered; and if food emanates from trees, there will be famine (71.10.5). If one leaf or flower grows out of another leaf or flower, and if one fruit is surrounded by another fruit (64.8.7; cf. *Bṛhat Saṁhitā* 46.33), it foretells danger to the country-folk (71.11.2). When a seed or a fruit sprouts up unexpectedly, it indicates the ruin of the married couple (70.10.3). If the flower or fruit of one tree is found on another tree (69.3.4), or if the flowers are seen to be dark in colour (70.5.5) or if a tree appears to have two shadows at night (69.5.5), or if the shadow falls on the same side as the light (72.3.8), or if a tree or a pillar near a temple (*caitya*) falls down, or if the leaves drop down by themselves without any apparent reason, or if the branches of a tree or the whole of it dries up, or if a withered tree sprouts up again (64.9.5, 71.1.4, 72.3.1; cf. *Bṛhat Saṁhitā* 46.28), or if *darbha* blades grow near one's sleeping place (72.3.8–11), the performance of *amṛtā-śānti* becomes essential.

When trees near a temple break, or produce a harsh sound, or laugh, or move, or sing, or weep, they forebode an attack by the enemy and murder of the minister (71.10.1–2; cf. *Bṛhat Saṁhitā* 46.25, 30). When trees appear to be covered with white, or red, or yellow, or black garments, danger to Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras, respectively, is indicated. If the

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garments are blue, they indicate the ruin of crops; if variegated in colour, they indicate the destruction of animals and birds; and if colourless, they forebode the occurrence of terrible diseases within ten months[842] (71.11.3–5).

Royal Objects. It has already been pointed out elsewhere that the *Pariśiṣṭas* are essentially meant to serve as a handbook for the Atharvan who is the *Purohita* of a king, and that accordingly they concern themselves more particularly with kings and princes. There is, therefore, nothing unnatural if they seem to lay special stress on the consideration of portents relating to royal things and their effect on kings.[843] One of the important objects connected with royalty is the *Indra-dhvaja*, that is, the banner of the king. If it falls down or breaks, or if a bird like a hawk or a vulture perches upon it, or if it burns,[844] it is ominous to the king (19.1.10–13; 64.6.8; 72.3.7, 8). When the Indra-banner, city-gates, palaces and lofty mansions begin to burn, crack and collapse (70^{c}.32.31; 72.3.10, 15.9, 16.4), death of the king in the near future is portended (71.15.3). If a crow, an owl, a cock, or a hawk perches upon the royal parasol, if a tooth of the king or of his elephant or horse breaks (64.6.7), if his sceptre gives way, or if a wheel or the axle of his chariot breaks while he is seated in the chariot (72.2.6, 8, 3.11), they should be regarded as bad omens for the king, his chaplain, minister, commander-in-chief, wife, elephant, chief queen, and prince[845] (72.2.8). Similarly, when crows are united (*samavāya*) on the roofs of palaces, arches and banners, or when they perch upon a car, or when an owl, a hawk, a vulture and other birds chirp in the direction of the flag, they should be known to constitute an evil omen (72.3.7).

If weapons become ablaze (cf. 70^{c}.32.7, 13), or when the weapons or pillars of a house begin to move (64.5.6), or when weapons appear to run forth and come back, or when arrows come out of the quiver by themselves producing a sound or fly in the opposite direction when discharged (64.6.4), or when a quiver gets filled with arrows, or when bows catch fire, a terrible battle in that country is surely indicated (71.14.4–5). If a parasol, garment and banner are seen on ant-hills (64.5.6), or if the throne, royal ladles (*rājadarvī*), vessels and bedsteads shake,

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break, move about or produce a creaking sound (64.4.3, 7.5; 70b.2.5), they forebode, according to Garga, the destruction of the country. If a pillar, a tree, or a banner gives out blood or water, if smoke is produced from them, or if they burn, they betoken murder of the minister (71.19.5). If a chariot, or mechanical contrivance (*yantra*), or elephant, or car, or musical instrument, etc. is struck by a meteor, or if smoke, flames and rays are produced from any one of them, it constitutes an evil omen (70b.19.1–2; 72.2.4).

When crows, pigeons, herons, vultures, *yakṣas, rākṣasās, piśācas* and beasts cry at night, or chirp, or sing in front of a chariot, banner, mansion, or palace, a pacificatory ceremony characterized by abundant *dakṣiṇā* becomes necessary (72.2.2). If a carnivorous beast enters a palace, it foretells that the king will be involved in great trouble (72.15.9). If a female elephant gets intoxicated or delivers in a village (72.2.7), and if elephants, horses and images of deities have the smell of marrow or blood, it indicates danger of war and death of the king (64.6.1). If blood oozes from the trunks of elephants, or if the hair of horses appear to be ablaze, it betokens evil to the king[846] (70c.32.13).

Dreams. Always and everywhere man has had almost implicit faith in the prophetic nature of dreams. Different communities have, accordingly, evolved different ways of interpreting dreams as indications of things to come. Naturally enough, dreams have played a particularly important role in the lives of the primitive people, for dreams are usually believed to betoken the occurrence of something which is in harmony with their content.[847] For instance, if one dreams of making a garland or a neck-band, it is regarded as ominous (*Ṛg-Veda* VIII.47.15), presumably because it betokens in actual life the making of a garland for a dead person. Dreams are referred to many times in the *Atharva-Veda* and its ancillary literature. Ten kinds of dreams which are believed to forebode death are recorded in the *Aitareya Āraṇyaka* (III.2.4). The *Kauśika Sūtra* (46.9–13) states that after a dream one should wipe one's face with the *mantras 'paro 'pehi. . .'*[848] and *'yo na jīvo 'si. . .'*[849] and turn over to the other side with *'paryāvarta. . . .'*[850] It further states that if one has dreamt of eating,

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with a view to averting its evil effect, he should recite '*yat svapne. . . .*'[851] It also recommends the recitation of the hymn '*vidma te svapna. . .*'[852] for counteracting the evil effects of all dreams generally.[853]

The *Pariśiṣṭa* entitled *bṛhallakṣa-homa* (30[b].2.7) states that after performing that *homa* the performer should go to sleep with a concentrated mind. If he sees in his dream a lady smeared with white sandal-paste, offering him white flowers and a garland,[854] or if he dreams of climbing to an upper storey in his house with white mustard in his hand, or of mounting an intoxicated elephant, a white horse, a bull or a mountain, or of getting into a chariot to which horses are yoked, it presages that the desire in his mind will be completely fulfilled. Elsewhere it is stated that when a king wishes to start on a military expedition, he should be consecrated with the *svastyayana mantras.*[855] That night he should sleep on the ground with his speech and senses controlled. If he sees an auspicious dream, he should proceed on the expedition; but if the dreams are inauspicious, he should perform the *māhendrī, amṛtā, raudrī, aparājitā, kauberī,* or *ādityā-śānti,* giving away abundant *dakṣiṇā* (64.3.5–9).

The following sights in dreams render them auspicious for a king starting on a military expedition: touching the Sun or the Moon or eclipsing them; crossing the salt-ocean, a river, a lake full of mire, or darkness; moving like clouds and surrounding the earth; seeing oneself submerged (in water); eclipsing the earth; conquering wild beasts and men; wearing white garlands; and weeping after seeing these sights. Having observed these omens, the king, glad at heart, should march against his enemy. If the king dreams that his body is besmeared with dirty water or dust; or that his limbs are covered with honey, clarified butter, oil or fat; or that his clothes are soiled, tattered or reddened; or if, in his dream, he adorns himself with red flowers; or if he sleeps, conquers, enjoys, delights, laments, dances, sings and laughs; or if he becomes glad and gets a bride; then he should understand that success would be possible only through the employment of wise policy. If, however, the king sees himself in a dream mounted upon man, horse, tree, hill, domestic animal, elephant, donkey, pig or monkey; if he sees himself old, dying or being

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burnt; if he sees that his crown, armlets, clothes and insignia are snatched away; if he sees that his horses and elephants are killed and the banner has fallen down; if he sees that he is laughed at, though unconquered, by other proud persons; if he sees that he has assumed a fierce form unbearable to sight—then he should not march against his enemy. After having seen auspicious dreams and having been consecrated by the *Purohita*, the king, helped by good omens and devoid of evil portents, should set out on his expedition under a propitious *muhūrta* and under an auspicious constellation (64.3.10–4.6).

The *svapnādhyāya* (*Atharva-Veda Pariśiṣṭa* 68) goes deeper into the problem of dreams and tries to find out their origin. For this reason it divides all persons into three types: (1) those having a choleric (*pitta*) temperament; (2) those having a phlegmatic (*kapha*) temperament; and (3) those having a windy (*vāta*) temperament. The temperament of a person is determined by the position of the planets under which he or she is born. It has been pointed out that the Sun, Mars and Venus are choleric; the Moon, Mercury and Jupiter are phlegmatic; and Saturn, Rāhu and Ketu are of a windy temperament. It is stated that a person who is born at the time of the conjunction of planets having a particular temperament inherits that temperament (68.1.3–8). The temperament of persons can be known also from their physical characteristics.[856] Persons possessing a certain temperament are believed usually to be seeing certain objects in their dreams, as has been detailed below. In this connection the *Pariśiṣṭa* points out that such temperamental dreams are not of a prodigious nature[857] (68.1.53).

A person of choleric temperament is characterized by self-respect, a well-formed physique and a straightforward nature. He is quarrelsome; the temperature of his body is higher than normal; he has tawny hair; he sweats profusely and does not see clearly; he is gluttonous, unlucky and possessed of a soft body; and he is desirous of cold weather. His body is delicate with loose joints (*śithilāṅga*); he is loving and beautiful, and has sparse nails and hair; he is sharp and has many wrinkles on his body; and his hair is gray. The garlands and unguents on his body dry up quickly, and he feels hot even under the Moon (69.1.9–12).

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A person of phlegmatic temperament has glossy hair, nails, beard and skin. He has a protruding belly, long arms, broad chest, as well as long hair and nails. His head, stomach, waist, shoulders and sides are well-shaped and he has clear eyes. He is affectionate and has a honeyed tongue; he is brave, grateful and of firm devotion; he is usually late in taking up a thing, but once he has taken it up, he holds on to it for a long time. He does not get angry quickly but once he does, he is almost like the god of death. He acquires much land and, with his many qualities, he establishes his fame. He enjoys meat, hot and very sweet food as well as milk, and begets good progeny. Water, garlands and unguents placed on his body do not dry up quickly. He sleeps on one side for a long time, with his mouth and eyes completely closed, without snoring or moving, and gets up fresh with ease. He does not live miserably, but he is not born in easy circumstances. He is dark or darkish (*śyāmāvadāta*) in colour, rich, not strong, and sickly; he eats little and has much passion (*kāma*). He is able to bear hunger and thirst very easily (68.1.20–29).

A person having a windy temperament is quick and fickle-minded. He speaks hurriedly and is sometimes a somniloquist and a lover of pungent and astringent eatables. His skin, the hair on his body, nails, teeth, lips, hands and soles of the feet are dry, cracked and hence painful. He is weak and unhappy, possesses a cool body built of hard limbs and has unwinking eyes and a perturbed mind. He is garrulous and cruel by nature, and his mind is inclined towards dance, songs and stories. He is proud of himself, is lean and full of defects, and is always indisposed. Being impulsive, he gets angry easily and weeps. He depends upon others and is in the habit of disclosing secrets (68.1.37–44).

The three types of persons described here see different kinds of objects in their dreams. Those who have a choleric temperament see in their dreams that the quarters are golden-brown in colour. Reddish and yellowish circles, spreading in all directions, appear before them. They see amorous and intoxicated countries, feel that the earth is dry and possessed of dirty water and of dried-up bushes, trees and creepers. They see burning forests, bodies full of blood, a red Moon, flowers of Palāśa and forests of Karṇikāra trees, burning quarters, lightning and meteors. They

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also see that they are heavily ornamented and drink much water at a river, lake, well or brook.[858] Being tormented by heat, they dream of bathing and drinking water. They also dream that they quarrel and suffer, are insulted by ladies, and soon get emaciated and fatigued (68.1.13–19).

Persons of a phlegmatic temperament see in their dreams beautiful groves of Sandal and Palāśa trees, lotus-beds, holy rivers with sprays of water, sheets of snow, peaks made of pearls and jewels, and beds of lotus-stalks. They also see boars, rhinoceroses, buffalos, deer, chariots, elephants, swans[859] and starlit skies. They see a Moon of pure lustre, white aerial cars, sweet fruits, great mansions, Brāhmaṇas, sacrifices, curds, milk, nectar and well-adorned ladies clad in gorgeous attire (68.1.29–37).

Persons of a windy temperament see in their dreams clear quarters, lofty mansions and forest trees wafted by winds.[860] They see that the planets are dark, that the orbs of the Sun and the Moon are broken, that the sky is showered with multi-coloured moving clouds, that birds are moving about (in alarm) and that deer are panic-stricken. They also see in their dreams mountains, caves and forests (68.1.44–48). It is further pointed out in the *Pariśiṣṭa* that the temperaments of people may be of a mixed nature, and accordingly the dreams which they experience also are of a mixed character (68.1.49).

The genesis of a dream is explained as follows. When a man goes to sleep, his mind is under the influence of some desire. He sees the fulfilment of that desire in his dream. It is stated that the dreams which are thus the result of a previously entertained desire, cannot be regarded as omens. Similarly, those dreams which are produced on account of one's peculiar temperament, as described above, also cannot be regarded as omens. Dreams which are seen but are not remembered later are, according to Garga, not significant. Dreams other than these should be known to be of divine origin, and their implications should be carefully noted (68.1.50–55).

The *svapnādhyāya* has set forth the implications of different kinds of dreams as follows.[861] If one sees in his dream, the earth, the ocean, the Moon, Indra, Vāyu, the Sun and the rivers; if he dreams of crossing the earth, the sea, an army, an island or a

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four-fold army with parasol and banners; if he dreams of embracing the earth with his arms; if he dreams of partaking of *pāyasa* with clarified butter in a lotus-leaf or in a golden vessel; if he wakes up after milking a cow in a dream; if in his dream he sees a *pariveṣa* around the Moon; if he dreams of climbing to the peak of a mountain, where the land is bare, and of looking down over the earth, of plunging neck-deep in a sea of blood, of climbing a mountain in a chariot to which lions are yoked, of shaking the earth or mountains, of riding a white elephant; if, in his dream, he sees an overgrowth of his head or limbs; and, if being a Brāhmaṇa or a Kṣatriya, he dreams that he is being sprinkled with holy waters for the coronation—in all these cases he should know that he is going to become the king. This is the view of Kroṣṭuki.

If a person sees in his dream that he is beheaded, that his aerial car is broken and that he is bleeding, he will become the commander-in-chief, and live long and possess vast wealth.[862] If he finds in his dream that his ears are pierced, he will get ornaments and knowledge; if he dreams that his hands are cut, he will beget a son; and if his arms are cut, he will acquire wealth. If he dreams that his chest and feet are pierced, he will get a thousand coins; and if he dreams that his heart or penis is pierced, he will attain great happiness. If a person dreams of a parasol, mirror, fruit, head-wear, a white garland, flesh, fish, curds, milk or blood; if he sees in his dream weapons like *śakti, aṅkuśa,* sword, bow, or a banner, a parasol or clear waters; if he sees the slaughtering of a pig, donkey, a beast of burden or any other animal, if he dreams of a van which is drawn by a man, or of a bison made to lie down; if he sees objects never seen before; if he approaches things which are usually unapproachable; if he dreams that he sees and climbs trees that ooze juice; if he sees or touches poison; if in his dream his lap is filled with corn, or if he dreams that he gets up being beaten by the Dasyus; if a Brāhmaṇa dreams of getting curds and meat; if he eats flesh and other unwholesome things; if in his dream he wears white garlands and applies unguents; if he sees the killing of beasts and finds that blood is oozing from his hands—all these dreams should be known to lead

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to the obtainment of wealth and the meeting of friends, as is said by Bhārgava.

A person should be declared to achieve prosperity if he sees in his dream at the close of night white flowers, a maiden, curds, a cow, a Brāhmaṇa, a bull, deities, kings, chiefs, white houses, friends, trees laden with fruits, stars, lucid water, ladies wearing white garments, a clear sky with constellations, fire, poison or illumination, and also if he hears agreeable and auspicious sounds. A person who sees in his dream trees, thickets and creepers blossoming in his own house, and also sees ladies clad in white, is embraced by the goddess of wealth. A person who dreams that he is besmeared with poison and blood secures love; he who dreams that his body is ablaze or swelling gets riches. He who sees that he is wept over bitterly by his relatives, or that he is full of pain, gets satisfaction; and if he finds in a dream that he is dead, he attains long life. But if he sees himself burnt while wearing a white garland, he perishes. The person who, in a dream, becomes afraid of terrible slavery, obtains wealth. He who sees an ivory-seal, a lute, a garland, collyrium or gold, secures a wife. He who dreams that having mounted a female elephant he is seeing birds flying in the air or swimming in a lake, usurps the wife of another person. He who sees himself in a dream tied with iron-chains, gets a maiden as his spouse; and he who awakes having wreathed in his dream a new garland, or he who gets a golden vase or mirror, begets a son. The sight in a dream of a lake, a garden, a well, or a pot indicates rain. Similarly, the sight of a flat-nosed, or black, or naked person sprinkling water, or of a wave surging from a sub-quarter, foreshadows rainfall. If a person sees in a dream a female pig, buffalo, elephant or bird giving birth to a young one, it betokens prosperity. The person who sees the destruction of things like a bed, a seat, a van, a house, a village, a city, etc., prospers. If a person dreams of mounting a bull, a man, a tree, an elephant, a mountain, or a house, he prospers, especially when those objects are white. The words which a person hears in his dream as being uttered by Brāhmaṇas, cows, manes, ascetics, or planets, should be known to come true. A person who dreams of crossing a river, a lake, or an ocean, becomes free from grief. By drinking human blood in his dream, a man's desires are

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fulfilled. If the Moon, or the Indra-banner, or the Sun is seen in a dream as falling down, it foretells danger to the king. If, in a dream, the ocean, or God Indra, are seen to be enraged, it forebodes war. If hair, moustache and nails are seen in a dream to fall down, it leads to grief. If one dreams of carnivorous beasts possessed of jaws and catching hold of other beings, it augurs destruction. If a man is struck, in his dream, with a weapon or a fist, it should be known to presage fever. If a king, in his dream, sees or uses footwear, weapons or a parasol; if he is surrounded by laughing or dancing relatives; if he rides in a chariot drawn by pigs, asses, camels, or dark quadrupeds, he will remain safe, though shouldering a heavy responsibility. The sight in a dream of a person with dishevelled hair and being led towards the south or the west by persons, holding nooses in their hands, the sight of a maiden living in the abode of Kālikā and coming from the south, and the sight of defeated or dead persons leads to adversity.

The sight, in dreams, of oil-cake, sesame, salt, beard and nails, dirty, colourless and spoilt clothes, reptiles and serpents, enemies and black objects (excepting a Brāhmaṇa, a king, or a bull) leads to pain and fatigue. If, in his dream, a person feels exhausted due to sport with lotuses or water-pots, or if he sees himself carrying lotuses in his hands, it prognosticates that his hands will be cut off. If a person sees in his dream that a rope is being cut, it portends his death. If he sees himself floating in a stream, it predicts grief; and if he perishes in it, it betokens death. The sight of teeth, arms, head, or parts thereof forebodes the death of a brother, father or son. He who sees in a dream the destruction of a bolted door, bed, or branch, loses his wife. The wife of the person who sees in his dream a cock, wolf, or ruddy man mounting upon his bed, becomes polluted. He who kills in his dream a serpent which is white, yellow or red in colour, or cuts the head of a black serpent, loses his son. He who experiences in his dream that he is a prince, thief or royal servant, becomes the same in actual life (68.2.1–55).

The following experiences in dreams portend certain death of the dreamer: having his body besmeared with oil; eating *kṛsara* (rice cooked with pulses and condiments) dripping with oil;

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approaching his mother; entering fire; falling down from a palace or from the top of a mountain; dying by being drowned in water, or in a well of fire; uprooting a tree; beholding a royal servant; seeing in the face of a princess the likeness of a female monkey; seeing that his neck has become red or is surrounded by a noose; becoming pale; being fettered. The person who sees in his dreams that his lustre has entered a piece of bell-metal or a pot of the same metal, is killed with a sword within a short time. He who dreams that after having first mounted to the top of a pillar, he has occupied the front part of a boat, is soon impaled. The sight in a dream of a shaven-headed person who is wearing ruddy garments, or white, or red clothes, indicates disease. Similar is the result when one sees in his dream a dog, a python, an alligator, a hyena, a porcupine, a cock, a deer, a tiger, an elephant, a fierce serpent full of hair, and a piece of cloth white or red in colour. If a person sees that his body is besmeared with earth or ashes, or is uncovered; if he sees a festival wherein relatives have gathered; if he sees that he is going on a difficult road, or is taking medicine; if his limbs are besmeared with sesame, cowdung and mire; or if he sees ornaments made of gold, silver, jewels or pearls—then diseases enter his body. The sight of persons singing, dancing and laughing and of a marriage ceremony or any other occasion characterized by joy and delight, forecasts calamity. He who sees in his dream that his body is besmeared with old ghee, dies (68.5.1–14).

It is pointed out that if a man sees a number of dreams successively, the last dream alone should be known to constitute an omen. Dreams bear fruit sooner or later, according to the time of night when they are seen. Dreams seen in the first watch of the night fructify within one year; those seen in the second, within eight months; and those seen in the third, within four months. If a dream is seen when cows are about to be let loose, it bears fruit within one month; and a dream seen at sunrise fructifies immediately[863] (68.2.57–59).

It is stated that in order to avert the evil effects of dreams, one should give away to Brāhmaṇas a pot full of sesame, garments, gold and other objects according to one's capacity;[864] he should worship the gods and Brāhmaṇas, serve the preceptor,

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see a bull, cow, horse, or a Brāhmaṇa, or a king, and perform the *śānti* and *svastyayana* ceremonies (68.2.60–62).

Omens Ascribed to Divinities. The *adbhuta-śānti* (*Atharva-Veda Pariśiṣṭa* 67) divides omens into seven categories in view of their being ascribed to the seven divinities:[865] (1) Indra, (2) Varuṇa, (3) Yama, (4) Agni,[866] (5) Kubera, (6) Viṣṇu and (7) Vāyu. It also lays down the different rites to be performed for averting the evil effects produced by each category of omens. The following are said to be the omens relating to Indra:[867] the sight of a rainbow at night; the breaking of a ladle, a jewel, a pot, a parasol, a bed, a seat, or something else by itself while these objects are held in the hand; the killing of one woman by another woman; a cow smelling a mortar; a dog sucking a cow or a bull (!); quarrel in the family; death of horses and elephants; a political dispute; and inauspiciousness spreading over a whole family. When these omens occur, rice cooked in milk should be offered in the fire, and offerings of clarified butter should be made with the *mantra* '*indram id devatātaye. . . .*'[868] The *sthālīpaka* should be performed, and oblations should be offered with the names—Indra, Śacīpati, Śakra, Vajrapāni, and Sureśwara—and with the *mahā-vyāhṛtis.* Thereafter the *sviṣṭakṛt-homa* should be performed and thus the rite should be brought to a close (67.1.1–8).

The omens ascribed to Varuṇa[869] are: the sight of a glow-worm (*uddīpikā*), an ant-hill (cf. 72.3.11), or a honey-comb (cf. 70.5.4) in the house; a jingling sound being produced from a lotus, or oil appearing thereon; disintegration of curd and milk; sudden shooting forth of a seed; and the growth of insects. When these omens are seen, the *vāruṇī-śānti* should be performed. Five oblations of clarified butter should be offered with the *mantra* '*ud uttamaṁ. . .*'[870] and with the names Varuṇa, Pāśapāṇi and Yādasāṁpati (67.2.1–4).

The following are the omens ascribed to Yama: the entry of a vulture, an owl, a pigeon, or wild animals into the house; the slipping of yoked bulls; a woman or a cow delivering a curious child or calf; birth of twins;[871] the sight of fearful dreams; insomnia or excessive sleep; eating too much or too little; and sloth. After seeing such omens one should perform *sthālīpāka* with the

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mantra 'nāke suparṇa. . .' and offer clarified butter with the names Yama, Pretapati, Daṇḍapāṇi and Īśvara (67.3.1–5).

The omens ascribed to Agni[872] are: appearance of smoke and sparks without fire; the burning of raw flesh, parasol, flag, banner, arch, seat, bed, garment and flowers; the tails of horses and elephants showering fire; quarters burning; plants ripening out of season; and female elephants getting intoxicated. When these omens occur, one should perform *sthālīpāka* with the *mantra 'agniṁ dūtaṁ vṛṇīmahe. . .'*[873] and offer oblations to Agni, Hiraṇyapati, Arciṣpāṇi and Īśvara (67.4.1–5).

The following are the omens relating to Kubera: the destruction of gold, silver, diamond, ruby, pearl, coral and garments; friends turning into enemies, and lack of success or loss in undertakings. In these cases cooked rice (*caru*) should be offered with the *mantra 'abhi tyaṁ devaṁ. . .'*[874] and further oblations should be offered with the names Vaiśravaṇa, Yakṣapati, Arthapāṇi and Īśvara (67.5.1–3).

The omens relating to Viṣṇu are: the falling of meteors; whirl wind and eclipse under the constellation on which one is born; the sight of only the trunk (without the head) reflected in a mirror; the falling of a pestle (cf. 37.1.1); the image of a deity opening or shutting its eyes, trembling, breaking or going away (cf. 64.6.2–3; 70.4.4); a river running against its current; the absence of shadow in spite of clear weather or the appearance of shadow in the opposite direction (cf. 72.3.8); *pariveṣas* around the Sun and the Moon in the absence of clouds; swords falling from scabbards and arrows from a quiver; sounds produced from unbeaten drums (cf. 70[c].32.7); and the perception of fearful noises. When these omens are observed, one should offer cooked rice to Viṣṇu with the *mantra 'idaṁ viṣṇuḥ. . .'*[875] and oblations of clarified butter should be offered uttering the names Sarvabhūtapati, Viṣṇu, Cakrapāṇi and Īśvara (67.6.1–7).

The omens ascribed to Vāyu[876] are: fierce winds; appearance of strange forms; creatures like a donkey, a mule, a buffalo, a boar, a tiger, a lion, a jackal, a vulture or a cock speaking like human beings;[877] and a shower of flesh, blood or dust (cf. 70[b].18.2–3). When these omens appear, *sthālīpāka* should be performed with *'vātā ā vātu . . .'* and *'vāyav ā yāhi. . .'*,[878] and

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oblations should be offered uttering the names Vāyu, Nabhapati, Vajrapāṇi and Īśvara.

Pacificatory Rites

It will be seen that the omens of different kinds described above usually portend evil consequences, such as the destruction of the king and the country,[879] the danger of famine[880] and of wars,[881] the ruin of people (64.8.4) as well as of the family (70.10.3), the loss of wife, sons, wealth and corn (67.1.1), and the paucity of clarified butter, milk and water (64.8.5). Some of the portents have their effect more particularly on certain persons. Thus, for instance, when there is a whirlwind or an earthquake and when the trees near a temple dry up, the murder of the minister is indicated. The breaking of the Indra-banner and the movement of an animal which has been killed, forebodes trouble to the king. Omens relating to the divinities Brahmā, Vāsudeva, Soma, Dharma and Aryaman portend evil to Brāhmaṇas; omens relating to Bṛhaspati, Śukra, Agni and Indra affect the *Purohita*; and omens ascribed to Mahādeva, Kubera, Skanda and Viśākha have their effect on the king. When the wheels of the chariot of a divinity or of a king sink into the earth, it is ominous to the king. Omens relating to Soma, Vāsudeva, Varuṇa and Indra indicate danger to the rich class, and those relating to Vāta, Prajāpati and Viśvakarma pertain to rustics. Omens seen in respect of boys affect princes and those seen in respect of girls affect princesses. Words spoken by the goddesses Indrāṇī, Varuṇānī, Bhadrakālī, Mahābalā and Vīramatā act upon queens, and omens relating to other minor goddesses touch the wives of chiefs. Omens ascribed to *gandharvas* like Citrasena and *yakṣas* like Māṇibhadra influence military commandants and ministers (71.16.3–17.9).

As portents adversely affect a man's future and as most of them do not allow him to succeed at all in his undertakings (cf. 69.4.4–5.4), their evil effects have to be counteracted by means of *homa, japa* and *dāna* (65.1.6) and by performing *mahā-śānti* (68.1.3) of different kinds.[882] It is stated that a pacificatory rite should be performed even when good omens are observed, for the performance of such rites would ensure one's securing the results of those omens in fuller measure. Thus, for example. the

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earthquake caused by Indra is auspicious and is said to lead to good rain, health and prosperity among the people. Yet a *śānti* with Indra-*mantras* is prescribed in order to obtain better results (62.4.4–7). Different kinds of *śāntis* are laid down for different *utpātas*.[883] It is prescribed that, in the case of whirlwinds, the *raudrī* and *abhayā-śāntis* should be performed (60.10.6); and in the case of an earthquake, the *māhendrī* and *amṛtā-śāntis* should be performed (62.4.6). When there is danger of drought, one should perform the *aindrī* and *vāruṇī-śāntis* (65.3.6); and when ominous fire is seen, one should perform the *brāhmī-śānti* (72.5.2). For obtaining progeny, the *prājāpatyā-śānti* is to be performed (70[b].13.2), and for securing a kingdom, the *brāhmī-śānti* is to be performed (72.5.2). To obviate the attack of an enemy, the *aindrī-śānti* is prescribed (31.8.1); to cure diseases, the *raudrī-śānti* (64.10.10); for safety from winds, the *vāyavyā-śānti* (70[b].4.1); for freedom from fear, the *abhayā-śānti* (60.1.6); and to overcome death, the *amṛtā-śānti* (31.8.1). It is stated that a *śānti* should not be performed unless the portents are observed (72.3.1) and that only the proper type of *śānti* should be performed. Just as a malady is cured when the physician diagnoses whether it is caused by *vāta* or *pitta* and prescribes proper medicine, similarly the evil effect of an omen is overcome when the priest decides the nature of the omen, when it becomes fully manifest, and performs the appropriate *śānti* (70.12.1–2). It is further stated that if a pacificatory ceremony is not performed after an omen is seen, more omens are produced (72.4.3) and the persons concerned are ruined together with all their relatives and possessions (70.7.4). Similar is the result when rites are not performed in the proper way; but if they are observed in the due manner, the celebrant obtains all kinds of wealth[884] (70.12.3–4).

The following is the procedure of the ceremony to be performed for averting the evil effects of omens of three types, namely, terrestrial, atmospheric and celestial. It is believed that by performing a *śānti* the effect of terrestrial omens is destroyed and that of atmospheric omens becomes mild, but the effect of the celestial omens is very difficult to obviate.[885] Hence oblations to be offered and the *dakṣiṇā* to be given away in connection with

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the *śāntis* for atmospheric and celestial omens should be increasingly greater and richer.

Before starting a *mahā-śānti* for counteracting the evil effects of terrestrial omens, the king should observe a vow for twelve days. He should live for three days on milk, for three days on roots, for three days on fruits, and then he should fast for three days. He should worship the planets, the constellations, the quarters, the seasons, and the gods Mahādeva, Gaṅādhipas, Yama, Indra, Varuṇa, Viśveśvara, Viṣṇu, Agni, Vāyu and Aśvins (70.9.3–5). Then the *amṛtā-śānti* should be performed as laid down in the *Śānti-Kalpa*.[886] The image of God Brahmā should be worshipped and a lakh of oblations should be offered with the *Gāyatrī mantra*. *Dakṣiṇā* in the form of cows, land, gold, horses, jewels, corn, clothes, chariots or elephants should be given away to Brāhmaṇas. All the things with which Brāhmaṇas are pleased and which are available, should be given away to them. The *Purohita* should be presented with a village, a cow, a pair of garments and ornaments. Then one thousand or ten thousand Brāhmaṇas should be fed to satisfaction (cf. 70.7.5).

In the case of atmospheric omens, the same procedure is to be followed except that the king should now cause a million oblations to be offered. Then the *ghṛtakambala*[887] should be performed, and twelve cows as well as a hundred *niṣkas* should be given away to the *Purohita*. In the case of the celestial portents, the king should cause a crore of oblations to be offered (*koṭi-homa*).[888] He should give away a thousand cows to the *Purohita* by way of *dakṣiṇā* (cf. 72.4.7). These rites are said to remove instantly the evil effects of the three types of portents (cf. 70.7.7), and to bring about prosperity among the people by granting them riches, welfare and plenty (70.1.11–4.4). It is further stated that, by offering the flowers of Aśoka besmeared with honey and milk, one attains the position of a *gandharva* and certainly obtains any object ranging from a blade of grass to *Brahman* (70.12.5–6).

In order to counteract the evil effects of dreams, a king should first grant safety to all, do obeisance to cows and Brāhmaṇas, worship deities in temples with flowers, incense, lamps and foods of various kinds (cf. 70.7.5). Then in a cow-stall

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or at a place near water outside the city, he should have a piece of ground properly sanctified and a *pandal* erected on it. The altar should then be prepared. Thereafter, the king should choose eight or sixteen Brāhmaṇas, who are purified by penance, to officiate as priests at the pacificatory ceremony. He should commission a hundred more Brāhmaṇas, called *sadasyas*, to do *japa* diligently at sunrise and sunset. After the sacred fire has been duly churned out, the *mahā-śānti*, which is intended for destroying all evil, should be performed in the manner laid down elsewhere. Then food and clothes of different kinds, an excellent cow, a house, ornaments, an umbrella, a bull, a horse, as well as an elephant adorned with ornaments and bells should be given away to Brāhmaṇas by way of *dakṣiṇā*. It is stated that he who performs this ceremony attains great happiness as also success in all his undertakings (68.5.18–31).

The *Atharva-Veda Pariśiṣṭas* further lay down that if the performer of a pacificatory rite happens to belong to a Veda other than the *Atharva-Veda*, he should offer a hundred oblations with the proper *mantras* (from the Veda to which he belongs) and also mutter the *Gāyatrī mantra* 108 times. The performer or his son should give away to Brāhmaṇas the object in which the omen has been observed, together with a garment and gold according to his capacity (68.2.60). The Brāhmaṇas should be asked to read the *Atharvaśiras Upaniṣad* and to pronounce blessings. They should be properly treated and should be fed to the best of one's ability. A person full of faith and belonging to any of the four *varṇas* should perform the pacificatory ceremony. Thereby, he will not suffer either from untimely death or poverty; he will be successful in all his activities; and will ever remain attached to piety (67.8.1–7).

PHONETICS AND LEXICOGRAPHY

This section relates to two *Pariśiṣṭas*, namely, the *Varṇapaṭala* (*Atharva-Veda Pariśiṣṭa* 47) and the *Kautsavya-nighaṇṭu* (*Atharva-Veda Pariśiṣṭa* 48). The *Varṇapaṭala* deals with phonetics and the *Kautsavya-nirukta-nighaṇṭu* is a small lexicographical work more or less like Yāska's famous work. As has been already noted else-

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where, the *Caturādhyāyikā* and the *Atharva-Prātiśākhya* do not contain the treatment of the *varṇas* which they take for granted. The purpose of the *Varṇapaṭala* is to make up for this deficiency. It divides the *varṇas* according to the quality and quantity of sounds and defines their phonetic value.

The *Varṇapaṭala* begins by stating that it is going to explain the *varṇas*, original (*prākṛta*) as well as modified (*vaikṛta*). It goes on to point out that there is a difference of opinion regarding the organs of production of sounds and that, therefore, it is going to explain the same. The word *vṛtti* is, according to it, used in the sense of the organ (*karaṇam*)[889] of production of the *varṇas*, just as, for example, the ear is the organ of hearing (1.2).

All the phonemes (i.e. stationary sounds) in a language can be divided into five kinds, namely, *samānākṣaras* (monophthongs), *sandhyākṣaras* (diphthongs), *sparśas* (mutes), *antaḥsthas* (semi-vowels), and *ūṣmans* (fricatives) (1.3). The *Varṇapaṭala* states further that there are other kinds of sounds also, but they do not exist independently. They are heard between two phonemes and hence cannot be separated. Such sounds can be grasped only by the mind and should be understood by direct and oral instruction[890] (1.5). Small fleeting marginal sounds (known as glides) like nasalization or *yamas* are such sounds.[891] *Yamas* are not exactly nasal sounds and they should be known only by tradition (1.6).

The *Varṇapaṭala* accepts the traditional enumeration of the *varṇas* (given in the *mātṛkā*), and goes on to divide vowels and consonants into their respective classes. It is stated that the first fourteen vowels are *samānākṣaras* (*monophthongs*)[892] and the rest of them are *sandhyākṣaras* (diphthongs)[893] (1.7). All vowels except *a* are called *nāmin*[894] (alterant vowels, because they tend to produce the *nati* or conversion, i.e. the cerebralization of the following *s* to *ṣ*). The phonemes beginning with *k* are called *vyañjana* (consonants). The first twenty-five consonants (from *k* to *m*) are called *sparśas* (i.e. mutes, as in their case the tongue comes into contact with the respective organs of production).[895] They are divided into five *vargas* (*ka, ca, ṭa, ta* and *pa*) of five consonants each (1.8). The four consonants beginning with *y* (i.e. *y, r, l* and *v*) are called *antaḥsthas* (semi-vowels) and those

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beginning with *ś*, that is to say, *ś, ṣ, s, h* as well as *visarga, anusvāra,*[896] *upadhmānīya* (i.e. *ḥp*) and *jihvāmūlīya* (i.e. *ḥk*) are called *ūṣman* (fricatives). The semi-vowels and the first six fricatives (i.e. those excluding *apadhmānīya* and *jihvāmūlīya*) are called *ayogavāha* (as they are independent). *Yama* (twin-sound), *nāsikya* (nasalized *h* sound) and *abhinidhāna* (implosion) complete the list of 65 *varṇas.*[897] It is said that only these *varṇas* occur in the Vedas as also in common usage (1.8–11).

It is further stated that those phonemes which are pronounced through the mouth and the nose together are called *anunāsika*; and those phonemes which require equal effort of the mouth are called *savarṇa*[898] (1.12). When *a* is mentioned without any other syllable following it, it includes the following *savarṇa* syllable, that is, *a.* (Similar is the case with *i, u,* etc.)[899] Each *varga* is known by its initial consonant and when that initial consonant is mentioned, it should be taken to signify all the five consonants in that *varga.* But when a syllable is followed by *kāra,* it should be understood to denote that one syllable only. Thus, for instance, *kakāra* means *ka* only (1.13–15).

The *ghoṣavat* (voiced) consonants are the semi-vowels (*y, r, l, v*), *h,* the latter two *yamas* (belonging to the sonants, which are noted below), and the three consonants at the end of each *varga.*[900] The remaining sounds, namely, *ś, ṣ, s,* the first two *yamas* (belonging to the surds), the first and second consonants of each *varga*[901] as well as *anusvāra, visarga, upadhmānīya* and *jihvāmūlīya* are called *aghoṣa* (unvoiced)[902] (1.16–17).

Then the *Varṇapaṭala* turns to an important topic, namely, the organs of production of the phonemes. It states that the throat (*kaṇṭha*) is the place of production for *a, h* and *visarga.*[903] It is the place of production for *ai* and *au* also, but only for their first *mātrās.* The second *mātrās* are produced from the palate (*tālu*) and the lips (*oṣṭha*) respectively.[904] The *yamas* and the last consonant in each *varga* (i.e. the *anunāsikās*) are produced from two places (namely, the nose and the respective organ of the *varga* to which they belong). The root of the tongue (*jihvā-mūla*) is the place of production for *ṛ,*[905] *ḷ* and *kavarga* (1.18–20). The palate (*tālu*) is the place of production for *i, e, cavarga, y* and *ś;*[906] and the cerebrum (*mūrdhan*) is the place of production for

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ṭavarga and *ṣ*.[907] The teeth (*danta*) constitute the place of production for *tavarga*, *l*[908] and *s*; and the lips (*oṣṭha*) form the place of production for *u, o, pavarga, v* and *upadhmānīya*.[909] The nose (*nāsikā*) is the place of production for *nāsikya, anusvāra, yamas* and *anunāsikas*;[910] and the root of the (upper) teeth (*dantamūla*) is the place of production for *r*;[911] or it may be taken to be slightly back (to a part which is called alveolum). Other opinions regarding the place of production of *r* are given: According to some, it is produced from the root of the jaw (*hanumūla*),[912] while others hold that it is produced from the cerebrum[913] (2.1–5).

The *Varṇapaṭala* then turns to another important topic, namely, that relating to the manner in which sounds are produced. It says: 'The impulse (*ghoṣa*) produced from the chest is struck in the throat and the sound (*nāda*)[914] produced therefrom is modified (in the various parts of the mouth) and is called a syllable (*akṣara*).' This is quite a scientific explanation as it denotes a change from *ghoṣa* to *nāda* and from *nāda* to *varṇa*.[915] The *Pariśiṣṭa* adds some more details when it suggests that each syllable contains components such as the fundamental note, the overtone and the like. It points out that the first little component (*aṇu-mātrā*) of every syllable passes through the throat and then the niceties are added to it in the mouth. These niceties are called *mukhavikṛtis*. Scientifically speaking, the syllables are thus a composite production from more than one part of the month, but it is for the sake of convenient common usage that we speak of them as being produced from one part of the mouth or the other. Then it is stated that when consonants come together without being separated (by vowels), they form a conjunct (*saṁyoga*).[916]

It is pointed out that the second syllable from each *varga* is to be understood as *ūṣman* (aspirate), the third as *ghoṣa* (sonant) and the fourth as *ghoṣoṣma* (sonant aspirate). The fifth *varṇa*, i.e. *anunāsika* (nasal), the *nāsikya* and the *antaḥsthas* (semi-vowels) are to be understood as *ghoṣa* and *h* is to be known as *ghoṣoṣma* (2.9–10).

As regards the vowel *ṛ* it is said that there is a doubt regarding its component parts. The *Varṇapaṭala* points out that one part of

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it is *a* and the second part, which precedes or follows it, is *r*[917] (3.1–2).[918] The vowels *a, i, u* and *ṛ* are all *hrasva, dīrgha* and *pluta*; whereas the vowel *ḷ* is only *hrasva* and *pluta* but not *dīrgha*. The diphthongs *e, ai, o* and *au* are only *dīrgha* and *pluta* but not *hrasva*. It is also stated that the *udāttas, anudāttas, svaritas* and *kampitas* are both *anunāsika* as well as *śuddha* (3.3–5).

At the end, the *Varṇapaṭala* states that the total number of *varṇas* is 65. They include 22 vowels, consisting of 14 monophthongs and 8 diphthongs, out of which 19 (that is, all excepting *a, ā* and *ā3*) are alterant vowels; and 43 consonants, out of which 25 are mutes, 4 are semi-vowels, 4 *yamas*, 8 *ūṣmans* and the remaining two are *nāsikya*[919] and *abhinidhāna*.[920] It is pointed out that the *ayogavāhās* are ten in number (namely, 4 semi-vowels and six fricatives excepting *upadhmānīya* and *jihvāmūlīya*).[921]

The contents of the *Varṇapaṭala*, as stated above, will show that the work was written at a time when phonetical science had developed considerably. They also show that this science, together with additional information, was transmitted through the oral tradition, as is seen from the repeated reference, namely, *upadeśena vartayet* (1.5, 6, 2.10). The *Varṇapaṭala* takes delight in the subtleties of phonetic analysis, such as *yamas* (twin sounds), *abhinidhāna* (separated mutes) and *nāsikya* (nasalized *h* sound). *Yamas* are produced when a non-nasal mute is followed by a nasal.[922] They are essentially nose-sounds[923] which are the counterparts of the previous mutes. Thus, for example, in a word like *gṛbhṇāmi* (*Atharva-Veda* III.8.6), the latter part of the consonant *bh* gets nasalized before the following *ṇa* is pronounced. This twin sound is called *yama*. The *abhinidhāna* is produced when one mute is followed by another mute.[924] In such a case, there is a brief emission of unintonated breath which forms a sort of barrier between the two sounds and thus separates them. Thus, in a word like *marudbhiḥ* (*Atharva-Veda* II.29.4), the consonant *d* is separated from the following *bh* by a short gap. This is styled as *abhinidhāna*. The *nāsikya* is produced when *h* is followed by a nasal mute.[925] Thus in a word like *brahma* (*Atharva-Veda* I.10.4), a part of the consonant *h* takes the position of *m*, thus forming some kind of a grunt. This is treated as a separate element by Hindu phonetics and is given the name *nāsikya*.

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As regards the number of *yamas*, there is a difference of opinion. The *Ṛk-Prātiśākhya*(6.8–10) seems to hold the number to be 20, one for each non-nasal mute, but its commentary says that there are only four *yamas*—one for all the first mutes of the *vargas*, one for all the second, one for the third, and one for the fourth. The commentary to *Taittirīya-Prātiśākhya*. 21.12 supports the same view and the *Varṇapaṭala* (2.6) also has clearly stated that the *yamas* are four in number. But Whitney[926] feels that this is indefensible. He remarks: 'I cannot at all see how the nasal counterpart of the *tenues* of the five mute series should be identical with one another; nor, on the other hand, how they should be physically different from the *yamas* of the following mutes of each series respectively; although it might well enough be loosely said, considering their title of "twins", that there are as many of them as of the sounds to which they sustain that relation.'

On the whole it can be said that the *Varṇapaṭala* gives, in a nutshell, the classification of sounds, the organs of their production, and their total number. As has been already noted with regard to the places of production of *ṛ* and *ḳ*, the *Varṇapaṭala* is nearer to the *Prātiśākhyas* than to Pāṇini. The statement relating to the production of sound, namely, that *ghoṣa* is changed into *nāda* in the throat and *nāda* is modified into a *varṇa* in the mouth, as also the statement that a sound is a composite function, are quite scientific.

Though the *Varṇapaṭala* is thus generally scientific in its contents and outlook, some of the statements made in it are not quite clear. Often they are clumsy, curt, confusing and loosely worded. Neither the eight *ūṣmans* nor the ten *ayogavāhās* are clearly enumerated. A number of terms like *yama, abhinidhāna* and *nāsikya* are taken for granted, as being already known from the *Caturādhyāyikā*, and several other important points have been only briefly referred to in this *Pariśiṣṭa*. Incidentally it may be pointed out that verse 1.4 is corrupt and is clearly an interpolation.

The Kautsavya-nirukta-nighaṇṭu

The *nighaṇṭus* may be regarded as constituting one of the earliest aids towards the exegesis of the Veda. They bring together

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nouns, verbs, adjectives, adverbs, etc. having similar sense and thus explain the meanings of words. The *nighaṇṭu* ascribed to Yāska is well-known in this respect, as also his *nirukta*. The present *nighaṇṭu* of Kautsavya is a text of a similar kind and it occasionally adds a word or two which are not found in Yāska's *nighaṇṭavaḥ*.

Of the merits of this *nighaṇṭu* it is impossible to form an adequate estimate. The nature of the text renders it particularly liable to corruption. Hence we find in this text a not inconsiderable number of meaningless words for which a convincing emendation cannot be found.[927] We find that the first word of every *gaṇa* is repeated and its meaning is given at the end of that *gaṇa*.[928]

It can be seen that the present *nighaṇṭu* differs from that of Yāska in certain formal peculiarities, in the omission of part of the material,[929] in a very different system of arrangement and in adding a small amount of new material. 'There are besides a few variants which commend themselves intrinsically or are reported by Yāska's commentators'.[930] A list of verbs meaning 'to protect (*rakṣe*, section 14 end)', a list of nouns expressing 'sin (*aghasya*, section 63)', and a list of words meaning 'abdomen (*udarasya*, section 80)'—these *gaṇas* are not found in Yāska.[931] The only part of this *nighaṇṭu* which seems specifically Atharvaṇic is a considerably long list of words (section 116) which are called *anekārthāḥ* and are added to the usual list of *nighaṇṭavaḥ*. This *Pariśiṣṭa* has incorporated some *nirukta* matter also (sections 132–148) which is in form closely related to Yāska.

The following table will show the *gaṇas* in the *nighaṇṭu* of Kautsavya which are similar to those of Yāska.

Kautsavya	*Yāska*
2 (second part)	3.11
3	2.6
4–9	3.14
10	3.5
11	3.21
12	3.19
13	3.20
14–17	2.8
18	2.12–13

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Kautsavya	*Yāska*
19	2.19
20	1.16–17
21	2.21
22–59	2.14
60	3.30
61	2.1
62	3.8
64	3.6
66	3.1
67	3.2
68	3.3
69	3.28
70	3.27
71	3.10
72	1.1
73	2.16
74	1.7
75	1.12
76	1.13
77	3.23
78	2.3
79	3.7
81	2.4
82	2.5
83	3.24
84	3.9
85–86	3.15
87	2.2
88	2.7
89	3.4
90	2.10
91	1.2
92	2.11
93	1.14
94	1.15
95	3.17
96	3.18
97	3.16
98	1.3
99	1.6
100–101	1.10
102	1.11
103	2.9
104	2.20

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Kautsavya	*Yāska*
105	
106	2.17
107	2.15
108	3.25
109	1.4
110	3.26
111	1.8
(first part)	1.9
111 (end)–112	
113	1.5
114	2.22
115–116	4.1–2 (in part)
(first part)	4.3
121–125	
126–128	5.1–2
137	3.29
139	5.4
142–148	5.5
	5.6

THE CARAṆAVYŪHA

The *Caraṇavyūha* is an important *Pariśiṣṭa* (49) which gives us, in one sweep, a full picture of the mighty tree of the Veda with its four main branches and the ramifications of each of these branches into a large number of twigs known as *caraṇas*.[932] It is from this fact that it derives its name *Caraṇavyūha*, that is, the arrangement or formation in a recognized order, of the literature belonging to the many recensions (*caraṇa*) of the Veda. The *Caraṇavyūha*, accordingly, constitutes one of the basic manuals for the study of the Veda. As has been noted already, the *Kātīya Pariśiṣṭa* also has a *Caraṇavyūha*.

The great sanctity and authority attributed to the Veda, which is considered to be 'Revelation', are confirmed by the scrupulous care bestowed on its every single syllable and accent. We find that not only the number of hymns, but also the number of *ṛks*, words, and even syllables are minutely counted and given in some of the *Caraṇavyūhas*. It has been rightly observed that 'The *Caraṇavyūha* is a work written in a simple style to introduce the readers to the geneology of the Vedic tree, under whose

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shade the Hindu culture has grown and preserved itself intact, defying the thundering storms and devastating cyclones for thousands of years.'[933]

The *Caraṇavyūha* in the *Atharva-Veda Pariśiṣṭas* does not give in detail information relating to the other Vedas, but the literature belonging to the *Atharva-Veda* is mentioned in full. It begins by stating the *upa-vedas*, the *gotras* and the presiding deities of all the four Vedas. It is said in the *Caraṇavyūha* that *Arthaśāstra* is the *upa-veda* of the *Ṛg-Veda*, whereas Kātyāyana says that *Āyurveda* is its *upa-veda*. Both the texts agree in saying that *Dhanur-Veda* is the *upa-veda* of the *Yajur-Veda* and *Gāndharva-Veda*, the *upa-veda* of the *Sāma-Veda*. Kātyāyana states that *Arthaśāstra* is the *upa-veda* of the *Atharva-Veda*, while our *Caraṇavyūha* states that *Āyurveda*, as also *Abhicāra* (magic), is its *upa-veda*. The *Ṛg-Veda* is said to belong to the Ātreya *gotra* and is presided over by Agni; the *Yajur-Veda* belongs to the Kāśyapa *gotra* and is presided over by Vāyu; the *Sāma-Veda* belongs to the Bhāradvāja *gotra* and is presided over by Viṣṇu; and the *Atharva-Veda* belongs to the Vaitāyana *gotra* and is presided over by Brahman.[934] Kātyāyana mentions *gāyatrī*, *triṣṭubh*, *jagatī* and *anuṣṭubh* as the metres belonging to the four Vedas respectively.

The *Caraṇavyūha* gives the number of recensions of the *Ṛg-Veda* as seven. They are: (1) Āśvalāyana, (2) Śāṅkhāyana, (3) Sādhyāyana, (4) Śākala, (5) Bāṣkala, (6) Audumbara and (7) Māṇḍūka. Kātyāyana mentions only five and omits Sādhyāyana and Audumbara.[935] He states further that the *Ṛg-Veda* is divided into 10 *maṇḍalas*, or 64 *adhyāyas*, or 1006 *vargas* and consists of 1017 hymns and 152585 *padas*.[936] The *Caraṇavyūha* states that the study of the *Ṛg-Vedins* consists of 10580 *ṛks* and a quarter. According to Ayachit,[937] this number is to be explained as follows. There are the usual 10496 *ṛks*; in addition to these there are 70 *naimittika dvipadas* and 15 *ṛks* from the *saṁjñāna-sūkta* (*khila* 36). This makes up the number 10581; and the remaining quarter is *bhadraṁ no api vātaya manaḥ*.[938] This quarter is specifically referred to by the *Ṛksarvānukramaṇī* (7.7.2) and also by the *Aitareya Āraṇyaka* (5.8).

Turning to the *Yajur-Veda*, the *Caraṇavyūha* enumerates its 24 recensions, whereas Kātyāyana states their number to be 86,

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and Patañjali, to be 100.[939] The *Caraṇavyūha* points out that the study of the *Yajur-Vedins* consists of 1800 *mantras*.[940] Kātyāyana also mentions same number. Further it is stated that by studying the Veda thrice, i.e. as *Saṁhitā, pada* and *krama*, one becomes *kramapāra*. According to the *Caraṇavyūha*, there are three *śākhās* of the *Yajur-Veda*, namely, (1) Vārcikam or Arthādhyayanīyāḥ, (2) Pāraścaryāḥ or Pāraśramaṇīyāḥ, and (3) Pārakramavatāḥ or Kramapārāḥ. These words probably refer to those who study the Veda with a view to its sense, those who merely recite it to its end and those who recite it in the manner of the *krama*, respectively. Kātyāyana mentions the names of the 18 *Pariśiṣṭas* belonging to the *Yajur-Veda*. These have been already noted.

As regards the *Sāma-Veda*, the *Caraṇavyūha* states that there were a thousand recensions belonging to that Veda. But as the followers of the *Sāma-Veda* studied the Veda on the *anadhyāya* days, most of the recensions are said to have been destroyed by Indra and only a few survived. They are: (1) Rāṇāyaṇīya, (2) Sādyamugra, (3) Kālapa, (4) Mahākālpa, (5) Kauthuma and (6) Lāṅgalika. Kātyāyana narrates the same legend but mentions the names of the recensions as (1) Āsurāyaṇīya, (2) Vāsurāyaṇīya, (3) Vārtāntareya, (4) Prāñjalaṛgvainavidha, (5) Prācīnayogya and (6) Rāṇāyaṇīya. Kātyāyana states further the nine divisions of the Rāṇāyaṇīya. One of these divisions is Kauthuma which is divided further into six sub-divisions. The *Caraṇavyūha* also mentions the six sub-divisions of the Kauthuma but the names totally vary. According to the *Caraṇavyūha*, they are: (1) Sārāyaṇīya, (2) Vātarāyaṇīya, (3) Vaitadhṛta, (4) Prācīna, (5) Tajasa and (6) Aniṣṭaka; while according to Kātyāyana, they are: (1) Kauthuma, (2) Āsurāyaṇa, (3) Vātāyana, (4) Prāñjalidvainabhṛt, (5) Prācīnayogya and (6) Naigamīya. The study of the *Sāma-Vedins* is said to consist of 8014 *sāmans* together with *uhyas* and *rahasyas* (i.e. *Upaniṣads*). Kātyāyana mentions that there are 180 Agni hymns, 104 Soma hymns and 26 Indra hymns which the *Sāmagas* chant.

As regards the number of recensions belonging to the *Atharva-Veda*, the *Caraṇavyūha* and Kātyāyana agree in stating it as 9, but the names given are different. The *Caraṇavyūha* gives the names as: (1) Paippalāda, (2) Tauda, (3) Mauda, (4)

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Śaunakīya, (5) Jājala, (6) Jalada, (7) Brahmavada, (8) Devadarśa and (9) Cāraṇavaidya.[941] Of these only Paippalāda, Śaunakīya and Cāraṇavaidya are found in the enumeration of Kātyāyana, the other names being Dānta, Pradānta, Auta, Jābāla, Brahmapalāśa and Kunakhīvedadarśī (!). Roth has systematically analysed the native traditions and has arrived at the conclusion that five names may be securely picked out of the varying reports as being authentic.[942] The information about these recensions as given in the *Atharva-Veda Pariśiṣṭas* and other literature is summarized below.

(1) Paippalāda: The name goes back to an *ācārya*, Pippalādi. The *mantras* quoted at the end of *Atharva-Veda Pariśiṣṭa* 1 are called *Paippalāda mantrāḥ*.[943] There occurs one *pippalādi-śānti gaṇa* in the *Gaṇamālā*.[944] *Atharva-Veda Pariśiṣṭa* 2.3.5 states that a person belonging to the Paippalāda school should be appointed as a *Purohita* and *Atharva-Veda Pariśiṣṭa* 22.10.4 states that the *araṇi-lakṣaṇa* has been taught by the wise Paippalāda.

(2) Tauda: The word Taudāyana[945] occurs at *Atharva-Veda Pariśiṣṭa* 22.2.3 where it is stated that, according to the Staudāyanas, the *araṇi* should be as high as the shoulder or the chest. According to *Majjhimanikāya* (2.5.10) there lived in Kosala, Taudeyya or Todeyya Brāhmaṇas at the time of Buddha (Tathāgata).

(3) Mauda:[946] At *Atharva-Veda Pariśiṣṭa* 2.5.2 the Mauda school is attacked by stating that if a king employs a person belonging to the Mauda school as a *Purohita*, the king perishes within ten months or a year. *Atharva-Veda Pariśiṣṭa* 22.2.4 states that, according to the Maudas, the length of the *araṇi* should be eight fingers.[947] Patañjali's *Mahā-bhāsya* mentions the name Mauda in close connection with Paippalāda.[948]

(4) Śaunakīya: This is the most popular *śākhā* of the *Atharva-Veda*. The word Śaunaka occurs at *Kauśika Sūtra* 85.8 as a school-name and a Śaunaka-sacrifice is mentioned in *Vaitāna Sūtra* 43.25. The *Ātharvaṇīya Paddhati* on *Kauśika Sūtra* 1.6 cites the *Vaitāna Sūtra* as a Śaunakīya *sūtra*. The *Caturādhyāyikā* is expressly Śaunakīya. The persons belonging to this school are called Śaunakeyāḥ and the name Śaunaka occurs at many places in the *Pariśiṣṭa*.[949] Śaunaki appears at 2.4.1 and 43.4.53. Keśava in the

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introduction to his *Paddhati* on the *Kauśika Sūtra* states that the *Kauśika Sūtra* belongs to four schools with Śaunaka at the head.[950] Pāṇini mentions the name at IV.3.106. Bloomfield states: 'In the outside reports of the *Atharva-Veda śākhās*, the name occurs with many corrupt variants, and I believe that the *kaunakhin* or *kunakhin* . . . who are frequently mentioned with *śaunakin* are the result of a popular etymology, perhaps with sinister intent (*kunakhin:* 'sick-fingers'), based upon the name Śaunakin itself.'[951]

(5) Jājala: *Atharva-Veda Pariśiṣṭa* 22.2.3 states that, according to Jājalas, the *araṇi* should be as high as the thigh. In the *Mahābhāṣya*, the school is represented by the name of its *ācārya* Jajali.[952] Roth[953] thinks that Bhāgali (cf. *Kauśika Sūtra* 9.10; 17.27; *Vaitāna Sūtra* 1.3; 22.1; 28.12) is at the bottom of this school-name.

(6) Jalada: *Atharva-Veda Pariśiṣṭa* 2.5.2 suggests that a person belonging to the Jalada school should not be appointed as a *Purohita*. At *Atharva-Veda Pariśiṣṭa* 22.2.4 it is stated that, according to the Jaladāyanas, the length of the *araṇi* should be a *vitasti*.[954]

(7) Brahmavada: The name is not met with anywhere except in the *Caraṇavyūha*[955] (*Atharva-Veda Pariśiṣṭa* 49.4.1).

(8) Devadarśa: *Atharva-Veda Pariśiṣṭa* 22.2.3 states that, according to Devadarśas, the *araṇi* should be of an arm's length. The word occurs at *Kauśika Sūtra* 85.7 and in Pāṇini (loc. cit.) as *devadarśaninaḥ*.

(9) Cāraṇavaidya: *Atharva-Veda Pariśiṣṭa* 22.2.4 mentions that, according to the Cāraṇavaidyas, the *araṇi* should be as high as the thigh. Keśava in his *Paddhati* on *Kauśika Sūtra* 6.37 states that the hymn '*tvam agne vratapā asi* . . .' (*Atharva-Veda* XIX.59) consists of three verses and *kāmas tad agre* . . . (*Atharva-Veda* XIX.52) consists of five verses according to the Cāraṇavaidyas. The *Vāyu Purāṇa* (61.69) mentions the number of *mantras* in the Cāraṇavaidya recension as follows:

तथा चारणवैद्यानां प्रमाणं संहितां शृणु ।
षट्सहस्त्रमृचामुक्तमृचः षड्विंशतिः पुनः ॥

The *Brahmāṇḍa Purāṇa* (2.35.78) agrees with this enumeration.

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The study of the *Atharva-Vedins* is said by Kātyāyana to consist of 12000 *ṛks*. The *Caraṇavyūha* gives the number as 12380 *ṛks*, 2000 *paryāyas* and many other *ārcikas*. It is difficult to explain these numbers as the number of *ṛks* and *paryāyas* in the (first eighteen *kāṇḍas* of the) available Śaunakīya recension is only 3899 and 56 respectively as given by the *Pañcapaṭalikā* (the number of *avasānas* is 452). If we are to believe in the tradition recorded in the *Caraṇavyūha* of the *Atharva-Veda* and of Kātyāyana, we have to say that a very large amount of *mantras* from the *Atharva-Veda* has not come down to us. The *Caraṇavyūha* states that there are 6000 *grāmyāraṇyakās* (49.4.3). It is hard to say which texts are referred to by this name.

Then the *Caraṇavyūha* states that the *Gopatha Brāhmaṇa* once consisted of a hundred *prapāṭhakas*, but only two of its *brāhmaṇas*, namely the *pūrva* and the *uttara*, have survived. As regards the *Upaniṣads* belonging to the *Atharva-Veda*, the *Caraṇavyūha* gives two lists, one of 28 names and the other of 15. The *Upaniṣads* common to both of them are: (1) *Muṇḍaka*, (2) *Praśnaka*, (3) *Brahmavidyā*, (4) *Kṣurikā*, (5) *Cūlikā*, (6) *Atharvaśiras*, (7) *Atharvaśikhā*, (8) *Garbhopaniṣad*, (9) *Mahopaniṣad*, (10) *Brahmopaniṣad*, (11) *Prāṇāgnihotra*, (12) *Māṇḍūkya*, and (13) *Vaitathya*. The two remaining *Upaniṣads* in the second list are Advaita and Alātaśānti.[956] The *Upaniṣads* mentioned only in the first list are: (1) *Nādabindu*, (2) *Brahmabindu*, (3) *Amṛtabindu*, (4) *Dhyānabindu*, (5) *Tejobindu*, (6) *Yogaśikhā*, (7) *Yogatattva*, (8) *Nīlarudra*, (9) *Pañcatāpini*, (10) *Ekadaṇḍi*, (11) *Saṁnyāsavidhi*, (12) *Āruṇi*, (13) *Haṁsa*, (14) *Paramahaṁsa*, and (15) *Nārāyaṇopaniṣad*. The first list, which contains a greater number of *Upaniṣads*, appears to be an interpolation, firstly because it mentions the *Upaniṣads* before the *Brāhmaṇa* is mentioned and secondly because it includes many minor *Upaniṣads* such as *Nādabindu*, *Yogaśikhā*, *Paramahaṁsa*, etc.

As regards the *Kalpas*, Kātyāyana agrees with the *Caraṇavyūha* in saying that they are five, but the names given by the two sources vary slightly. The names *Nakṣatra-Kalpa* and *Śānti-Kalpa* are common to both of them. Kātyāyana mentions *Saṁhitā-Kalpa*, which the *Caraṇavyūha* refers to as *saṁhitā-vidhi* (possibly for metrical purpose). *Vaitāna-Kalpa* and *Āṅgirasa-Kalpa* of the

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Caraṇavyūha are respectively called *Vidhividhāna-Kalpa* and *Vidhāna-Kalpa* by Kātyāyana. Kātyāyana further states that each *kalpa* consists of 500 *ṛks*.[957] It is difficult to say how this counting has been made. Kātyāyana does not mention the five *Lakṣaṇagranthas*, namely, *Caturādhyāyikā*, *Prātiśākhya*, *Pañcapaṭalikā*, *Dantyoṣṭhavidhi* and *Bṛhatsarvānukramaṇī* which the *Caraṇavyūha* mentions. The non-mention of these ancillary texts by Kātyāyana does not necessarily mean that the *Lakṣaṇagranthas* were composed at a later date. Presumably, he does not consider them to lie within the scope of a *Caraṇavyūha*.

The *Caraṇavyūha* then goes on to enumerate the 72 *Pariśiṣṭas*. Actually 79 names are given. Some *Pariśiṣṭas* have two or three sub-divisions and their number can be known from the colophons. Thus, for instance, *Pariśiṣṭa* 17 is called *hastidīkṣā*, and 18, *aśvadīkṣā*. This latter is followed by 18[b] which deals with the same topic. It might have been added later as it contains *hastyaśvadīkṣā* in greater detail. 18[c] also is similarly added though it deals with a different topic, namely, *vṛṣotsarga*. *Laghulakṣa-homa* is followed by *bṛhallakṣa-homa*, and those are numbered as 20 and 20[b]. It is strange that at the end of the list of the *Pariśiṣṭas*, the *Bṛhatsarvānukramaṇī* is mentioned, though it is already included among the *Lakṣaṇagranthas*. It may incidentally, be pointed out that similar is the case with the first *Pariśiṣṭa*, namely the *Nakṣatra-Kalpa*, which has been included among the *Kalpas*.

Then the *Caraṇavyūha* enumerates 18 *vratas*. The *veda-vrata* has already been explained in the *uttama-paṭala* (*Atharva-Veda Pariśiṣṭa* 46)[958] and therein reference has been made to *śiro-vrata* (1.7), *yama-vrata*, *mitra-vrata* (i.e. *sāvitra-vrata*), and *mṛgāra-vrata*[959] (1.9) as well as *maila-vrata* and *mailottara-vrata* (8.3). *Viṣāsahi-vrata* is performed by offering oblations with the *mantras*: '*viṣāsahim sahamānam*. . .'[960] and *śānti-vrata* by offering oblations with the mantras of the *śānti gaṇa* (*Atharva-Veda Pariśiṣṭa* 32.1). It is difficult to say anything about the nature of *śikhi-vrata*, *gaṇa-vrata*, *śikhā-vrata*, *adhi-vrata* and *aṅgiro-vrata*, as these have not been mentioned elsewhere in the *Atharva-Veda Pariśiṣṭas*. Nor are they described in the *vratakhaṇḍa* of the *Caturvarga-Cintāmaṇi*.[961] *Marud-vrata* is described by Hemādri[962] as being performed on the sixth day of the bright half of Caitra. A figure consisting of

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forty-nine squares is to be drawn and forty-nine deities are to be worshipped. Forty-nine lamps are kindled and the deities are prayed to. Brāhmaṇas are fed and are given *dakṣiṇā*. It is stated that this *vrata* fulfils all the desires of a person and leads him, after death, to heaven.

The concluding part of the *Caraṇavyūha* contains a glorification of the *Atharva-Veda*. A person who is initiated in the *Atharva-Veda* is said to be initiated in all the Vedas; and a person who belongs to any other Veda and wishes to study the *Atharva-Veda* is asked to be initiated again (*punar upaneyo*). Then it gives a legend about the conversations between the sages and God Brahmā, who eulogizes the Atharvan priest. In support of this eulogy the verse '*brahma jyeṣṭhā*. . .'[963] has been referred to.

The four Vedas have been personified and their features have been described in an interesting manner.[964] The *Caraṇavyūha* agrees with Kātyāyana in most of the details. The *Ṛg-Veda* (personified) is said to be of a yellowish complexion;[965] he possesses eyes like lotus-petals, has well-formed (*suvibhakta*) curly hair and beard, strong thighs as well as legs and is five spans (*aratni*) in height (while standing—Kātyāyana). The *Yajur-Veda* (personified) is tall, has a protruding belly and stout neck and cheeks, is red in colour (or black—Kātyāyana) and is six *prādeśa* in height. According to Kātyāyana, he possesses brown eyes. The *Sāma-Veda* (personified) is mighty, fragrant, bright, soft-speaking and a *brahmaṇya*, has long arms but a diseased skin, is black in colour and has a shrill (*kātara*) voice. He is six *aratnis* in height.[966] The sages and Brahmā are said to be standing beside him and praising him. The *Atharva-Veda* (personified) is tawny in colour, fiery (*tīkṣṇa*), fearful and capable of assuming various forms at will. He has the whole world as his self and has his senses well-controlled. He is full of irresistible flames. He performs mean (*kṣudra*) activities, has four faces and two wings, and is religious-minded, strong, wise, cruel, thoughtful and full of enterprise (*utthānaśīla*). He is six *aratnis*[967] in height and belongs to the Vaitāyana *gotra*. According to Kātyāyana he possesses a complexion like the hue of a blue lotus and is ten *aratnis* in height.

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It is difficult to explain the entire symbolism underlying the description of the personified Vedas. But it is interesting that one finds in them some characteristic features associated with the priests belonging to those respective Vedas. Thus, for instance, the *Ṛg-Veda* is said to be having a well-formed neck, possibly due to the continuous recitation of the *mantras* (which gives very good exercise to the throat as well as to the neck which is moved up and down to denote the accents). The *Yajur-Veda* is said to be red in colour, possibly because of its close association with the sacred fire, and *Sāma-Veda* has naturally a shrill, musical voice necessary for chanting the *sāmans*. The description of the *Atharva-Veda* is most characteristic. That Veda is associated with magic, and hence it is said to have the power of assuming various forms at will. It occupies itself with witchcraft, sorcery and other unsophisticated activities, and, being associated with the Kṣatriyas, it is described as being full of enterprise.

The *Caraṇavyūha* concludes by stating that a person who declares the names, colours, *gotra*, appearance and stature of each of the four Vedas, will be able to remember his past lives (*jātismaro bhavati*) and will go to *brahma-loka* after death.

NOTES

1. That the generic meaning of the word *nakṣatra* is 'luminary' is clear from its association with the Sun and the Moon. Cf. *Taittirīya Saṁhitā* I.8.13.3, *Vājasaneya Saṁhitā* XXII.29; *Atharva-Veda* VI.128.3.
2. Cf. *Taittirīya Saṁhitā* III.4.5.1; *Kāṭhaka Saṁhitā* XXXV.15; XXXVII.12; *Vājasaneya Saṁhitā* XXX.21; 39.2; *Atharva-Veda* V.24.10; VI.86.2: *Śatapatha Brāhmaṇa* X.5.4.17; *Taittirīya Āraṇyaka* I.2.6; V.12.1; *Kauśika Sūtra* 135.9; *Nirukta* 5.21. Tilak, *Arctic Home in the Vedas*, p. 62.
3. *Vājasaneya Saṁhitā* 23.43; *Atharva-Veda* VI.10.3; *Pañcaviṁśa Brāhmaṇa* X.1.1; *Taittirīya Āraṇyaka* IV.10.12.
4. *Taittirīya Brāhmaṇa* I.5.2.6: *devagṛhā vai nakṣatrāṇi.*
5. *Taittirīya Saṁhitā* II.3.5.1–3, cf. also III.4.7.1; *Kāthaka Saṁhitā* XI.3, cf. also XVIII.14; *Vājasaneya Saṁhitā* XVIII.40; *Śatapatha Brāhmaṇa* 3.4.1.9; *Ṣaḍviṁśa Brāhmaṇa* 3.12.
6. Cf. *Mahābhārata* 9.34.38–70.
7. *Vedische Nachrichten Von den Naxatra*, p. 277. Also cf. Whitney, 'The lunar zodiac', p. 327; Tilak, *Orion*, pp. 33f.
8. Cf. *Vedic Index*, I, p. 410.

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9. I.50.2; III.54.19; VII.81.2, 86.1; X.22.2, 85.2, 68.11, 88.13, 111, 7 and 156.4. At VI.67.6 the word is used in the masculine gender to denote the Sun.
10. X.85.13: *aghāsu hanyante gāvo 'rjunyoḥ pary uhyate.*
11. V.54.3; X.64.8. The former passage is taken by Sāyaṇa as referring to the Sun, and the latter to the constellation. Griffith agrees with Sāyaṇa (translation of the *Ṛg-Veda*, II, p. 473). The words *Revatī* (rich) and *Punarvasū* (bringing wealth again) at X.19.1, however, do not seem to refer to the *nakṣatras*. The 'hundred physicians' mentioned at I.24.9 may be taken to represent the asterism of the *Śatabhiṣak*. Cf. *Orion*, pp. 158–59.
12. *Taittirīya Saṁhitā* IV.4.10; *Kāthaka Saṁhitā* XXXIX.13; *Vājasaneya Saṁhitā* IX.7; *AtharvāVeda* XIX.7.
13. *Śatapatha Brāhmaṇa* II.1.2.18–19:

    यानि वै तानि क्षत्राण्यभूवन्न वै तानि क्षत्राण्यभून्निति तद्वै नक्षत्राणां नक्षत्रत्वम् ।
14. *Taittirīya Brāhmaṇa* I.5.2.5

    यो वा इह यजते । अमुं स लोकं नक्षते । तन्नक्षत्राणां नक्षत्रत्वम् ।
15. III.20.
16. *Uṇādi Sūtras* 3.105.
17. *Zeitschrift für vergleichende Suprachforschung begründet Von A. Kulm*, VIII, pp. 71–72.
18. English translation of *Śatapatha Brāhmaṇa*, *Sacred Books of the East* series, XII, p. 288, f.n. 2.
19. *Vedic Grammar*, p. 74.
20. *Atharva-Veda* XIX.8.2. Griffith (translation of the *Atharva-Veda*, II, p. 265, f.n. 1) and Whitney (*Harvard Oriental Series*, VIII, p. 907) amend the word *turmīśa* occurring in *Atharva-Veda* XIX.7.1c to *aṣṭāviṁśa*.
21. II.13.20.
22. *Taittirīya Saṁhitā* IV.4.10.1–3; *Kāthaka Saṁhitā* XXXIX.13; *Vājasaneya Saṁhitā* IX.7; *Śatapatha Brāhmaṇa* X.5.4.5; *Taittirīya Brāhmaṇa* I.5.1.1–5; *Pañcaviṁśa Brāhmaṇa* 23.23; *Kauṣītaki Brāhmaṇa* 5.1; *Śāṅkhāyana Āraṇyaka* II.16; *Śāṅkhāyana Śrauta Sūtra* 14.78. The *Taittirīya Brāhmaṇa* mentions the *Abhijit* later at I.5.2.3 as follows: *abhijin nāma nakṣatraṁ. uparīṣṭād aṣāḍhānām. avastāt śroṇāyai.* Weber ('Zur frge über die Nakṣatra', pp. 224 f.) wrongly took this to refer to its position in space. Cf. Whitney, *Journal of the American Oriental Society* (New Haven), VIII, p. 393.
23. It is suggested (*Vedic Index*, I, p. 411) that the *Abhijit* was dropped because it is faint; but actually it is a star of the first magnitude. See the chart given at the end of 'The lunar zodiac' by Whitney. Another suggestion is that the number was fixed at 27 because 27 was a mystic (3 X 3 X 3) number.
24. Ludwig (translation of *Ṛg-Veda* III, p. 184) and Zimmer (*Altindisches Leben*, p. 354) see at *Ṛg-Veda* II.162.18 the number of constellations to be 27. The 34 ribs of the horse are understood to include 27 constellations, 5 planets, the Sun and the Moon. Cf. *Vedic Index*, I, p. 410.
25. *Lāṭyāyana Śrauta Sūtra* 4.8.1; *Nidāna Sūtras* 5.11.22; Whitney, The lunar zodiac', p. 350.

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26. Cf. Whitney, ibid., pp. 351–56, 409–11, where he refutes Weber's view that 27 was the original number.
27. *Atharva-Veda* XIX.7; *Taittirīya Saṁhitā* IV.4.10; VII.4.8; *Taittirīya Brāhmaṇa* I.5.1.2; *Śatapatha Brāhmaṇa* II.1.2.1–19; etc.
28. *Nakṣatravyūha*, Chap. 15. Cf. *Yājñavalkya Smṛti* 1.265: *Kṛttikādi bharaṇyantaḥ.*
29. The colophon of *Atharva-Veda Pariśiṣṭa* 1 reads:

    इति ब्रह्मवेदपरिशिष्टं नक्षत्रकल्पाभिधानम् । कृत्तिकारोहिणी समाप्ता

    and at the end of 1b:

    कृत्तिकारोहिणीमध्ये पैप्पलादा मन्त्राः ।
30. I.2.2.1:

    कृत्तिकास्वग्निमादधीत । मुखं वा एतन्नक्षत्राणां यत् कृत्तिकाः ।
31. II.1.2.3:

    एता ह वै प्राच्यै दिशो न च्यवन्ते । सर्वाणि ह वा अन्यानि नक्षत्राणि प्राच्यै दिशश्च्यवन्ते ।
32. *Orion*, pp. 39 ff; *The Arctic Home in the Vedas*, pp. 44, 62. Cf. Weber,'Zur frage über die Nakṣatra', p. 234.
33. *Indian Antiquary* 24, pp. 96–97.
34. *Indian Antiquary* 23, p. 154.
35. I.5.2.1.
36. *Orion*, pp. 54 f. Jacobi 'Über das Alter des Rig-Veda' tries to prove that the two sets of constellations lie between the two solstices. See contrarily *Vedic Index*, I, pp. 421–22.
37. Cf. Colebrooke, *Miscellaneous Essays*, II, pp. 387 f.
38. *Taittirīya Brāhmaṇa* I.5.1.1; *Kāthaka Saṁhitā* XXXIX.13.
39. *Kāthaka Saṁhitā* XXXIX.13; *Śatapatha Brāhmaṇa* I.5.1.1. Cf. 'The lunar zodiac', pp. 401, 403, f.n.1.
40. *Kāthaka Saṁhitā* XXXIX.13; *Taittirīya Brāhmaṇa* III.1.1.5; etc.
41. *Taittirīya Saṁhitā* IV.4.10; *Taittirīya Brāhmaṇa* III.1.4.7, *Śāṅkhāyana Gṛhya Sūtra* 1.26.
42. *Ṛg-Veda* X.85.13; *Atharva-Veda* XIV.1.13; *Taittirīya Brāhmaṇa* I.1.2.6–7; *Śatapatha Brāhmaṇa* II.1.2.3; *Āpastamba Gṛhya Sūtra* I.3.1; *Khādira Gṛhya Sūtra* 8.1. Cf. Jacobi, 'Über das Alter des Rig-Veda', p.69.
43. It is said (*Vedic Index*, I, p. 410) that the names *Aghā* and *Arjunī* are deliberately changed in the *Ṛg-Veda*, but this is hardly plausible. The *Maghā* is mentioned as *Anagh* even in the *Taittirīya Brāhmaṇa* (III.1.4.8) and *Arjunī* is said to be the secret name of the *Phalgunī* in the *Śatapatha Brāhmaṇa* (II.1.2.11: *yad asya guhyaṁ nāma arjunyaḥ*).
44. *Taittirīya Brāhmaṇa* I.5.2.3; III.1.5.13; *Kāthaka Saṁhitā*, XXXIX.13.
45. *Kauśika Sūtra* 106.7. Cf. *Atharva-Veda* XIX.7.3, *Amarakośa* 1.3.23.
46. *Atharva-Veda* II.8.1; VI.110.2; *Taittirīya Brāhmaṇa* I.5.2.8.
47. *Atharva-Veda* VI.110.2; *Taittirīya Brāhmaṇa* I.5.1.4; *Taittirīya Saṁhitā* IV.4.10
48. *Atharva-Veda* VI.110.2; *Taittirīya Brāhmaṇa* I.5.2.8.
49. *Atharva-Veda* II.8.1; *Taittirīya Saṁhitā* IV.4.10.
50. *Taittirīya Saṁhitā* IV.4.10; *Taittirīya Brāhmaṇa* III.1.2.5–6.
51. *Kāṭhaka Saṁhitā* XXXIX.13.

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52. I.5.2.8–9. Cf. the commentary of Mādhāva on the *Taittirīya Brāhmaṇa:*
अथ निर्वचनमुखेन यमनक्षत्राणामधमत्वं दर्शयति ।
53. Cf. Commentary of Mādhāva on *Taittirīya Brāhmaṇa* I.5.2.9:
श्रोणेति धातुः संघवाची । यस्मिन् नक्षत्रे प्रहारसंघोऽसुरेष्वभूत् तस्य श्रोणेति नाम । श्रवणमिति लौकिकव्यवहारः ।
54. Ibid.: धनिष्ठेति लौकिकव्यवहारः
55. Some derivations are hardly appropriate.
56. *Taittirīya Brāhmaṇa* I.1.2.1; *Śatapatha Brāhmaṇa* II.1.2.3.
57. III.33. See under 'The *Rohiṇī*'.
58. *Taittirīya Brāhmaṇa* III.1.5.5.
59. See the chart at the end of the *Sūrya Siddhānta*, edited by Whitney.
60. Cf. *Orion*, p. 54: Summer solstice in the *Maghā* and vernal equinox in the *Kṛttikās.*
61. *Kāthaka Saṁhitā* XXXIX.13; *Bṛhat Saṁhitā* 14.10; *Nakṣatra-Kalpa* 4.3.
62. *Taittirīya Saṁhitā* IV.4.10; *Taittirīya Brāhmaṇa* III.1.1.7; 1.4.9; *Śatapatha Brāhmaṇa* I.5.1.2. However the *Śatapatha Brāhmaṇa* (II.1.2.11) says: *etā vā indra-nakṣatraṁ yat phalgunyaḥ.*
63. *Taittirīya Saṁhitā* IV.4.10; *Taittirīya Brāhmaṇa* I.5.1.3.
64. *Nakṣatra-Kalpa* 4.5; *Kāṭhaka Saṁhitā*, XXXIX.13; *Taittirīya Brāhmaṇa* III.1.2.2 also mentions Nirṛti.
65. *Taittirīya Saṁhitā*, IV.4.10.
66. *Taittirīya Saṁhitā* IV.4.10; *Taittirīya Brāhmaṇa* I.5.1.5. Varuṇa should not be left out as he has the medicinal powers which are also associated with the *Śatabhiṣak.* (See under 'The *Śatabhiṣak*'.)
67. *Kāṭhaka Saṁhitā*, XXXIX.13; *Taittirīya Brāhmaṇa* III.1.2.7 also mentions Varuṇa. Cf. *Ṛg-Veda* I.24.9.
68. *Nakṣatra-Kalpa* 4.7; *Taittirīya Saṁhitā* IV.4.10; *Taittirīya Brāhmaṇa* I.5.1.5; III.1.2.9; *Kāṭhaka Saṁhitā*, XXXIX.13; *Bṛhat Saṁhitā* 15.24.
69. 'The lunar zodiac', p. 399. Weber ('Zur frage über die Nakṣatra', p. 376) points out that one name of a constellation belongs to its pictorial representation while another indicates its astrological aspect.
70. Ibid., p. 401.
71. Weber ('Zur frage über die Nakṣatra', p. 391) points out that according to the calculation of Garga and Brahmagupta the six constellations in 1c above cover $20\frac{1}{3}$ each (20 X 6 =120); the six constellations in 1b cover $6\ ^{2}/_{3}\frac{1}{3}$ each (6 X 6 $^{2}/_{3}$ = 40); and the remaining fifteen constellations in 1a and 1d together cover 13 $^{1}/_{3}\frac{1}{3}$ each (15 X 13 $^{1}/_{3}$ = 200). The 360 degrees of the whole day are thus covered by all the constellations.
72. Cf. *candro vai rātryāḥ puṇyāham* (*Nakṣatra-Kalpa* 24.9).
73. *Atharva-Veda* XVII.1.1–5.
74. *Atharva-Veda*, Paippalāda recension, XIX.24.16.
75. Cf. *Śānti-Kalpa* II.1–5. The *Śāṇti-Kalpa* (II.6.1–5) assigns particular colours to certain constellations. According to it, the *Kṛttikā*, the *Pūrva Phalgunī*, the *Uttara Phalgunī*, the *Hasta*, the *Revatī* and the *Anurādhā* are red. The *Rohinī*, the *Puṣya*, the *Jyeṣṭhā* and the *Śraviṣṭhā* are yellow. The *Mṛga*, the *Ārdrā*, the

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Pūrva Aṣāḍhā, the *Śatabhiṣak*, the *Punarvasū*, the *Āśleṣā*, the *Maghā*, the *Abhijit*, the *Svāti*, the *Pūrvā Proṣṭhapadā* and the *Uttara Proṣṭhapadā* are white. The *Citrā*, the *Uttara Aṣāḍhā* and the *Aśvanī* are variegated. The *Bharaṇī* and the *Mūla* are black.The *Śravaṇa* is green and the *Viśākhā* is yellowish-red. It is stated there that the flowers, garments, etc. to be offered to them should be of similar colour.

Atharva-Veda Pariśiṣṭa 50.4.2 includes the *Kṛttikā*, the *Maghā*, the *Rohiṇī* and the *Viśākhā* in a group called *rāja-vīthi*. Further, it mentions the names *gaja-vīthi*, *nāga-vīthi* and *go-vīthi*, but the constellations assigned to them are not found there due to a lacuna.

76. *Taittirīya Brāhmaṇa* III.1.4.1.
77. *Vedic Index*, I, p. 415. Weber ('Zur frage über die Nakṣatra', p. 367) explains the word *Nitatnī* as 'shaking under the clouds'.
78. Cf. the commentary of Mādhava on *Taittirīya Brāhmaṇa* III.1.1.1.
79. Whitney, 'The lunar zodiac', p. 402.
80. *Śatapatha Brāhmaṇa* II.1.2.3: *ṛkṣāṇāṁ ha vā ete agre patnya āsuḥ.*
81. Presumably, therefore, *Arundhati-darśana* is made a part of the marriage ceremony.
82. *Mahābhārata* IX 43.10–13, *Atharva-Veda Pariśiṣṭa* 20.6.2, 4.
83. The name might have been derived from the root *kṛt*, to cut. However, cf. *Vedic Index*, I, p. 415: 'the word *Kṛttikā* possibly means web, from the root *kṛt* to spin'.
84. A general statement regarding the seers to which the constellations belong is made at the end of this section.
85. *Taittirīya Brāhmaṇa* I.1.2.1: *Kṛttikāsv agnim ādadhīta.*
86. The references in this and the following sections in Part 2 are to the *Atharva-Veda Pariśiṣṭas* unless otherwise stated.
87. Some take the number of stars in the *Rohiṇī* to be five. Cf. P.B. Mishra, Introduction to the *Bṛhat Saṁhitā* (Hindi), p. 5; Whitney, 'The lunar zodiac', p. 402.
88. Weber (op. cit. p. 368) suggests that *Rohiṇī* is the fem. form of Rohita which means red.
89. *Taittirīya Brāhmaṇa* I.5.2.7:

    सा तत उर्ध्वाऽरोहत । सा रोहिण्यभवत् ।
    तद्रोहिण्यै रोहिणीत्वम् ।

90. II.1.2.6–7:

    ता अस्य प्रजाः सृष्ट्वा एकरूपा एपस्तब्धा तस्थू रोहिण्य इव । तद्वै रोहिण्यै रोहिणीत्वम् । अग्निमादधिरे मनुष्याणां कामं रोहेमेति ।

91. Cf. *Taittirīya Brāhmaṇa* III.1.1.1: *prajāpate rohiṇī vetu patnī.*
92. *Taittirīya Brāhmaṇa* III.1.4.2.
93. *Atharva-Veda* III.33.
94. 'The lunar zodiac', p. 405.
95. III.33.
96. Cf. Tilak, *Orion*, p. 102.
97. *Taittirīya Brāhmaṇa* III.1.1.2.

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98. *Śatapatha Brāhmaṇa* II.1.2.8; *Taittirīya Brāhmaṇa* III.1.3.3. Tilak (*Orion*, p. 73) thinks that it is called *Agrahāyaṇī* (*Amarakośa* 1.3.23) because it once marked the beginning of the year. Cf. *Gītārahasya* II, p. 1076.
99. *Kāṭhaka Saṁhitā* XXXIX.13; *Taittirīya Brāhmaṇa* I.5.1.1; *Atharva-Veda Pariśiṣṭa* I.6.5.
100. *Śānti-Kalpa* II.1.4; Cf. Whitney, 'The lunar zodiac', p. 401.
101. *Vedic Index*, I, p. 416; Whitney, *Sūryasiddhānta*, p. 322. Weber ('Zur frage über die Nakṣatra', p. 370) thinks that Whitney is incorrect.
102. *Taittirīya Brāhmaṇa* I.5.1.1. Weber ('Zur frage über die Nakṣatra',) thinks that *soma* is invigorating and hence is associated with the Invakā which means 'piercing through'.
103. *Kāṭhaka Saṁhitā*, XXXIX.13.
104. *Kāṭhaka Saṁhitā* XXXIX.13; *Śatapatha Brāhmaṇa* I.5.1.1; *Taittirīya Brāhmaṇa* I.5.1.1.
105. *Śāṅkhāyana Gṛhya Sūtra*, I.26 mentions the word, however, in the feminine plural. It appears that this points to a constitution of the *Ārdrā* corresponding with that of the Chinese *sieou* which includes seven stars. Cf. 'The lunar zodiac', p. 403; *Vedic Index*, I. p. 416.
106. Whitney, 'The lunar zodiac', p. 401.
107. At *Taittirīya Brāhmaṇa* III.1.1.3 Rudra is called the greatest among gods and the lord of cows: *śreṣṭho devānāṁ patir aghniyānām.*
108. All such types of people are associated with Rudra in the *Rudrādhyāya* of the *Kṛṣṇa Yajur-Veda.*
109. The word occurs in the *Ṛg-Veda* (X.19.1) but there it is used of the Aśvins due to their benefecial nature. Cf. Oldenberg, *Religion des Veda*, p. 212.
110. *Taittirīya Brāhmaṇa* III.1.1.4 states that Aditī, who is the supporter of the world, nourishes the *Punarvasus* (like a mother her twins).
111. 'Zur frage über die Nakṣatra', pp. 370–71.
112. *Taittirīya Saṁhitā* IV.4.10; *Taittirīya Brāhmaṇa* I.5.1.2; III.1.4.5.
113. However, in fact, it consists of a group of (three) stars in the form of an arrow. Cf. Colebrooke, *Miscellaneous Essays*, II, p. 322; Whitney, 'The lunar zodiac', p. 403, f.n. 1.
114. V.6.17.
115. *Mahābhārata* IX.33.5.
116. *Taittirīya Brāhmaṇa* III.1.1.5: *bṛhaspatiḥ prathamaṁ jāyamānaḥ tiṣyaṁ nakṣatram abhi sambabhūra.* In astrological works Guru (i.e. Jupiter) is said to be the lord of the *Puṣya.* Cf. Macdonell, *Vedic Mythology*, I, pp. 102–4.
117. At *Taittirīya Brāhmaṇa* III.1.1.5 Bṛhaspati is praised as the conqueror in battles: *śreṣṭho devānām pṛtanāsu jiṣṇuḥ.*
118. 6.8: *puṣyo bhāga ekhadhā brāhmaṇānām.*
119. *Taittirīya Saṁhitā* IV.4.10; *Taittirīya Brāhmaṇa* III.1.1.6, 1.4.7. It is called *Aśreṣa* at *Śāṅkhāyana Gṛhya Sūtra*, I.26 and *Aśleṣā* at *Nakṣatra-Kalpa* 4.2, 9.8; *Śānti-Kalpa* 2.2.

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120. Weber ('Zur frage über die Nakṣatra', p. 371) thinks that Sarpa is the proper divinity for the *Āśleṣā* as it suggests well the idea of embracing implied in the root *śliṣa* with *ā*.
121. Some of these stars are named in the *Taittirīya Brāhmaṇa* (III.1.4.8) as Anaghā, Agadā, etc. which suggest a period that is very favourable for health.
122. At *Taittirīya Brāhmaṇa* III.1.1.6 the Pitṛs are praised as speedy like the mind and doing good deeds. The manes who were burnt in the religious fire and those who were not, those whom we know and those whom we do not know, are invoked to accept the oblations offered under the *Maghā*.
123. X.85.13; *Atharva-Veda* XIV.1.13. Cf. *Taittirīya Brāhmaṇa* I.1.2.6–7; *Śatapatha Brāhmaṇa* II.1.2.3; *Āśvalāyana Gṛhya Sūtra* 1.3.1.2; *Khādira Gṛhya Sūtra* 8.1. The words *Aghā, Anaghā* refer to the auspicious influence of the constellations. Cf. *Vedic Index*, I, p. 416.
124. It is called *Phalgu* at *Kauṣītaki Brāhmaṇa* 5.1. Weber ('Zur frage über die Nakṣatra', p. 371) suggests that *Phalgunī* is the Vedic dual feminine form of *Phalgu*. The name indicates a colour between black and white (grey).
125. *Kāthaka Saṁhitā* (XXXIX.13) and *Bṛhat Saṁhitā* (15.9) agree with the *Nakṣatra-Kalpa* in the assignment of the deities to the *Pūrva* and the *Uttara Phalgunīs*. But *Taittirīya Saṁhitā* IV.4.10; *Taittirīya Brāhmaṇa* III.1.1.7, 1.4.9; and *Śatapatha Brāhmaṇa* I.5.1.2 interchange the divinities.
126. *Harvard Oriental Series*, VII, p. 742.
127. *Taittirīya Brāhmaṇa* III.1.1.9 gives a legend in which it is stated that Aryaman could obtain cattle by offering *carū* to the *Phalgunī*.
128. *Bālakāṇḍa* 66.13–15.
129. Geldner (*Vedische Studien*, III, p. 177) thinks that the five bulls mentioned in *Ṛg-Veda* I.105.10 represent this constellation.
130. *Taittirīya Brāhmaṇa* III.1.1.9.
131. Possibly because these people occupy themselves mainly with their hands.
132. 'New Light on the Vedic God—Savitṛ', pp. 293–316.
133. II.1.2.13.
134. *Taittirīya Brāhmaṇa* I.1.2.4–6 tells a similar story. It gives the name of the demons as Kālakañjas. When Indra removed his brick called *Citrā*, the demons, who were rising to the heaven, fell down. They became spiders demons, who were rising to the heaven, fell down. They became spiders (who try to ascend the heaven by spinning webs). Two demons rose up into the heaven. They became the two dogs (Canis Major and Canis Minor). The *Brāhmaṇa* further says that a person who has an enemy should enkindle the sacred fire under the *Citrā*. Thereby he overcomes the enemy and becomes powerful and lustrous. Cf. *Maitrāyaṇi Saṁhitā* I.6.9; *Kāthaka Saṁhitā* 8.1; *Kauṣītaki Brāhmaṇopaniṣad* 3.7.
135. *Taittirīya Saṁhitā* IV.4.10 and *Taittirīya Brāhmaṇa* I.5.1.3 mention Indra as the deity of the *Citrā*.
136. *Raghuvaṁśa* 1.46:

काप्यभिख्या तयोरासीद् व्रजतोः शुद्धवेषयोः ।
हिमनिर्मुक्तयोर्योगे चित्राचन्द्रमसोरिव ॥

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137. *Kāthaka Saṁhitā* XXXIX.13; *Taittirīya Brāhmaṇa* I.5.2.3; III.1.5.13, 5.1.11. Whitney ('The lunar zodiac', p. 409) is not certain that *Niṣṭyā* here means a star in the Virgo, pointing out that the name *Niṣṭyā*, 'outcast', suggests the separation of this *nakṣatra* from the others in question. But the fact may be pointed out that the Moon never approaches the *Svāti*. This may possibly be the reason for it being called *Niṣṭyā*.
138. Vāyu is said, at *Taittirīya Brāhmaṇa* III.5.1.11, to be like a roaring bull with sharp horns and urging the worlds.
139. I.5.2.3. Cf. *Bhāradvāja Gṛhya Sūtra* 1.12.
140. Cf. *Bhartṛhari, Nītiśataka*, 67[c].
141. *Kāthaka Saṁhitā* XXXIX.13 gives the name as *Viśākhaṁ*. The *Amarakośa* (I.3.23) gives *Rādhā* as the other name, perhaps because it precedes the *Anurādhā*. Cf. *Vedic Index*, I, p. 417. The word *Rādhā* suggests liberality or generosity. *Rādhe* occurs at *Atharva-Veda* XIX.7.3 as an adjective of the *Viśākhā*. Whitney (*Harvard Oriental Series*, VIII, p. 908) thinks that this involves an anachronism and would be in the highest degree improbable even if it did not. But Lanman has pointed out there that Whitney's view is based on a misunderstanding of the word *Anurādhā*.
142. III.1.1.11: *nakṣatrāṇām adhipatnī Viśākhe*.
143. *Śākuntala* I: *yadi viśākhe śaśāṅkalekhām anuvartete*.
144. At *Taittirīya Brāhmaṇa* III.1.5.1 the word occurs in the masculine as *Anūrādhebhyaḥ*. For the mythological explanation of this and the following constellations, see *Taittirīya Brāhmaṇa* I.5.2.8–9 (quoted above in f.n. 52).
145. At *Taittirīya Brāhmaṇa* III.1.2.1 Mitra is said to travel on golden paths spread out in the heaven. Here the sages say that by offering oblations to the *Anurādhās* they would live for a hundred autumns with heroic sons.
146. *Taittirīya Brāhmaṇa* I.8.4.2 mentions that ploughing should be started under this constellation. *Pāraskara Gṛhya Sūtra* 2.13 adds the *Jyeṣṭhā* also.
147. *Atharva-Veda* VI.110.2. Cf. *Taittirīya Brāhmaṇa* I.5.2.8. The commentary says:

तत्र नामैकदेशेन ज्येष्ठेति लौकिको व्यवहारः । भीमसेनो मीम इतिवत् ।

148. 'The lunar zodiac', p. 401.
149. *Taittirīya Saṁhitā* IV.4.11, *Taittirīya Brāhmaṇa* I.5.1.4.
150. The name Mahādeva does not appear in any Vedic text, or even in the *Bṛhat Saṁhitā*. At *Nakṣatra-Kalpa* 40.1, Indra only is praised and not Mahādeva.
151. At *Taittirīya Brāhmaṇa* III.1.2.1 Indra is said to have conquered Vṛtra under the *Jyeṣṭhā*.
152. *Atharva-Veda* VI.110.2; *Taittirīya Brāhmaṇa* III.1.2.2.
153. *Taittirīya Saṁhitā* IV.4.10; *Atharva-Veda* II.8.1; VI.110.2. Weber ('Zur frage über die Nakṣatra', p. 374) thinks that it is called *Vicṛta* because two stars are loosened, sprouting out of the *Mūla* as it were. Whitney (*Harvard Oriental Series*, VII, p. 361) points out that *Mūlabarhaṇī*, literally 'root-wrencher', is the tail, or in the tail, of which the terminal star-pair, or the sting, has the specific name *Vicṛtau*.

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154. The *Kāthaka Saṁhitā* XXXIX.13 mentions Nirṛti as the deity. *Taittirīya Brāhmaṇa* III.1.2.2–3 mentions Nirṛtí, but as representing misfortune and hence she is to be driven away. *Taittirīya Saṁhitā* IV.4.10 mentions Pitṛs as the deity of the *Mūla*.

155. The *sarvatobhadra cakra* has been described in the lexicon *Vācaspatya* (Vol. IV, p. 2815) in the following manner:

ऊर्ध्वगा दश विन्यस्य तिर्य्यग्रेखास्तथा दश ।
एकाशीतिपदं चक्रं जायते नात्र संशयः ॥
अकारादिस्वराः कोष्ठेष्वीशादौ विदिशि क्रमात् ।
सृष्टिमार्गेण दातव्याः षोडशैव चतुर्भ्रमम् ॥
कृत्तिकादीनि धिष्ण्यानि पूर्वाशादौ लिखेत्ततः ।
सप्त सप्त क्रमेणैव अष्टाविंशतिसंख्यया ॥
अवकहडा दिशि प्राच्यां महपरता दक्षिणे देयाः ।
नयमजरवाश्च वारूण्यां गशदचलाश्चोत्तरस्यां स्युः ॥
त्रयस्त्रयो वृषाद्यास्तु पूर्वादिक्रमतो बुधैः ।
राशयो द्वादश स्थाप्या मेषान्ता दक्षमार्गतः ॥
शेषेषु कोष्ठेष्वेकैकं नन्दादितिथिपञ्चकम् ।
वाराणां सप्तकं लेख्यं भौमाद्यं तत्तिथिक्रमात् ॥
भौमादित्यौ तु नन्दायां भद्रायां सोमसोमजौ ।
जयायां देवपूज्यश्च रिक्तायां भृगुजं लिखेत् ॥
पूर्णायाश्च शनिः प्रोक्तो ग्रहवेधं विलोकयेत् ।
शन्यर्कराहुकेत्वाराः क्रूराः शेषाः शुभा ग्रहाः ॥
क्रूरयुक्तो बुधः क्रूरः क्षीणचन्द्रस्तथैव च ।
इत्येष सर्वतोभद्रप्रस्तावः कथितो मया ॥

156. At *Taittirīya Brāhmaṇa* III.1.2.3, the waters that are in the atmosphere and on the earth, in the wells, ponds, rivers and oceans are prayed to for welfare.

157. It is probable that originally only four stars forming a square were meant to be included in the whole constellation of the *Aṣāḍhas*. Cf. Thibaut, *Journal of the Asiatic Society of Bengal* (Calcutta), 63, p. 156; *Vedic Index*, I, p. 418.

158. At *Taittirīya Brāhmaṇa* III.1.2.3 the *Uttara Aṣāḍhas* are called beautiful young maidens, expert in various activities and nourishing the Viśvedevas with oblations. They are there prayed to for the welfare of cattle and agriculture.

159. I.5.2.3.

160. At *Taittirīya Brāhmaṇa* III.1.2.4 Brāhmaṇ is said to have conquered both the worlds under the *Abhijit*. This constellation is prayed to there for wealth and for victory over the armies of the enemy.

161. *Kauśika Sūtra* 90.92.

162. Cf. Tilak, *Orion*, p. 203.

163. The *Abhijit* is not included in the lists given by the *Taittirīya Saṁhitā*, the *Kāthaka Saṁhitā* and also the *Bṛhat Saṁhitā* (15).

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164. *Taittirīya Saṁhitā* IV.4.10; *Taittirīya Brāhmaṇa* III.1.2.5–6. *Kāthaka Saṁhitā* (XXXIX.13) calls it by the name Aśvattha. Weber ('Zur frage über die Nakṣatra', p. 375) thinks that this name indicates its fertile nature.
165. Cf. Oldenberg, *Religion des Veda*, p. 212.
166. The number of stars in the *Śravaṇa* also is three.
167. We find that Indra is often associated with Viṣṇu in the *Ṛg-Veda*. Indra drank the *soma* pressed by Viṣṇu in three cups (*Ṛg-Veda* II.22.1, cf. VI.17.11). Owing to his friendship, Indra drinks *soma* beside Viṣṇu (*Ṛg-Veda* VIII.12.16 = *Atharva-Veda* XX.111.1) and thereby increases his strength (*Ṛg-Veda* VIII.3.8 = *Atharva-Veda* XX.99.2; *Ṛg-Veda* X.113.2). Cf. Macdonell, *Vedic Mythology*, pp. 38–39; Hillebrandt, *Vedische Mythologie*, I, p. 480; III, pp. 359 f.
168. It is popularly known as *Dhaniṣṭhā*, 'most wealthy'.
169. *Taittirīya Brāhmaṇa* III.1.2.6, however, says: *catasro devīr ajarāḥ Śraviṣṭhāḥ*. The five constellations from the *Śraviṣṭhā* to the *Revatī* are considered inauspicious in the astrological books.
170. *Vedic Index*, I, p. 419.
171. The Vasus are said to be eight in number (*Taittirīya Brāhmaṇa* III.1.2.6) and they are implored to for protecting the sacrifice.
172. It is popularly known as *Śatatārakā* and is supposed to consist of a hundred stars. See 'Table of *nakṣatras* or asterisms marking the Moon's path', given by Colebrooke, in *Miscellaneous Essays*, II, between pp. 322 and 323. It is called *Śatabhiṣā* at *Atharva-Veda Pariśiṣṭa* 1.2 and *Śānti-Kalpa* II.5.3, and *Satabhiṣaḥ* at *Maitrāyaṇi Saṁhitā* II.13.20 and *Atharva-Veda Pariśiṣṭa* 1.1.
173. *Taittirīya Saṁhitā* IV.4.10 and *Taittirīya Brāhmaṇa* I.5.1.5 mention only Indra while *Taittirīya Brāhmaṇa* III.1.2.7 mentions only Varuṇa. ('*Tau*' is interpreted by the commentator Mādhava as going with Varuṇa and the *Śatabhiṣak*. Cf. *Taittirīya Brāhmaṇa* III.1.1.4, 5, 2.10). *Kāṭhaka Saṁhitā* XXXIX.13 mentions Varuṇa only.
174. Cf. *Atharva-Veda* VII.60.1–2; XIX.10.1.
175. *Ṛg-Veda* I.25.12; VII.88.4, 89.1.
176. Griffith (*The Hymns of the Atharva-Veda*, English translation, II, p. 266) explains the word *Śatabhiṣak* as 'requiring a hundred physicians'; so called because so many at least are needed to cure a person who falls ill while the Moon is in this constellation.
177. *Śānti-Kalpa* II.5.5. It is also called *Pratiṣṭhāna*, 'support' Cf. 'The lunar zodiac', p. 401, *Atharva-Veda Pariśiṣṭa* 1.41.4.
178. No other Vedic text mentions Diśaḥ, nor even the *Bṛhat Saṁhitā*.
179. At *Taittirīya Brāhmaṇa* III.1.2.8 Aja Ekapād is said to be the Sun, who is bright and delights all beings on his rise. These *Proṣṭhapadās* are described there as the protectors of *amṛta*.
180. It is popularly known as *Uttarā Bhadrapadā*: *Śānti-Kalpa* II.5.5. The word *pada* in the *Proṣṭhapadās*, which together consist of four stars, suggests the four feet of a bedstead, stool, etc.

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181. This deity is wrongly mentioned here (4.5). All the Vedic texts (*Taittirīya Saṁhitā* IV.4.10; *Taittirīya Brāhmaṇa* I.5.1.5, III.1.2.9; *Kāṭhaka Saṁhitā* XXXIX.13) mention Ahi Budhnya as the deity. *Bṛhat Saṁhitā* (15.24) agrees with this. Even the *Nakṣatra-Kalpa* praises Ahi Budhnya at 41.5 in connection with this constellation. Ahi Budhnya is described at *Taittirīya Brāhmaṇa* III.1.2.9 as the greatest among gods and men, whom the Brāhmaṇas as well as the *Proṣṭhapadās* praise, salute and wait upon.
182. According to Śrīpati the number of stars is 32. Cf. Colebrooke, 'Table of *nakṣatras* or asterisms marking the Moon's path'.
183. See under 'The *Punarvasū*' for *gṛhapati-bhakta*.
184. The ancient name is *Aśvayujau* or *Aśvinau*. The word *Aśvinī* occurs at *Śāṅkhāyana Gṛhya Sūtra* I.26, *Nakṣatra-Kalpa* 4.7, 10.9; *Śānti-Kalpa* II.5.11; etc.
185. Cf. *Ṛg-Veda* I.117.13; 118.6; etc. At *Taittirīya Brāhmaṇa* III.1.2.11 the Aśvins are described as the physicians of gods, the carriers of oblations, the messengers for all and the protectors of *amṛta*. They possess horses which are well-tamed.
186. It is also called *Apabharaṇī: Kāṭhaka Saṁhitā* XXXIX.13; *Taittirīya Saṁhitā* IV.4.10. There is often a play on the word *Apabharaṇī* wherein the constellation is prayed to for removing (*apa bhar*) sin. Cf. *Taittirīya Brāhmaṇa* III.1.2.11–12.
187. At *Taittirīya Brāhmaṇa* III.1.2.11–12 Yama is described as being coronated by the gods under the *Bharaṇī*. He is the lord of the world and is greater than the great. He is prayed to for making the path easy and safe.
188. Cf. *Atharva-Veda* VIII.1.9.
189. The objects mentioned in the *Nakṣatra-Kalpa* for being mixed with water for the bath under the various constellations correspond with those mentioned by Varāhamihira in his *Yogayātrā* 7.1–12.
190. *Tiladhenu*: see the sequel.
191. A recent statement on this subject has been made by V.R. Pandit in his 'Origin and growth of *Jyotiṣa Śāstra*', in which he has pointed out the main astronomical and astrological facts as found in the Vedic, post-Vedic, Vedāṅga and epic literature.
192. *Oṁ namo 'tharvātmane vāmadevāya śivāya.*
193. These two hymns are quoted in full in the *Nakṣatra-Kalpa* whereas the *mantras* from the *Atharva-Veda*, Paippalāda recension (II.24.1, XIX.24.16–18, 28.13) are referred to by their *pratīkas* (at 34.6, 24.3, 36.5 respectively). This may be suggestive of the fact that the *Nakṣatra-Kalpa* originated in the Paippalāda school.
194. See J. Brough, *The Early Brahmanical System of Gotra and Pravara.*
195. See Citray Shastri, *Prācīna Caritradoṣa* (Marathi).
196. *Sūryasiddhānta*, p. 203.
197. See B.C. Law, *Tribes in Ancient India.*
198. These *khāṇḍas* have been taken into account in the section on 'Omens and Portents'.

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199. Cf. A.B. Keith, *A Review of The Pariśiṣṭas of the Atharva-Veda*, edited by Bolling and Negelein, p. 757: 'Some of the *mantras* are of Vedic character.'
200. *abhiṣikta*: XIX.1.2. *abhiṣiñcāmi*: VI.122.5; X.9.27; XI.1.27. *abhiṣiñcet*: VIII.15.1.
201. *Taittirīya Saṁhitā* I.8.11; *Kāṭhaka Saṁhitā* XV.6; *Vājasaneya Saṁhitā* X.1–4; *Maitrāyaṇi Saṁhitā* II.6.
202. *Taittirīya Brāhmaṇa* I.7.5 f; *Śatapatha Brāhmaṇa* V.3.3 f.
203. At XI.7.7 the *rājasūya* is mentioned with the *vājapeya*.
204. Cf. *Aitareya Brāhmaṇa* VIII.5.20 for *punarabhiṣeka* and *aindramahābhiṣeka*.
205. *Pañcaviṁśa Brāhmaṇa* V.3.3 f.
206. *Śatapatha Brāhmaṇa* XIII.4.2.17 states that ordinary people should not be consecrated: *rājāno bhavanti abhiṣecanīyā . . . viśaḥ aṇabhiṣecanīyāḥ*.
207. *Aitareya Brāhmaṇa* VIII.21.23.
208. *Śāntiparvan, adhyāya* 39. The *Śalyaparvan, adhyāya* 44, describes in detail the consecration of Kārttikeya as the commander-in-chief of the gods.
209. Cf. *Aitareya Brāhmaṇa* VIII.14; *Kauśika Sūtra* XVII.11–13.
210. *Ayodhyā-kāṇḍa, sarga* 15: *abhiṣeka* for Rāma; *Yuddha-kāṇḍa, sarga* 112: *abhiṣeka* for Bibhīṣaṇa.
211. VII.23: *abhiṣeka* for Naravāhanadatta.
212. Weber, *Über den Rājasūya*, pp. 1–6; Hillebrandt, *Vedische Opfer und Zauber*, pp. 141, 144.
213. *Agni Purāṇa, adhyāya* 209.
214. Cf. Goldstüker, *Sanskrit-English Dictionary*, s.v. 'Abhiṣeka'.
215. *Atharva-Veda Pariśiṣṭa* 2, *Rāṣtrasaṁvarga*, deals with nothing more than the power of destiny and the greatness of Atharvan. 'The first and last rule is the appointment of an Atharvan priest to the office of *Purohita*'—Bolling and Negelein, introduction to *Atharva-Veda Pariśiṣṭa* 2, p. 48.
216. The *Paddhati* on *Kauśika Sūtra* 17.1 states:
    शान्त्युदकं करोति महानद्या उदकेन च पुष्कराणामुदकं देववृष्ट्युदकं दिव्यमुदकं च ।
    उदकानां विकल्पः समुच्चयो वा ।
217. *Atharva-Veda* IV.18.1. This *mantra* forms *abhiṣeka gaṇa* in the *Gaṇamālā* (*Atharva-Veda Pariśiṣṭa* 32.30).
218. *Sahaiva nau sukṛtaṁ saha duṣkṛtaṁ*.
219. *yo duṣkṛtaṁ karavat tasya duṣkṛtaṁ, sukṛtaṁ nau saha*.
220. Cf. J.C. Heesterman, *The Ancient Indian Royal Consecration*. In this work the *rājasūya* is described according to the Yajus texts and is annotated. It may be incidentally pointed out that *Nītimayūkha* (pp.4–5), *Rājanītiprakāśa* (pp. 42–43) and *Rājadharma-Kauṣṭubha* (pp. 335–36) quote a passage on the rites of coronation as being taken from the *Gopatha Brāhmaṇa* but the passage is quoted in full in *History of Dharmaśāstra* (IV, p. 74, f.n. 106).
221. Cf. *Maitrāyaṇi Saṁhitā* IV.4.6; *Taittirīya Brāhmaṇa* I.7.10.5; I.8.6.12 (golden dice according to Sāyaṇa); *Śatapatha Brāhmaṇa* V.4.4.6; *Baudhāyana Śrauta Sūtra* 2.8.9; *Āpastamba Śrauta Sūtra* 5.19.4; *Kātyāyana Śrauta Sūtra* 15.7.5.f. *Zeitschrift der deuschen morganländischen Gesellschaft* (Wiesbaden), 62, p. 113.
222. उत्सृजामि ब्राह्मणाय, उत्सृजामि क्षत्रियाय, उत्सृजामि वैश्याय, धर्मो मे जनपदे चर्यताम् ।

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223. *Atharva-Veda* IV.22; *Kauśika Sūtra* 14.24; 17.28. Cf. *Taittirīya Brāhmaṇa* II.4.7.2d: *imam indra vardhaya kṣatriyāṇām.*
224. 16.27–32. The commentary says: यो निष्क्रान्तः शत्रुणा पुनः प्रवेशमिच्छति तस्येदं कर्म ।
225. *Atharva-Veda* I.9.1.
226. Cf. commentary on *Kauśika Sūtra* 16.28: *sārūpavatsaṁ puṣṭikarmatvāt.*
227. The corn that grows on a stalk that is cut and the tree that grows after being cut are supposed to possess the magic potency necessary for restoration.
228. Cf. *Atharva-Veda* I.29.5–6.
229. It would, however, seem that *Atharva-Veda* III.4 has nothing to do with the restoration of a banished king. It clearly refers to the election of a king.
230. *Adhyāya* 48.
231. *Ṛg-Veda* III.62.10.
232. *Atharva-Veda* I.6.1.
233. *Atharva-Veda* I.33.1.
234. Varāhamihira (*Bṛhat Saṁhitā* 48.18–33) has elaborated this ceremony. According to him, the king goes out of town the previous night towards the east or the north and makes a number of offerings. He stays there the whole night and the next day worships Mother Earth and other divinities.
235. *Atharva-Veda* V.20.1.
236. XIX.47–50.
237. The reason for besmearing a place with cow-dung is given in *Gobhila Gṛhya Pariśiṣṭa* 1.60 as follows:

    इन्द्रेण वज्राभिहतः पुरा वृत्रो महासुरः ।
    मेदसा तस्य संक्लिन्ना तदर्थमुपलिप्यते ।।

238. *Atharva-Veda* III.10.2.
239. *Kauśika Sūtra* 133.3.
240. *Atharva-Veda* VI.61.1.
241. *Atharva-Veda* XIX.47.1.
242. *Atharva-Veda* XIX.49.1.
243. Not found in any *Saṁhitā*. *Atharva-Veda,* Paippalāda recension, I.103.3 reads: *ā mā puṣṭiṁ ca poṣyaṁ ca* . . . .
244. *Atharva-Veda,* Paippalāda recension, II.24.1.
245. *Atharva-Veda,* Paippalāda recension, XIX.28.13.
246. *Atharva-Veda* VI.107.2.
247. *Atharva-Veda* VIII.2.20.
248. *Atharva-Veda* 1.19.3.
249. *Ṛg-Veda* IV.4; *Vājasaneya Saṁhitā* XIII.9; *Taittirīya Saṁhitā* I.2.14; *Maitrāyaṇi Saṁhitā* II.7; *Kāṭhaka Saṁhitā* X.5;cf. *Āpastamba Śrauta Sūtra* 7.13.4. *Atharva-Veda* VIII.3–4.
250. *Atharva-Veda* V.30.1.
251. *Atharva-Veda* XII.1.23–25.
252. *Atharva-Veda* V.28.7.
253. *Atharva-Veda* VI.40.1.
254. *Atharva-Veda* XIX.16.1.

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255. *Atharva-Veda* XIX.9.1.
256. *Atharva-Veda* II.6.5.
257. *Atharva-Veda* VII.35.1.
258. *Atharva-Veda* VII.114.2.
259. *Atharva-Veda* III.9.6 (V.18.12).
260. Cf. *Raghuvaṁśa* 2.70.
261. *Atharva-Veda* XIX.56.1.
262. *Atharva-Veda* XIX.57.1.
263. *Atharva-Veda* VI.46.1.
264. *Atharva-Veda* XIX.56–57.
265. *Atharva-Veda* XIX.58.1.
266. *Atharva-Veda* IV.5.1, XIII.1.12.
267. *Atharva-Veda* XIX.56.1.
268. *Atharva-Veda* VII.26.3c.
269. Cf. *Bṛhat Saṁhitā* 48.53:

भौमान्तरिक्षं दिव्यं च यत्ते किल्विषमागतम् ।
सर्वं तदाज्यसंस्पर्शात् प्रणाशमुपगच्छतु ॥

It may, incidentally, be pointed out that the *ghṛtāvekṣaṇa* has been incorporated by Varāhamihira in the *puṣya-snāna* (*Bṛhat Saṁhitā* 48.50–53).

270. *Atharva-Veda* XIII.2.36–37.
271. *Atharva-Veda* X.V.37.
272. *Atharva-Veda* IX.7.1.
273. A cow that is just delivering is supposed to be very auspicious. Cf. *Atharva-Veda Pariśiṣṭa* 1.50.7:

यदा वत्सस्य पादौ द्वौ शिरश्चापि प्रदृश्यते ।
तदा गौः पृथिनी ज्ञेया यावद्द गमर्भं न मुञ्चति ॥

274. *Atharva-Veda* XVI.1.1–13.
275. *Atharva-Veda* VII.14.4. Cf. *Vaitāna Sūtra* 1.13.
276. See *Kauśika Sūtra* 3.20 ff; *Vaitāna Sūtra* 2.17.
277. The hymns are XIX.52 (*kāma*), XIX.52–54 (*kāla*) and XIX.6 (*puruṣa*).
278. The word *gocarma* is explained by *Gobhila Gṛhya Pariśiṣṭa* 1.39 as follows:

ऋणमेकशतं यत्र गवां तिष्ठति संवृतम् ।
बालवत्सप्रसूतानां गोचर्म इति तं विदुः ॥

But this seems to be too big a size here. Hence it is better to understand the word in its literal sense—'of the size of a cow's hide'.

279. *Atharva-Veda* XII.1.13.
280. *Atharva-Veda* XII.1.11.
281. *Atharva-Veda* III.13.1.
282. *Atharva-Veda* XIV.2.6.
283. *Atharva-Veda* XVI.1.6.
284. *Atharva-Veda* XII.3.15.
285. *Atharva-Veda* XIV.2.53–58.
286. *Atharva-Veda* XII.1.44.
287. *Atharva-Veda* XII.1.1–63.

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288. *Atharva-Veda* XIX.27.11.
289. *Atharva-Veda*, Paippalāda recension, XVIII.25.10.
290. *Udagayana*, also called *uttarāyaṇa*, consists of those six months during which the Sun is to the north of the equator.
291. *Atharva-Veda* IV.1.1.
292. *Atharva-Veda*, Paippalāda recension, I.39.1.
293. *Kauśika Sūtra* 72.14.
294. *Atharva-Veda* XIX.26.1.
295. *Atharva-Veda* VI.138.2c.
296. *Atharva-Veda* VII.89.3.
297. *Atharva-Veda* VI.58.2.
298. *Atharva-Veda* II.33.2d; XX.96.18d.
299. *Kauśika Sūtra* 119.4 f.
300. *Kauśika Sūtra* 98.2.
301. That is, ten preceding generations, ten generations to come and the generation of the celebrant himself. The *gosahasra-vidhi* (16.2.1) is said to destroy the sins of seven generations.
302. *Atharva-Veda* XVII.1.1–5.
303. *Atharva-Veda* XI.1.1–4.
304. *Atharva-Veda* XIX.26.1.
305. *Atharva-Veda* I.35.1.
306. *Atharva-Veda* VIII.1.11.
307. For an explanation regarding the *muhūrtas*, see the sequel.
308. *Atharva-Veda* I.33.
309. *Pañcagavya* is a mixture of the five products of a cow: milk, curds, clarified butter, urine and dung.
310. *Atharva-Veda* III.11.8c.
311. *Atharva-Veda* VII.83.1.
312. *Atharva-Veda* XI.6.1.
313. *Atharva-Veda* III.22.1
314. *Atharva-Veda* XIX.25.1. In this connection the *Pariśiṣṭa* states that a *mahā-dāna* consists in giving away one of these ten objects: gold, sesame, cows, maid-servant, house, land, chariot, daughter, elephant and learning. It further adds that while making these gifts, oblations of clarified butter should be offered with this hymn (XIX.25).
315. *Atharva-Veda* VI.92.1.
316. *Atharva-Veda* XIX.25.1.
317. *Argha* is said to consist of the following objects:

    आपः क्षीरं कुशाग्रं च दधि सर्पिः सतण्डुलम् ।
    यवः सिध्दार्थकश्चैव अष्टांगोऽर्घः प्रकीर्तितः ॥

318. *Atharva-Veda* XVII.1.18.
319. *Atharva-Veda* VI.19.1.
320. *Atharva-Veda* VIII.1.11.
321. *Atharva-Veda* IV.21.1.
322. *Vaitāna Sūtra* 34.9.

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323. *Atharva-Veda* I.33.1.
324. *Atharva-Veda* III.14.1.
325. *Atharva-Veda* IV.22.1.
326. *Atharva-Veda* IX.3.23–28.
327. *Atharva-Veda* IV.21.7.
328. *Atharva-Veda* VII.73.11; IX.13.20.
329. *Atharva-Veda* VII.73.11c; IX.13.20c.
330. *Atharva-Veda* III.14.6.
331. *Atharva-Veda* III.14.6.
332. According to Varāhamihira (*Bṛhat Saṁhitā* 44.5), amulets of *bhallātaka* (marking nut), *śāli* (paddy), *kuṣṭha* and mustard are to be tied on the horses.
333. *Atharva-Veda* VIII.1.11–14.
334. See *Atharva-Veda Pariśiṣṭa* 32.1, 2.
335. *Atharva-Veda* II.14.1.
336. *Kauśika Sūtra* 8.20 includes the corns *vrīhi, yava, godhūma, upavāka, tila, priyaṅgu* and *śyāmāka* in the *miśra-dhānyāni.*
337. *Atharva-Veda* II.6.1.
338. *Atharva-Veda* III.20.5; VIII.3.19.
339. *Atharva-Veda* I.19.1.
340. *Atharva-Veda* V.3.1
341. *Atharva-Veda* VI.40.1.
342. *Atharva-Veda* VII.83.3 (= XVIII.4.69).
343. *Atharva-Veda* V.26.12.
344. *Atharva-Veda* VII.80.4.
345. *Atharva-Veda* VI.126.1.
346. *Atharva-Veda* XIX.38–39.
347. *Atharva-Veda* XII.1.23–25.
348. *Atharva-Veda* V.28.7.
349. *Atharva-Veda* II.11.1.
350. *Atharva-Veda* IV.40.
351. According to Varāhamihira (*Bṛhat Saṁhitā* 44.1–2), this *nīrājana* ceremony is to be performed in the afternoon of the eighth, twelfth or fifteenth day of the month of Āśvina or of Kārttika.
352. *Atharva-Veda* XII.1.11.
353. *Atharva-Veda,* Paippalāda recension, XIV.1.15.
354. According to Varāhamihira (*Bṛhat Saṁhitā* 44.34) the arch should be sixteen *hastas* in height and ten *hastas* in breadth. It should be spread over with *kuśa* grass, and should be decorated with the forms of fish, flags and discs made of bamboo.
355. This is a kind of ring made of *darbha* grass and is worn on the fourth finger of the right hand while performing holy rites.
356. *Atharva-Veda* VI.142.1.
357. *Atharva-Veda* XIX.8.6.
358. *Atharva-Veda* VI.51.2.

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359. *Atharva-Veda* IV.23.4.
360. *Atharva-Veda* XII.1.44.
361. *Atharva-Veda* VI.19.1.
362. *Atharva-Veda* VI.51.1.
363. *Atharva-Veda* VI.62.1.
364. *Atharva-Veda* I.35.1.
365. *Atharva-Veda* XX.138.1.
366. *Atharva-Veda* V.3.11.
367. *Atharva-Veda* VII.91.1.
368. *Atharva-Veda* IV.22.1.
369. *Atharva-Veda* XII.2.23c.
370. *Atharva-Veda* VIII.1.11.
371. *Kauśika Sūtra* 107.2.
372. This *mantra* is not found in any Vedic text. Cf. *Atharva-Veda*, Paippalāda recension, XVIII.5.8; XX.49.1: *dhātā te hastaṁ* . . . .
373. *Atharva-Veda* I.21.1, VIII.5.22.
374. *Atharva-Veda* XIII.1.47.
375. See the sequel.
376. *Atharva-Veda* IV.17–19.
377. *Atharva-Veda* VII.65.
378. *Atharva-Veda* X.8.21–22.
379. *Ṛg-Veda Khila* 27.1; *Vājasaneya Saṁhitā* 34.50.
380. The *mantras* are *Atharva-Veda* VI.38, 39; III.16; VI.69, 125; (IX.1; XIX.3).
381. *Atharva-Veda* VIII.1.11.
382. See *Atharva-Veda Pariśiṣṭa* 32.16, 17.
383. *Ṛg-Veda* VI.54.5–6.
384. *Atharva-Veda* VII.9.3–4.
385. *Atharva-Veda* VII.111.1.
386. *Atharva-Veda* IX.4.1.
387. *Atharva-Veda* VI.141.2.
388. According to *Āśvalāyana Gṛhya Pariśiṣṭa* 3.18 the *Vṛṣotsarga* ceremony, in which a bull of one year or of two years in age, and dark-blue, tawny, brown or reddish in colour, is to be released together with eight or four heifers, on the full-moon-day of Kārttika, Vaiśākha or under the *Revati* and *Aśvinī*, may be performed on the eleventh day after the death of a person, to save the person from the hell. Cf. P.V. Kane, *History of Dharmaśāstra*, IV, pp. 539–42.
389. The bulls which are so released often become a nuisance in the market-place.
390. 'Skt. *utsava*—"festival",' pp. 146–55. Gonda has elsewhere emphasized the magico-religious significance of the words *alaṁkāra* 'Ābharaṇa', (*F.W. Thomas Comm. Vol.*, Bombay 1939), *bhūṣaṇa* ('The meaning of *bhūṣati*' *guru* ('A propos d'un sans magico-religious de Skt., *guru*, pp. 124–31) etc.
391. They are *Atharva-Veda* V.3.11; VII.86.1, 91.1; IV.22.1; VI.86.1, 98.1.
392. *Atharva-Veda* VI.87.1.

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393. *Atharva-Veda* VI.88.1.
394. *Atharva-Veda* IV.8.4[c]; VI.87.1[c].
395. These two *mantras* are not found in any *Saṁhitā*. Cf. *Atharva-Veda* VII.64.1.
396. See the sequel.
397. *Atharva-Veda* VI.97.99.
398. *Atharva-Veda* III.15.1.
399. *Atharva-Veda* VII.84.2.
400. *Atharva-Veda* IV.1.1; V.6.1.
401. *Atharva-Veda* III.12.9; IX.3.23.
402. See *Atharva-Veda Pariśiṣṭa* 32.3, 4.
403. Cf. *Atharva-Veda Pariśiṣṭa* 31.7.5, 8.1–3.
404. Under one of the constellations: the *Puṣya*, the *Rohiṇī*, the *Mṛgaśiras*, the *Śravaṇa*, the *Revatī*, *Uttara Phalgunī*, *Uttara Aṣāḍhā* and *Uttara Proṣṭhapadā* and on *bārhaspatya* or *abhijit muhūrta*.
405. They are the *mahā-vyāhṛtis*, *Gāyatrī* and *Atharva-Veda* IV.1.1; *Kauśika Sūtra* 97.8; *Atharva-Veda*, Paippalāda recension, I.39.1; *Kauśika Sūtra* 72.14; *Ṛg-Veda* I.1.1; *Sāma-Veda* I.1; *Atharva-Veda* VII.51.1; XX.17.12.
406. See *Atharva-Veda Pariśiṣṭa* 32.2–5.
407. Cf. *Bṛhat Saṁhitā* 48.50–53.
408. They are: *Atharva-Veda*, Paippalāda recension, II.24.1; *Atharva-Veda* II.33.1; XI.2.17; *Kauśika Sūtra* 97.8; *Atharva-Veda* XVII.1.24; VII.89.3.
409. Cf. *Bṛhat Saṁhitā* 44.21.
410. They are: *Atharva-Veda* X.4.25 (XIV.2.69); VII.115.1–4; II.18.1; VI.119.2.
411. See *Atharva-Veda Pariśiṣṭa* 32.8, 7, 14, 16, 17.
412. *Atharva-Veda* VIII.5.
413. *Atharva-Veda* VIII.3–4.
414. The *Śānti-Kalpa* 2.16 mentions only thirty kinds of *mahā-śānti*. The *Pariśiṣṭas* add three more, namely, *salilā* (31.8.3), *sauryī* (72[b].6.5) and *kāpotā* (70[c].29.1).
415. The *Atharva-Veda Pariśiṣṭas* have described about twenty-six royal ceremonies. Some of these ceremonies are not exactly 'royal' in nature. Thus, for instance, the *tulāpuruṣa-vidhi* may be performed by any person, as is suggested by the mention of materials less valuable than gold. The same may be said in the case of *tiladhenu*, *bhūmi-dāna*, *āditya-maṇḍaka*, *hastirathadāna*, *aśvarathadāna* and *vṛṣotsarga*, in connection with which there is no express mention of a king.
416. Cf. *Taittirīya Brāhmaṇa* III.2.1.4: *yajño hi śreṣṭhatamaṁ karma*.
417. For the various theories regarding the origin of sacrifice, see E.O. James, 'Sacrifice (introductory and primitive)', pp. 1–7.
418. Cf. K.R. Potdar, *Sacrifice in the Ṛg-Veda*, pp. 279 ff.
419. Hillebrandt (*Vedic Mythologie*, II, p. 29) is of the opinion that all the three fires were known in the times of the *Ṛg-Veda*.
420. See Renou, 'Atharvaveda et rituel', pp. 417–38.
421. Cf. *Atharva-Veda* XI.8.29 with *Taittirīya Brāhmaṇa* I.1.9.4.

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422. This rule is laid down because the sticks of these trees are employed only for witchcraft (*abhicāra*). Cf. *Atharva-Veda Pariśiṣṭa* 26.5.3.

423. Cf. Keśava on *Kauśika Sūtra* 7.13: यत्र ग्रामशब्दो न श्रयते तत्रारण्यम् ।

424. Cf. *Bṛhat Saṁhitā* 48.4–17.

425. Cf. *Atharva-Veda Pariśiṣṭa* 33.4.4 with *Śānti-Kalpa* 2.15.1. Cf. also Keith, *Religion and Philosophy of the Vedas and Upaniṣads*, I, p. 239.

426. The word *gocarma* is explained as:

दशहस्तेन वंशेन दशवंशान् समन्ततः ।
पञ्च चाभ्यधिकान् दद्यादेतद्गोचर्म चोच्यते ।।

Vasiṣṭha Saṁhita quoted by V.S. Apte, *Sanskrit-English Dictionary* p. 192. Cf. f.n. 278 in the section 'Royal Ceremonies' above.

427. Cf. *Atharva-Veda Pariśiṣṭa* 30[b].1.5–8.

428. According to the *Pariśiṣṭas*, the following are the measurements of a *hasta*, *aṅgula* etc. The filament in a lotus, cow's hair, *truṭi* (small cardamom, mustard, unhusked) barley, and an *aṅgula* (finger)—each of these is six times greater than the preceding one (21.2.4). According to Varāhamihira (*Bṛhat Saṁhitā* 58.2), an atom, a dust-particle, hair-tip, a nit, a louse, a barley-corn and a finger are in order eight times bigger than the preceding measure. *Atharva-Veda Pariśiṣṭa* 26.5.5 points out that eight husked barleys (*yavodara*) make up one finger and twelve fingers make one *prādeśa*. *Atharva-Veda Pariśiṣṭa* 23.5.5 states that eight husked barleys make up one finger and twenty-four fingers make the length of one hand.

429. The following verse from *Kuṇḍārka* (v. 9) may be noted in this connection:

खातं कुण्डाममानं जिनलवगलतः स्युर्बहिर्मेखलास्ताः
नन्दाङ्.ग गत्युच्चवेदत्रिकरवितमोंशोच्चनाभिर्द्विपुष्टा ।
स्वामा नाब्जेऽब्जमा वा वसुरविलवकव्यासदैर्घ्या त्तु योनिः
पश्चान्नालप्रगा नो भग उपरिमुवा ऽ ग्रेण कुण्डं विशन्ती ।।

The commentator of *Kuṇḍārka* quotes the following verse in respect of the above verse from *Kriyāsāra*:

प्रधानमेखलोत्सेधमुक्तामत्र नवाङ्गुलम् ।
तद्बाहये मेखलोत्सेध षडङ्गुलमिति स्मृतम् ।
तद्बाह्यमेखलोत्सेधमङ्गुलत्रितयं क्रमात् ।।

430. There are two more fires—the *sabhya* and the *āvasathya*. The *kuṇḍa* for the *sabhya* fire should be in the north-east and should be of the size of the *gārhapatya kuṇḍa*. (The *āvasathya* is not mentioned in the *Atharva-Veda Pariśiṣṭas* vide *Pāraskara Gṛhya Sūtra* 1.2.) According to Māhaki and Kauśika the *kuṇḍa* of the *sabhya* should not be in the sacrificial chamber. But according to Maudāyanas and Śaunakeyas it should be there (23.10.4–5). It is stated in *Vaikhānasa Śrauta Sūtra* (1.3) that the fireplaces for both of these fires should be prepared similar to that of the *āhavanīya*.

431. *Atharva-Veda Pariśiṣṭa* 23.10.1 tells us in brief the manner of fixing the place for the *dakṣiṇāgni*. After measuring the distance between the *gārhapatya* and the *āhavanīya* fireplaces with the cord, one should add sixteen fingers' length to that distance; measure that cord into three parts, make out two

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points; fix the two ends of the cord on the *āhavanīya* and the *gārhapatya* and raise the mark towards the west, to the south. This is the exact place for the *dakṣiṇa* fire. Vide *Kātyāyana Śulba Sūtra* 1.1.27; *Āpastamba Śulba Sūtra* 1.4.

432. Cf. *Vaikhānasa Śrauta Sūtra* 1.2:

गार्हपत्यायतनं रज्वाऽष्टाङ्गुल्या वृत्तं भ्रामयित्वा ।

433. *Atharva-Veda Pariśiṣṭa* 22.6.4 says that the Vedas were produced for the sake of sacrifice; sacrifices are established in (i.e. depend upon) fire; fire is born from the *araṇis*; and hence the *araṇis* possess a great importance.

434. All these authorities represent the various schools of the *Atharva-Veda*.

435. This may be due to the fact that churning at the ends may lead to the cracking of the *araṇi*. The wood is less strong towards the top than at the bottom and hence the margin is slightly more there.

436. Cf. *Vaikhānasa Śrauta Sūtra* 1.1; *Gobhila Gṛhya Pariśiṣṭa* 1.80–81.

437. Cf. commentary to *Gobhila Gṛhya Pariśiṣṭa* 1.79:

ओबिली चात्रोर्ध्वस्थलोहशङ्कुशिरोनिबद्धकाष्ठविशेषरूपा ।

438. *Vājasaneya Saṁhitā* XV.54; *Taittirīya Saṁhita* IV.7.13.5; *Maitrāyanī Saṁhita* II.12.4; *Kāṭhaka Saṁhita* XVIII.18.

439. *Vājasaneya Saṁhitā* II.13; *Taittirīya Saṁhita* I.5.3.2; *Maitrāyanī Saṁhita* I.7.1; *Kāṭhaka Saṁhita* XXIV.19.

440. Cf. expiation no. 42 under the section *Atharva Prāyaścittāni* in Chapter Three.

441. It is said at *Atharva-Veda Pariśiṣṭa* 23.6.3 that all the utensils also, such as the ladles, staff, post (*yūpa*) and seats, required for a sacrifice, should be prepared from holy trees only.

442. The sticks of Palāśa are specially recommended for a *homa* at *Atharva-Veda Pariśiṣṭa* 23.6.2, 9.4.

443. Cf. *Atharva-Veda Pariśiṣṭa* 23.6.5; *Kauśika Sūtra* 8.15.

444. Cf. *Atharva-Veda Pariśiṣṭa* 26.5.3; *Vaitāna Sūtra* 5.10.

445. However it is said (26.4.3) that a stick having a knot in the middle brings prosperity to Vaiśyas.

446. It is stated (26.4.6) that dry sticks are to be used for creating a dissension (*kalaha-karma*). Cf. *Gobhila Gṛhya Pariśiṣṭa* 1.27–32.

447. Cf. *Śānti-Kalpa* 1.16.1–2.

448. The *brahmakūrca-vidhi* (38.2.3) prescribes the use of sacrificial grass consisting of seven blades each, for making the offerings of clarified butter.

449. Cf. *Atharva-Veda Pariśiṣṭa* 23.10.7:

कुशहस्तेन कर्तव्या जपहोमपितृक्रियाः ।

450. At *Atharva-Veda Pariśiṣṭa* 21.3.1 a *sruva* of Khadira wood is prescribed for a *śāntika* rite.

451. At *Atharva-Veda Pariśiṣṭa* 23.6.1 the length of the *sruva* is given as one *hasta*, i.e. twenty-four fingers. Vide *Kātyāgana Śrauta Sūtra* 1.3.39; *Gobhila Gṛhya Pariśiṣṭa* 1.82.

452. Cf. *Kātyāyana Śrauta Sūtra* 1.3.38; *Bhāradvāja Śrauta Sūtra* 1.16.1.

453. *Agnihotrahavani* is filled with water called *prokṣaṇī* and the implements of sacrifice are sprinkled with that water. The vessel is also used for pouring

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out the oblation-material. *Juhu* is that implement with which all the offerings in the *āhavanīya* fire are made. *Dhruvā* is the vessel which contains *soma* almost to the end of a *soma* sacrifice.

454. Paul Thieme (*Die Heimat der indogmermanischen—geminsprache*, pp. 15–19) has suggested that the word *sphya* may possibly be derived from 'asp', a tree the wood of which might have been used for making the sacrificial sword.

455. The cart is called *agniṣṭha* because when the sacrificer has to go out on a journey, he may carry his fires by putting them into the cart.

456. The reason for wearing a *pavitra* on the *anāmikā* is given in Tārānātha's *Vācaspatya* as follows:

तया हि शिवेन ब्रह्मशिरः छिन्नं, तेन तस्या अपवित्रजातीयता, अत एव तस्याः पवित्रीकरणार्थे यज्ञादौ पवित्रनामककुशधारणं क्रियते ।

457. It is stated (28.1.4) that the offerings should be made in a squatting position (*nipātita-jānu*,; for, if they are made with the knees erect, the offerings are carried away by the *rākṣasas*.

458. Cf. *Aitareya Brāhmaṇa* 1.13:

एतद्वै यज्ञस्य समृध्दं यदूपसमृध्दं यत्कर्म क्रियमाणमृगभिवदति ।

459. Cf. C.V. Vaidya, *A History of Sanskrit Literature*, p. 166.

460. Cf. Hemādri, *Caturvarga-Cintāmaṇi, Vrata-khaṇḍa*, Vol. II, Part I (Bibl. Ind. ed.) pp. 282 f.

461. *Atharva-Veda Pariśiṣṭa* 18[b].19.3. Cf. *Śānti-Kalpa* 2.24.4. It may be noted that a *śānti* consisting of four *gaṇas* is prescribed for the *koṭi-homa* (31.5.5). Cf. also *Kauśika Sūtra* 43.5 and Keśava on *Kauśika Sūtra* 44.6.

462. According to Keśava (on *Kauśika Sūtra* 6.37), whenever the *pratīka* of the first verse is given, it implies the employment of the whole hymn: *sūktādi-grahaṇe sūktaṁ jānīyāt*.

463. According to Dārila (on *Kauśika Sūtra* 9.1), the hymns called *śambhu mayobhu* are *Atharva-Veda* I.5.1 and 6.1.

464. The *pratīka: uta devā* is wrongly mentioned in the *Kauśika Sūtra* as *tadeva*.

465. The hymns *Atharva-Veda* IV.28–29 are called *mṛgāra-sūktāni* after their author Mṛgāra. Sāyaṇa (SPP's edition, Vol. I, p. 624), however, considers the ten hymns *Atharva-Veda* IV.21–30 as *mṛgāra* hymns.

466. Only the following hymns in this *gaṇa* are ascribed to the seer Śantāti: I.33; IV.13; VII.68–69; XI.6.

467. In the *Atharva-Veda Pariśiṣṭas*, the *mantras* are mostly mentioned in the due order of the *kāṇḍas* to which they belong.

468. *Kauśika Sūtra* 46.9 employs VI.45.1 and 46.1 for washing the face after seeing a dream.

469. This *gaṇa* together with the *abhaya, svastyayana, śarmavarmā*, and *aparājita gaṇas* is prescribed by Varāhamihira in his *Yogayātrā* (8.6) for offering oblations. Cf. *Bṛhat Saṁhitā* 48.71, 74.

470. *Kauśika Sūtra* 18.25 quotes the *pratīka* of only IX.9.1; but as IX.9 and 10 really form one hymn (*Rg-Veda* I.164), the division in the *Atharva-Veda* being purely external (in fact they form one complete *anuvāka* even in the *Atharva-Veda*) and as IX.10 is not dealt with independently, it seems both

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IX.9 and 10 are intended by the *Sūtra*. Cf. Edgerton, 'The philosophic materials of the *Atharva-Veda*', p. 119, note.

471. *Kauśika Sūtra* 7.14; 18.3; 46.29; 68.39; 121.1; 127.10; 140.20; *Vaitāna Sūtra* 24.3; *Atharva-Veda Pariśiṣṭas* 18^{b}.13.1; 19.3.7; 37.16.1.
472. The *bhūmi-dāna* (10.1.1) prescribes '*atisṛṣṭo apāṁ. . .*' (*Atharva-Veda* XVI.1.1) for sprinkling the donor.
473. *Cf. Manu Smṛti* XI.53.
474. *Atharva-Veda* X.6.1.
475. *Atharva-Veda* X.6.3.
476. *Kauśika Sūtra* 47.16. This is quoted in full.
477. These are *Atharva-Veda* VII.85.1, 86.1, 91.1, 92.1, 117.1 and 118.1.
478. These are *Atharva-Veda* VIII.1.1, 2.1; XI.4.1.
479. Cf. expiation rite nos. 119, 121 in the section on the *Atharva Prāyaścittāni* in Chapter Three.
480. These are *Atharva-Veda* IV.39.1 ff. Cf. *Kauśika Sūtra* 5.8.
481. These are *Atharva-Veda* VI.51.1; XIX.40.1; VII.67.1; XIX.40.2–4.
482. Cf. expiation rite no. 28 under *Atharva Prāyaścittāni* in Chapter Three.
483. *Atharva-Veda* I.6.1.
484. *Atharva-Veda* XIV.1.64.
485. *Atharva-Veda* XIX.22.21, 23, 30.
486. Cf. expiation rite no. 33 under *Atharva Prāyaścittāni* in Chapter Three.
487. These are the *Gāyatri, Atharva-Veda* XIX.9; IV.1.1; XI.6.1 and the *mantras* from the *āyuṣya, varcasya, svasyayana, abhaya, aparājita* and *śarmavarmā gaṇas.*
488. Cf. *Indische Studien,* V, p. 404 and *Ātharvaṇīya Paddhati* (*Journal of the American Oriental Society* (New Haven), XIV, p. xv).
489. Cf. expiation rite no. 27 under *Atharva Prāyaścittāni* in Chapter Three.
490. *Atharva-Veda* XII.2.6.
491. These are *Atharva-Veda* VI.114–115, 117–119.
492. *Kauśika Sūtra* 6.1 and *Atharva-Veda* VII.106.1.
493. *Atharva-Veda* XV.5.
494. Cf. expiation rite no. 40 under *Atharva Prāyaścittāni* in Chapter Three.
495. These are *Atharva-Veda* VII.66.1, 67.1; XII.2.6.
496. *Atharva-Veda* V.3.1.
497. *Atharva-Veda* XIX.40.1 and VII.6.1.
498. *Atharva-Veda* XIX.62.1.
499. *Atharva-Veda* XII.1.29 and 32.
500. These are *Atharva-Veda* XIX.9; IV.1.1; VII.6.1; 20.6.
501. These are *Atharva-Veda* XIX.9; IV.1.1; I.1.1; VI.55.3; XIX.27.5; XI.6.1.
502. *Atharva-Veda* I.6.1 and *Kauśika Sūtra* 3.3.
503. These are *Atharva-Veda* I.4.1, 5.1 and 6.1.
504. These occur in *Gopatha Brāhmaṇa* I.1.39.
505. Cf. *Kauśika Sūtra* 136.1 ff and expiation rite no. 125 in the section on the *Atharva Prāyaścittāni* in Chapter Three.
506. *Kauśika Sūtra* 136.2.

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507. *Atharva-Veda* VII.66.1 and 67.1.
508. These are *Atharva-Veda* VI.35.1, 5.1 and 62.1.
509. Cf. *Atharva Prāyaścittāni* 2.5, 6, 9 with *Atharva-Veda Pariśiṣṭas* 37.1.4, 5.3, 5.
510. Cf. *Gopatha Brāhmaṇa* 1.3.12; *Vaitāna Sūtra* 7.5; *Kātyāyana Śrauta Sūtra* 4.13.15–16.
511. *Ṛg-Veda* II.9.5.
512. *Jaiminīya Brāhmaṇa* I.39.
513. It is stated that the oblations should be offered to Agni only in the morning with '*jyotiṣmān udety āyaṁtanatām*' and that they should be offered both in the morning and evening to Prajāpati with '*prājāpate na*' (*Atharva-Veda* VII.80.3).
514. Cf. *Vaitāna Sūtra* 7.24.
515. *Atharva-Veda* XIX.53.
516. *Kauśika Sūtra* 89.13.
517. Cf. expiation rite no. 10 in the section dealing with the *Atharva Prāyaścittāni* in Chapter Three.
518. Ibid., expiation rite no. 116.
519. Cf. *Manu Smṛti* 4.203.
520. This is presumably for the sake of safety.
521. *Atharva-Veda* XII.1.35.
522. *Atharva-Veda* XII.1.23–25.
523. *Atharva-Veda* II.7.
524. These are *Atharva-Veda* I.4–6; III.13; VI.51, 19, 62; VII.83.
525. These include *Atharva-Veda* VII.89.1–3; I.33.4; and '*yad āpo . . .*' which is quoted in full.
526. It is also said (42.2.7) that oblations should be offered silently and meals should be taken silently; otherwise Agni takes away wealth and Mṛtyu takes away life, respectively.
527. These include *Atharva-Veda* IX.9 (*asya-vāmīya*); X.8 (*Kautsa*); VI.114–24 (*kauṣmāṇḍika*); XI.2 (*bhavāśarvīya*); XI.4 (*prāṇa*); XIX.53–54 (*kāla*); XIX.6 (*puruṣa*); IV.31–32 (*manyu*); XI.7 (*ucchiṣṭa*); XIII (*rohita*), XV (*vrātya*) and the *Atharvaśiras Upaniṣad*. *Atharva-Veda* XVII (*viṣāsahi*) also is recommended further (42.2.13) for bath.
528. Cf. *Taittirīya Saṁhita* II.1.2:
निवीती मनुष्याणां, प्राचीनावीतं पितृणाम्, उपवीतं देवानाम् ।
529. Cf. *Boudhāyana Gṛhya Sūtra* 2.3.6:
स्त्रवन्तीष्वनिरूद्धासु त्रयो वर्णा द्विजातयः ।
प्रातरुत्थाय कुर्वीरन् देवर्षिपितृतर्पणम् ॥
530. *Atharva-Veda* XVIII.4.62.
531. *Atharva-Veda* XVIII.1.44.
532. *Atharva-Veda* XVIII.4.6.3.
533. *Ṛg-Veda* X.57.3; *Kauśika Sūtra* 89.1.
534. Cf. *Boudhāyana Dharma Sūtra* 2.4; *Jaiminī Sūtra* 1.1.4.
535. *Bhāgavata Purāṇa* 12.3.4, 22:
सनकं च सनन्दं च सनातनमथात्मभूः ।

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सनत्कुमारं च मुनीन् निष्क्रियानूर्ध्वरितसः ॥
मरीचिरङ्गिरसौ पुलस्त्यः पुलहः क्रतुः ।
भृगुर्वसिष्ठो दक्ष श्च दशमस्तत्र नारदः ॥

536. The great Śaṅkarācārya, in his introduction to the commentary on the *Bhagavad gītā*, states that God Brahmā created the sages Sanaka and others for the spread of *nivṛtti-mārga*.
537. Cf. *Śāṅkhāyana Gṛhya Sūtra* 4.10; *Āśvalāyana Gṛhya Sūtra* 3.4. In *Boudhāyana Dharma Sūtra* 2.9 the *tarpaṇa* is still extended.
538. Cf. *Manu Smṛti* 2.101.
539. *Atharva-Veda* XIX.69.1–4. Cf. *Gopatha Brāhmaṇa* I.1.39; *Kauśika Sūtra* 3.4; 58.7; 90.22; *Vaitāna Sūtra* 1.19.
540. *Atharva-Veda* I.5.1.
541. *Atharva-Veda* XIX.66.1.
542. *Atharva-Veda* XIX.65.1.
543. *Atharva-Veda* XIII.2.16 (= XX.47.13).
544. *Atharva-Veda* VII.53.7.
545. *Atharva-Veda* XX.7.1.
546. *Atharva-Veda* XIX.67.1.
547. These are *Atharva-Veda* XIX.70.1, 71.1; XII.1.18; X.5.37; XIX.16.1, 72.1.
548. The posture for the mid-day worship is not mentioned. It appears that the mid-day worship was not regularly observed. *Atharva-Veda Pariś ṣṭas* 41.3.6, 10 mention morning and evening worship but not mid-day worship.
549. Cf. यदह्ना पापमकार्षं मनस वाचा हस्ताभ्यां पद्भ्यामुदरेण शि श्ना रात्रिस्तदवलुम्पतु । यद्रात्र्या . . . अहस्तदवलुम्पतु ।
550. *Taittirīya Āraṇyaka* I.2.
551. Cf. *Atharva-Veda Pariśiṣṭa* 41.3.12[d]: पृथिवी च प्रदक्षिणा ।
552. *Atharva-Veda Pariśiṣṭa* 41.5.1 says that just as Agni is the best among gods, a Brāhmaṇa among men, spring among the seasons, so also is the *gāyatrī* the best among the metres.
553. *Ṛg-Veda* III.62.10; *Sāma-Veda* II.812; *Vājasaneya Saṁhitā* III.35; *Taittirīya Saṁhita* I.5.6.4; *Maitrāyaṇī Saṁhita* IV.10.3; etc.
554. In the grand *homas*, twilight-worship and also in sorcery.
555. It is also explained (*Āśvalāyana Gṛhya Pariśiṣṭa* 1) as:
गायन्तं त्रायते यस्मात् गायत्रीत्वं ततः स्मृतम् ।
556. Cf. *Manu Smṛti* 2.83: सावित्र्यास्तु परं नास्ति ।
557. See Dandekar, 'New light on the Vedic god Savitṛ', pp. 293 ff.
558. Cf. Hemadri's *Caturvarga-Cintāmaṇi, Vrata-khaṇḍa* (Bibliotheca Indica edn.), pp. 232–35.
559. See *Atharva-Veda Pariśiṣṭas* 31.3.2:
गायत्री वै त्रिपाद् ब्रह्म वि श्वरूपा च संस्थिता ।
प्राणदा सर्वभूतानां धारणी या ऽ पि नित्यशः ॥
31.4.2:
चतुर्विंशाक्षरं ब्रह्म त्रिपादं लोकधारणम् ।
Cf. *History of Dharmaśāstra* II, pp. 303–5.

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560. *Atharva-Veda Pariśiṣṭas* 26.5.8; 30.1.6; 30[b].1.16; 31.2.1; 40.6.3.
561. *Atharva-Veda Pariśiṣṭas* 34; 31.4.8.
562. Cf. *Manu Smṛti* 2.31.
563. See *Atharva-Veda Pariśiṣṭas* 2.6.3:

सहस्त्राणां शतं जप्त्वा गायत्र्याऽ याज्ययाजकः ।
पूयते भ्रूणहाप्येवं चाण्डालान्नात्तये व च ।।

31.1.5:

सव्याहृतिं सप्रणवां गायत्रीं शिरसा सह ।
ये जपन्ति सदा तेभ्यो न भयं विद्यते क्वचित् ।।

34.1.7:

अनुलोमां विलोमां वा गायत्रीं यः पठेत् सदा ।
सर्वार्थास्तस्य सिध्यन्ति न चानर्थान् सम श्नुते ।।

564. Cf. *History of Dharmaśāstra*, IV, pp. 380–83.
565. Cf. *Śāṅkhāyana Gṛhya Sūtra* IV.1.13; *Gobhila Gṛhya Sūtra* IV.4.3 ff; *Śrautakośa*, Vol. I pp. 211 f. and *Manu Smṛti* 3.123:

पितृणां मासिकं श्राध्दमन्वाहार्यं विदुर्बुधाः ।

566. Cf. *History of Dharmaśāstra*, IV, pp. 516–20.
567. *Manu Smṛti* 3.125:

द्वौ दैवे पितृकार्ये त्रीनैकैकमुभयत्र वा ।
भोजयेत् सुसमृध्दोऽपि न प्रसज्येत विस्तरे ।।

568. Cf. *Manu Smṛti* 3.130–86 and *History of Dharmaśāstra*, IV, pp. 402–4.
569. *Ṛg-Veda* II.41.13 (= VI.52.7).
570. These *mantras* are *Atharva-Veda* XVIII.4.62, 1.52, 2.29.
571. *Atharva-Veda* XVIII.1.44.
572. *Atharva-Veda* XVIII.4.71–73.
573. *Manu Smṛti* (III.266–74) describes the various kinds of flesh by offering which the manes are said to be satiated for different periods.
574. *Kauśika Sūtra* 91.1.
575. Cf. *Manu Smṛti* 3.232.
576. *Atharva-Ve* XVIII.2.35.
577. *Kauśika Sūtra* 88.8.
578. *Atharva-Veda* XVIII.4.75–77.
579. *Kauśika Sūtra* 88.13.
580. *Atharva-Veda* XVIII.2.28.
581. These *mantras* are *Atharva-Veda* 18.4.39–40.
582. Cf. *Kauśika Sūtra* 89.5, *Manu Smṛti* 3.262 and *Āśvalāyana Gṛhya Pariśiṣṭa* 2.17. According to some *Sūtra* writers, the performer should eat up another *piṇḍa*. Cf. *Śrautakośa*, Vol. I, p. 212.
583. *Ṛg-Veda* VII.38.8; *Taittirīya Saṁhita* I.7.8.2; *Vājasaneya Saṁhitā* IX.18.
584. Weber suspects that both the name and the divinity are a reminiscence of Alexander the Great.
585. Cf. *Mahābhārata* 9.40.10–13.
586. Weber (*Indische Studien*, I, p. 269; XIII, p. 346 f.n.; *Zeitschrift der deuschen morganländischen Gesellschaft* (Wiesbaden), XXVII, p. 194), however,

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maintains that the name is rather derived from that of the month Kārttika in which military expeditions were especially undertaken.

587. *Caturvarga-Cintāmaṇi* (*Vrata-khaṇḍa*, p. 729) quotes from the *Viṣṇu-dharmottara Purāṇa* the characteristics of the image of Skanda which is to be prepared for worship.

588. It is interesting to note that in the *Mṛcchakaṭika* (III.14 f.) the word *Skanda-putra* appears as applied to a thief. There is, however, no indication in the *Pariśiṣṭa* that the ceremony is to be performed by thieves.

589. It may be noted in this connection that Rudra also is considered as the lord of thieves, cheaters, prowlers, pilferers and plunderers. Cf. *Vājasaneya Saṁhitā* 16.21, 22.

590. For the resemblances between Skanda and Hermes, see C.J. Goodwin, 'The *skanda-yāga*', p. vii. According to G.W. Cox (*Aryan Mythology*, pp. 61 ff, 446 ff), the two names are not connected by etymology or mythology. The parallel traced is simply of function.

591. *Atharva-Veda* III.12.9 (= IX.3.23).

592. *Atharva-Veda* I.33.1.

593. *Atharva-Veda* II.2.1.

594. *Atharva-Veda* XII.1.23–25.

595. This possibly refers to the following verse which is recited while waving the fuming incense around the image of god:

वनस्पतिरसो मेध्यो गन्धाढ्यो गन्ध उत्तमः ।
आघ्रेयः सर्वदेवानां धूपो ऽ यं प्रतिगृह्यताम् ॥

596. *Ṛg-Veda* I.94.7.

597. *Atharva-Veda* III.14.7.

598. *Atharva-Veda* IV.14.5.

599. *Atharva-Veda* III.16.3–5.

600. *Atharva-Veda* XIII.1.28 (VII.73.1).

601. These are *Atharva-Veda* XIX.41.1; IV.2.7; V.3.1; IV.31.1, 32.1; VI.114.1 and the ten hymns beginning with *kāma-sūkta* (XIX.52).

602. *Atharva-Veda* XIX.27.11.

603. *Taittirīya Āraṇyaka* X.43.1; *Mahānārāyaṇa Upaniṣad* 17.1.

604. It is suggested that Paśupati was originally an independent god. But owing to the essential similarity of the characters of the two gods Paśupati and Rudra, the word Paśupati was either used as a frequent epithet of Śiva in the post-*Ṛg-Veda* literature, or the two gods were represented as being actually identical. Cf. Dandekar, 'Rudra in the Veda', pp. 99 f, 141.

605. It is interesting to note that the 'redness' of Rudra is suppressed and he is offered white garments. This tendency may, in a sense, be regarded as euphemistic (Cf. Dandekar,'Rudra in the Veda', p. 135, fn. 1). The nudity prescribed in this context may be said to be an aspect of the phallus worship which is closely related to the Rudra-cult.

606. *Atharva-Veda* IV.14.5.

607. *Atharva-Veda* VII.87.1. It is laid down (40.2.7) that the verse should be recited up to *namo astu* (thus dropping the last word *agnaye*).

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608. *Atharva-Veda* XIX.38.1.
609. *Atharva-Veda* VII.74.4.
610. Cf. *Atharva-Veda*, Paippalāda recension, I.37.1: '*ubhayīraham āyāta. . .*'
611. It may be noted in this connection that *Atharva-Veda* XV.V mentions the following names of Śiva: Bhava, Śarva, Paśupati, Ugra, Rudra, Mahādeva and Īśāna.
612. *Manu Smṛti* 2.181 prescribes '*punar mām. . .*' Cf. *Āpastamba Gṛhya Sūtra* 3.6.8.
613. *Atharva-Veda* VII.81.2 (= XIV.1.24).
614. The word may be derived from *vana-nara* (forest-man). It is a patent fact that Rudra is the lord of forests and of forest-tribes. Cf. *Vājasaneya Saṁhitā* XVI.17, 20, 46; *Taittirīya Saṁhita* IV.5.2.1, 6.1.
615. It is mentioned (46.1.3) that the *kalpa-vratas* are to be observed once in six months.
616. The word is explained as 'fine rice' by Sāyaṇa in his commentary on *Taittirīya Saṁhita* IV.7.4: *aṇavaḥ sūkṣma-śālayaḥ.*
617. These are *Atharva-Veda* II.6.2; VII.78.2; X.6.35; XII.1.19–21; V.3.1–11 and the *mantras* from the *āyuṣya, varcasya, svastyayana, ābhaya, aparājita* and *śarmavarmā gaṇas.*
618. *Atharva-Veda* VII.74.4. Cf. *Kauśika Sūtra* 42.17; 56.7; *Vaitāna Sūtra* 4.22.
619. These are *Atharva-Veda* VI.114–24 (*Kkuṣmāṇḍa*) XIX.22, 23 (*samāsa*) and XIX.52 (*kāma*).
620. *Atharva-Veda* VI.55.3. Cf. *Kauśika Sūtra* 42.15, 17.
621. The last verse of the *Yajur-Veda* is given as '*dadhikrāvṇo . . .*' which is *Vājasaneya Saṁhitā* XXIII.32; *Taittirīya Saṁhita* VII.4.19.4; *Maitrāyanī Saṁhita* IV.162.1 and *Kāṭhaka Saṁhita* VII.4. It may also be noted in this connection that the initial *mantras* of the Vedas are employed for the *puṣyābhiṣeka* (5.3.4) and the recitation of the first and the last verses of the Vedas is prescribed for removing the sin arising from the acceptance of gifts (2.6.4).
622. The rule laid down for the inclusion of the verses is as follows (46.2.4):

    वेदादिभिर्वेदोक्तमैः, वर्गादिभिर्वर्गोक्तमैः, पादादिभिः पादोक्तमैः, काण्डादिभिः काण्डोक्तमैः, अनुवाकादिभिरनुवाकोक्तमैः, महत्काण्डैर्विशेषेण सूक्तादिभिः सूक्तोक्तमैः ।

623. *Atharva-Veda Pariśiṣṭas* 30, 30[b] and 31.
624. *Atharva-Veda* IV.14.5.
625. *Ṛg-Veda* I.1.3; *Taittirīya Saṁhita* III.1.11.1; IV.3.13.5.
626. See under the title 'The *Kuṇḍa*' above.
627. *Atharva-Veda Pariśiṣṭas* 32.5 (*vāstoṣpatya*), 32.6 (*pāpmahā*), 32.7 (*takma-nāśana*) and 32.8 (*duḥsvapna-nāśana*).
628. These are *Atharva-Veda* III.21.1; VI.13.1; XI.2.1, 4.1. The *mantra*: '*ojaś ca me ksatraṁ ca me . . .*' is not found in any *Saṁhitā.*
629. See under the title 'Dreams' in the section on 'Omens and Portents' below.
630. This includes the worship of the Vināyakas, of the planets and of the constellations.
631. Bilva is associated with the goddess of wealth in the *Śrī-sūkta* (*Ṛg-Veda Khila* 11.6):

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आदित्यवर्णे तपसोऽधिजातो वनस्पतिस्तव वृक्षोऽथ बिल्वः ।
तस्य फलानि तपसा नुदन्तु या आन्तरा या श्च बाह्या अलक्ष्मीः ॥

632. Cf. *Atharva-Veda Pariśiṣṭa* 70.4.5–10.
633. A tawny (*kapilā*) cow is considered to be very auspicious and is supposed to have more nourishing qualities in her products because she absorbs, due to her colour, most of the Sun's rays that fall on her body while moving in the pastures. The *Mahābhārata* (XIII.77.10 ff) gives a story eulogizing a *kapilā*. Cf. *Mahābhārata* XIII.77.28–29.
634. *Ṛg-Veda* I.91.16 (= IX.31.4); *Kauśika Sūtra* 68.10.
635. *Atharva-Veda* XX.137.3.
636. *Vājasaneya Saṁhitā* XXII.1.
637. *Ṛg-Veda Khila* 11.9; *Taittirīya Āraṇyaka* X.1.
638. *Kauśika Sūtra* 67.27. Cf. *Vedic Concordance*, pp. 492–94.
639. *Ṛg-Veda* II.23.15.
640. *Atharva-Veda* VII.26.4.
641. *Ṛg-Veda* I.114.8.
642. *Kāṭhaka Saṁhita* XXXVIII.12–13.
643. *Atharva-Veda* XII.1.1.
644. These are *Atharva-Veda* I.4.1, 5.1, 6.1, 33.1; VI.19.1, 23.1, 24.1; VI.83.1.
645. *Atharva-Veda* IV.21.1.
646. *Atharva-Veda* VII.73.7 (= IX.10.4).
647. *Atharva-Veda* VII.73.11 (= IX.10.20).
648. VI.128; VIII.101.16. Cf. *Atharva-Veda* IV.21.
649. Cf. *Kauśika Sūtra* 137.42.
650. Cf. Dandekar, 'Asura Varuṇa', pp. 157–91.
651. It is interesting to note that in ancient India incantations and prayers were denoted by the same word, namely, *mantra*.
652. It is, indeed, significant that the ritualistic magic of the *Brāhmaṇas* is represented by Oldenberg as 'pre-scientific science'.
653. Cf. Keith, *Religion and Philosophy of the Vedas and Upaniṣads*, p. 14.
654. Ibid., p. 261.
655. Cf. Edwards, *Philosophy of Religion*, p. 121.
656. Of course, this is followed by a homage to Takman (*namaḥ kṛtvā takmane:* V.22.4. Cf. *namo rūrāya:* VII.116.1). But this is obviously a kind of euphemism which, in its turn, is a sort of magic.
657. *Magic, A Sociological Study*, p. 92.
658. *Folk-lore*, XV, p. 150.
659. E.g. *phaṭ* (*Ṛg-Veda* X.87.13, cf. *Atharva-Veda Pariśiṣṭa* 40.2.8), *vaṣaṭ* (*Śatapatha Brāhmaṇa* I.5.2.18; I.6.3.28; *Aitareya Brāhmaṇa* III.5–8; *Gopatha Brāhmaṇa* II.3.2), *him* (*Śatapatha Brāhmaṇa* II.4.11.12), *bṛhat* (*Śatapatha Brāhmaṇa* IV.3.3.1), also words like *tābuvu* and *tāstuva* (*Atharva-Veda* V.13.11).
660. Incidentally it may be pointed out that certain numbers also are regarded as possessing magic significance. Cf. Keith, *Religion and Philosophy of the Vedas and Upaniṣads*, p. 393.
661. *brahma varma mamā 'ntaraṁ: Ṛg-Veda* VI.75.19; cf. *Atharva-Veda* I.19.4.

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662. *Kṛimīn vacasā jambhayāmasi: Atharva-Veda* II.31.2,4. Cf. *Gopatha Brāhmaṇa* II.1.10: *vag ghi śastram.*
663. Cf. Lüders, 'Magic potence of truth', *Zeitschrift der deutschen morgenländischen Gesellschaft* (Wiesbaden), 98.
664. E.W. Hopkins, 'The position of the ruling caste in ancient India', p. 313.
665. *parācīm vācā nirṛtim nudāmi: Taittirīya Brāhmaṇa* III.1.2.3.
666. Macdonell ('Hymn as prayer and spell', p. 50) says in this connection: 'This may vouchsafe for the degradation of Vedic hymn from the "higher side of religion" to the "lower side of religion".'
667. *Abhandlung über den Atharvaveda*, p. 30. Roth continues: 'One may surmise, however, in this case as well as in the case of many other parts of this Veda, that fragments of older hymns have been utilized to deck out charms for sorcery.'
668. *Atharva-Veda* II.8.3; VI.30.1 etc. 'The power of Yava lies in the name *yava* which is constantly connected in the Vedic mind with the root *yu* "to restrain" (demons).' See Keith, *Religion and Philosophy of the Vedas and Upaniṣads*, p. 420.
669. *Atharva-Veda* II.8.23; VI.140.2. Sesame seeds are used for curing hereditary diseases.
670. *Atharva-Veda* XII.2.53. Beans are employed for curing *yakṣmā.*
671. *Atharva-Veda* IV.17–19; VII.65. The power of *apāmārga* lies in its name derived from *apa* + *mṛj* 'to wipe away' (Cf. *Vedic Index*, I, pp. 25–26). It is called *punaḥsara* as its reverted leaves are supposed to make a spell recoil (cf. Zimmer, *Altindisches Leben*, p. 66).
672. *Atharva-Veda* II.25. It is used against abortion.
673. *Atharva-Veda* IV.12. The herb is used for healing a serious wound.
674. See Gonda, 'Altind. *pratisara, sraj* und Verwandtes', 1937; also '*alaṁkāra*' *New Indian Antiquary*, I, pp. 97 ff.; '*utsava*', *India Antiqua* (1947), pp. 146–55.
675. *Atharva-Veda* XIX.34–35. The *jaṅgiḍa* amulet is used against sorcery perpetrated by the enemies.
676. *Atharva-Veda* XIX.28–30, 32–33. It is fastened for securing a long happy life.
677. *Atharva-Veda* IV.10. The *śaṁkha* is used as an amulet for protection against sin.
678. *Atharva-Veda* XIX.31. The *audumbara-maṇi* is prescribed for the prosperity of cattle.
679. *Atharva-Veda* X.3. This amulet is used for destroying the enemies.
680. These have been described in the sequel.
681. Cf. Hutton Webster, *Magic: A Sociological Study*, p. 70.
682. Cf. *Bṛhat Saṁhitā* 44.21: मृण्मयमरिं विमिन्द्याच्चूलेनोरःस्थले विप्रः ।
683. The contents of the two *Pariśiṣṭas* (36, 37) have been arranged in the following manner: 1. Black magic: (a) offerings made for various purposes, (b) mixtures to be applied to the body, (c) employment of stakes or wedges, and (d) preparing an effigy of the enemy. 2. White magic for good luck, health, etc.

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684. It may be pointed out that a peculiar connection exists, in primitive thought, between dogs and epilepsy. A dog is often regarded as the symbol of the demon of epilepsy. A boy suffering from epilepsy is made to lie down on the gambling ground and a kind of dice-rite is performed to kill the dog-demon of epilepsy who has possessed that boy. This rite may explain the meaning of the word *śvaghnin* as 'gambler'. Cf. *Ṛg-Veda* I.92.10; II.12.4 etc.; *Atharva-Veda IV*.16.5; VII.50.6 etc. Cf. also *Atharva-Veda Pariśiṣta* 48.129; *śvaghnī, kitavasya, akṣadhūrtasya.*

685. *trimadhura: madhu, sarpi* and *tila* (oil). Cf. *Atharva-Veda Pariśiṣṭa* 36.30.1.

686. The cross-way is the scene of various magic rites (cf. *Kauśika Sūtra* 26.30; 27.7; 30.18; 52.14; *Śatapatha Brāhmaṇa* II.6.2.7; *Hiraṇyakeśī Gṛhya Sūtra* I.16.8; *Āśvalāyana Gṛhya Sūtra* IV.6.3). 'What motive is this world-wide superstition?. . . Evil is taken away by one of the many wayfarers.' Keith, *Religion and Philosophy of the Vedas and Upaniṣads*, p. 239.

687. The same offering may be made for securing one's own good, and for obtaining a brilliant and learned son. See f.n. 691 below.

688. *Sāmavidhāna Brāhmaṇa* II.6.10 prescribes a similar ointment.

689. Cf. G.D. Alviella, 'Images and idols', pp. 111–12: 'Magical Images'; Frazer, *Golden Bough*, I, pp. 55–77; IX, pp. 21, 69 f; *Sāmavidhāna Brāhmaṇa* II.5.1–4.

690. The method of reciting the *Gāyatrī mantra* in the reverse order is explained in *Atharva-Veda Pariśiṣṭa* 34. It is laid down therein that only the syllables are to be reversed and not the accents. The first *ya* which is *svarita* is to be made *udātta*. (This is presumably on account of the rule: *anudāttaṁ tu pādādau na vidyate padaṁ*.) The reversed *Gāyatrī* is said to be of red colour and is declared to have been taught by Yama for destroying all enemies and for attaining success in all activities. The *pratiloma Gāyatrī* is presided over by Mṛtyu and its metre is said to be *nichanna*. According to the rules given, the *mantra* would read as follows:

त् या द च प्र नः य य धि ।
हि म धी स्य व दे ग म यं णी रे र्व त्स त (त्) ॥

691. See under *Atharvāṅgiras* and *Bhṛgvaṅgiras*, the names of the *Atharva-Veda* above (pp. 30–31).

692. Cf. f.n. 687, 693.

693. This water can be used magically. He who is sprinkled with it, is made subservient to the celebrant. Cf. *Kauśika Sūtra* 47.31 (*uda-vajra*).

694. It is interesting to note that according to the *Śrī-sūkta* (*Ṛg-Veda Khila* 11.6), the Bilva tree belongs to Śrī, the goddess of wealth:
ādityavarṇe tapaso 'dhi jāto
vanaspatis tava vṛkṣo 'tha bilvaḥ.

695. *Atharva-Veda* V.14; VI.37; VII.59 etc. Cf. Sāyaṇa on *Atharva-Veda* II.2.2: *nivāryate parakṛta-abhicaraṇa-kṛtyā anena iti; pratyabhi-caraṇaḥ.* There is a separate group of *mantras* called *kṛtyāpratiharaṇa gaṇa* (*Atharva-Veda Pariśiṣṭa* 32.2). Cf. *Kauśika Sūtra* 39.7.

696. 'The position of the ruling caste in India,' p. 312.

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697. 'The qualities and uses of plants are borne out by the system of Indian medicine'—N.J. Shende, *Foundations*, p. 3.
698. Cf. B.A. Parab, *The miraculous and mysterious in Vedic literature*, p. 162.
699. See under *Materia Magica* above f.n. 673–78.
700. Cf. Dasgupta, *History of Indian Philosophy*, II, p. 364.
701. *Atharva-Veda* I.4–6, 33; III.13; VI.23, 24; VII.39, 89; XIX.2, 69.
702. H. Webster, *Magic: A Sociological Study*, p. 345.
703. This is corroborated by statements like 'arrow terrible like Atharvan witchcraft,' (*Mahābhārata* VIII.91.47), 'weapons as fierce and efficacious as the sorcery practices of the Atharvan' (*Mahābhārata* VIII.40.33, 90.4, 91.48; IX.17.44; XIII.98.13) etc. Moreover Manu (XI.33) says that magic is the natural weapon of the Brāhmaṇas against enemies.
704. Radhakrishnan, *An Idealistic View of Life*, p. 59.
705. C.E.M. Joad, *Guide to Modern Thought*, pp. 20–21.
706. Vāgbhaṭa describes the gradual effect of sorcery as follows (*Aṣṭāṅga-hṛdaya, nidānasthāna, adhyāya* 2):

. . . यौ तु शापाभिचारजौ ॥ 43 ॥
सन्निपातज्वरौ घोरौ तावसह्यतमौ मतौ ।
तत्राभिचारकैर्मन्त्रैर्हूयमानस्य तप्यते ॥ 44 ॥
पूर्वं चेतस्ततो देहस्ततो विस्फोट्तृड्भ्रमैः ।
सदाहमूर्च्छैर्ग्रस्तस्य प्रत्यहं वर्धते ज्वरः ॥ 45 ॥

It is significant that black magic is said to affect first the mind and then the body.

707. See *Atharva-Veda* VIII.10.6.2:

न च प्रत्याहन्यात् मनसा त्वा प्रत्याहन्मीति प्रत्याहन्यात् ।

708. Cf. *Ṛg-Veda* I.108.6; II.26.3 etc.; *Atharva-Veda* IV.35.7; VI.122.3 etc.
709. *Atharva-Veda* V.31.10–11.
710. H. Webster, *Magic: A Sociological Study*, p. 433.
711. *Atharva-Veda* V.31.10. Renou (*Journal Asiatique* (Paris) 237, pp. 7–46) understands *Brahman* as (cosmic) enigma.
712. Webster (p. 497) observes: 'The results of a magical operation when not accounted for by mere coincidence can always be explained as due to the effect of suggestion aided by whatever real knowledge the magician happens to possess.'
713. Cf. Alexis Carell, *Man the Unknown*, p. 143.
714. R.R. Marett, 'Magic (Introductory)', p. 250.
715. Bloomfield, *Sacred Books of the East* Series 42, p. 443.
716. G. Van der Leeuw, *Religion in Essence and Manifestation*, p. 147. Cf. W. Schulze, *Zeitschrift für vergleichende Sprachforschung begründet Von A. Kulm* (Göttingen) 40 (1907), p. 411, f.n. 1.
717. At the time of the *upanayana*, the secret or magical name of the young boy is communicated to him. He is also asked to keep it secret.
718. Various views have been put forth regarding the relationship between magic and religion. According to some scholars magic is a primitive belief which later sublimates into religion (cf. Keith, *Religion and Philosophy of the*

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Vedas and Upaniṣads, p. 47, f.n. 3; Frazer, *Golden Bough*, I, p. 226, f.n. 2 and pp. 233 f.), whereas according to others, religion deteriorates into magic (cf. A.E. *Crawley, The Tree of Life*, pp. 193–4). There are, on the other hand, some scholars who believe that such a cause-and-effect relationship does not at all exist between religion and magic. They are two distinct processes expressive of different psychical attitudes (cf. I. King, *The Development of Religion*, p. 157). Both existed side by side, and man used either of the two as occasion required and as he thought would best serve his purpose (cf. P.S. Deshmukh, *Religion in Vedic Literature*, p. 47). A very suggestive statement regarding magic, religion and science being the three main stages in the evolution of human thought has been made by Dandekar (presidential address, Vedic section, All India Oriental Conference 14, Darbhanga, 1948, pp. 16–8).

719. *Religion and Philosophy of the Vedas and Upaniṣads*, p. 379. Cf. A.C. Burnell, *Sāmavidhāna Brāhmaṇa*, intro., p. xxii.

720. *Pañcaviṁśa Brāhmaṇa* XII.9.10; XVI.10.10; XXIII.16.7.

721. Cf. *Atharva-Veda Pariśiṣṭa* 36.30.2: *sammukhaṁ śivaṁ karma, vimukhaṁ bhañjanādau.*

722. *Atharva-Veda Pariśiṣṭas* 34, which deals with the *pratiloma Gāyatrī* is euphemistically called *Anuloma-Kalpa.*

723. Cf. *Mahābhārata* I.70.40; III.251.24; XIII.14.309, 94.44. *Arthaśāstra* IV.5.1 prescribes incantations to effect sleep.

724. Cf. also *Daśakumāracarita* III, p. 108; *Kirātārjunīya* X.10. See Bloomfield, *The Atharva-Veda*, p. iv.

725. *Mahābhārata* V.193.10. Cf. IX.31.7: *māyāvī māyayā vadhyah.*

726. Cf. Khare, *Mantraśāstra* (Marathi).

727. Cf. *sarvato-bhadrāsana: Atharva-Veda Pariśiṣṭa* 1.44.6. The *Gāruḍopaniṣad* mentions a *yantra* for curing snake-bite. Cf. the commentary to *Nārāyaṇopaniṣad*, p. 62 (G.A. Jacob, ed., *Eleven Atharvaṇa Upaniṣads*).

728. Cf. H. Webster, *Magic, a Sociological Study*, p. 240: 'The portents are sights by which the gods warn man of dangers that threaten him and enable him to peer into the future.'

729. *Atharva-Veda Pariśiṣṭa* 64.1.2:

प्रकृतेरन्यथाभावो यत्र यत्रोपजायते ।
तत्र तत्र विजानीयात् सर्वमुत्पातलक्षणम् ।;

71.1.2: अकस्माद् दृश्यते यत्तु निमित्तं संप्रकीर्तितम् ।

Cf. *Bṛhat Saṁhitā* 46.1: प्रकृतेरन्यत्वमुत्पातः ।

Cf. also Kohlbrugge, *Atharva-Veda Pariśiṣṭas über Omina*, p. 17: *adbhuta = abhūta.*

730. Cf. *Atharva-Veda Pariśiṣṭa* 64.8.9–10.1. These verses are identical with those in *Matsya Purāṇa* 229.14–26; *Viṣṇu-dharmottara Purāṇa*, II.134.14–26; *Bṛhat Saṁhitā* 46.84–96 and *Vasiṣṭha Saṁhitā* 45.12.4–13.5.

731. *Atharva-Veda Pariśiṣṭa* 64.9.9–10 considers the sight of non-human beings like *rakṣasas* and *yakṣas* and the hearing of super-human voice to be auspicious in the Hemanta season.

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732. Cf. *Atharva-Veda Pariśiṣṭa* 64.10.1 (= *Bṛhat Saṁhitā* 46.96):
ऋतुस्वभावा एते हि दृष्टाः स्वर्तौ शुभप्रदाः ।
ऋतावन्यत्र चोत्पाता दृष्टास्ते ऽ शुभदारुणाः ।।
Atharva-Veda Pariśiṣṭa 70.7.1: ये स्याने शान्तिकारकाः ।
Cf. also *Atharva-Veda Pariśiṣṭa* 70.8.2–5.

733. Cf. *Atharva-Veda Pariśiṣṭa* 70c.32.7, 9; *Bṛhat Saṁhitā* 46.61.

734. Cf. *Kauśika Sūtra*, 93.5; 97.

735. Cf. *Bṛhat Saṁhitā* 46.2; 86.5 and Keśava on *Kauśika Sūtra*, 93.1:
लोकविरुध्दं दृश्यते यत्तदद्भुतमित्युच्यते . . .
विनाशार्थे ऽ द्भुतं देवाः सृजन्ति ।

736. A similar statement is made by *Matsya Purāṇa*, *Viṣṇu-dharmottara Purāṇa* and *Garga Saṁhitā*. See Kohlbrugge, loc. cit. Cf. Bolling, 'Divination (Vedic)', *Encyclopaedia of Religion and Ethics*, IV, p. 827.

737. Cf. *Atharva-Veda Pariśiṣṭa* 64.10.2–3 (= *Bṛhat Saṁhitā* 46.97–98):
उन्मत्तानां च या गाथा बालानां चेष्टितं च यत् ।
स्त्रियश्च यत् प्रभाषन्ते तत्र नास्ति व्यतिक्रमः ।।
पूर्वे वदति देवेषु पश्चात् गच्छति मानुषे ।
नाचोदिता वाग्वदति सत्या ह्येषा सरस्वती ।।

738. W.D. Wallis, 'Prodigies and portents', *Encyclopaedia of Religion and Ethics*, X, p. 363.

739. *Historia Naturalis* (Bonn, 1846), II, p. 27.

740. Cf. *Matsya Purāṇa* 243.15–16; *Viṣṇu-dharmottara Purāṇa* II.163.18–31.

741. *Viṣṇu-Sūtra* (63.33–39) gives a long list of good and evil omens at the time of starting out on a journey. Among evil omens it includes the sight of yellow-robed ascetics (i.e. probably Buddhists) and Kāpālikas (63.36). Cf. *Matsya Purāṇa* 243.2–14.

742. *Ṛg-Veda* VIII.79.5.

743. *Atharva-Veda*, XVIII.1.40.

744. *Ṛg-Veda* VIII.100.11; *Taittirīya Brāhmaṇa* II.4.6.10.

745. *Atharva-Veda Pariśiṣṭas* 5.1.2; 37.1.6; 64.1.3; 68.2.62; 71.1.1; *Bṛhat Saṁhitā* 46.2.

746. The influence of atmospheric omens is said to extend over differing distances. Glowing quarters and twilight-clouds have their effect up to one *yojana*, thunder up to two *yojanas*, perihelion up to five, whirlwind and lightning up to six, but the extent of the influence of a meteor is said to be unlimited (61.6.26–28).

747. *Kauśika Sūtra* (93–115) mentions the omens and describes in detail the rites relating to them; it does not, however, point out the evil results arising from their sight. The *Pariśiṣṭas* elaborate this point.

748. Cf. *Atharva-Veda Pariśiṣṭa* 64.5.6; *Bṛhat Saṁhitā* 47.11.

749. Varāhamihira (*Bṛhat Saṁhitā* 4.19) explains the word as *madhya-tanu*, i.e. having a middle-size.

750. Varāhamihira (*Bṛhat Saṁhitā* 4.21–28) describes the results which are likely to accrue when the 'horn' of the moon is near the different planets.

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751. Many of the tribes referred to here and hereafter are mentioned elsewhere also.
752. The explanation of these terms, which are said to be coined by Garga, is given in the section 'A General Study of the *Atharva-Veda Pariśiṣṭas*' below.
753. The part of the sky to the north of the constellations *Kṛttikā, Rohiṇī, Maghā* and *Viśākhā* is called *rājavīthi* (50.4.2).
754. Cf. *Bṛhat Saṁhitā* 4.5–6; 47.18.
755. Cf. *Bṛhat Saṁhitā* 47.16 with *Atharva-Veda Pariśiṣṭa* 50.6.5.
756. Cf. *Bṛhat Saṁhitā* 4.13; 47.16. The effects mentioned by Varāhamihira (*Bṛhat Saṁhitā* 4.8–20) are mostly different.
757. Cf. *Bṛhat Saṁhitā* 47.11. Varāhamihira states that the Brāhmaṇas prosper when two Moons are seen.
758. Cf. *Kauśika Sūtra* 93.7–8; 100.
759. *Atharva-Veda Pariśiṣṭa* 53.6.6–7 states that a solar eclipse occurs at an interval of six months, six months, three months, half-year, etc., but the statement is not clear.
760. Cf. S.H. Hooke, 'Omens—ancient and modern', *Folklore*, LXVI, p. 335.
761. *Bṛhat Saṁhitā* (5.43–52) mentions ten kinds of eclipses but this word does not occur there.
762. For an explanation of these astronomical terms, see *Laghujātaka* 1.17; *Sūrvasiddhānta* 2.18, 67. The term *prakīrṇa* is hardly met with.
763. Varāhamihira (*Bṛhat Saṁhitā* 5.26) states that if both the eclipses occur in the same month, it indicates a revolt in the army and also war. Cf. *Bṛhat Saṁhitā* 5.97.
764. For references to *graha-yuddha*, see *Mahābhārata* VIII.18.1–2, 20.1; IX.11.18; XII.11.15.
765. When the north-south distance between two planets is less than one degree, it is called *yuddha*; if it is more, it is called *samāgama*. When two planets appear to touch each other, it is called *ullekha*; and when their orbs merge into one another, it is called *bheda*. Cf. S.B. Dikshit, *History of Indian Astrology* (Marathi), p. 450.
766. Cf. *Bṛhat Saṁhitā* 17.13–26. Varāhamihira has described the results which take place when a particular planet is defeated by a certain other planet.
767. Cf. *Bṛhat Saṁhitā* 11.5, 28. Varāhamihira calls them *ketus*. *Kauśika Sūtra* (93.11; 103) mentions *upatārakāḥ*.
768. At 52.5.5 Vāyu is said to possess 60 other sub-planets which are dark red in colour.
769. At 52.7.2 Prajāpati is said to have 65 other sub-planets which are minute and red, and which have shooting rays.
770. Varāhamihira (*Bṛhat Saṁhitā* 11.17–28) agrees with *Atharva-Veda Pariśiṣṭa* 52 in giving the number of the sub-planets belonging to the *grahas* and other deities.
771. Another source (52.5.2–8.4) which is less systematic gives the number of sub-planets rather differently and states that the sub-planets indicate mild results when near the Moon and terrible results when near the Sun.

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772. The term *ketu* is used by the *Atharva-Veda Pariśiṣṭas* in a loose sense and is made applicable to the comets (*Atharva-Veda Pariśiṣṭa* 54) as well as to the sub-planets.

773. It can be seen that this *Pariśiṣṭa* divides the year into six seasons but does not name them here, though they are often mentioned elsewhere in the *Atharva-Veda Pariśiṣṭas*. The counting of the months starts here from Sravaṇa. (In *Atharva-Veda Pariśiṣṭa* 17.1.2 it starts from Āśvina.) The *Pariśiṣṭa* mainly indicates the chief characteristics of the different seasons.

774. *Kauśika Sūtra* (93.35; 128) prescribes a rite to be performed when the constellations seem to fall as it were (*atha yatrai 'tan nakṣatrāṇi patāpatānī 'va bhavanti*).

775. Cf. *Mahābhārata* V.143.8–10; VI.3.13–18, 27.

776. Some regions are mentioned in the above statement as belonging to two different quarters. For instance, Kalinga is mentioned in the centre and in the east; Matsya is mentioned in the south and in the north; and Videha is mentioned in the south-east as well as in the north-east. It is likely that regions bearing same name might have been in different parts of this country.

777. The *Bṛhat Saṁhitā* contains a separate chapter (fifteenth) called *Nakṣatra-vyūha*, and it mentions the persons, objects, etc. controlled by the various constellations.

778. It is interesting to note that some tribes are mentioned only in the case of the portents ascribed to Vāyu and not in the case of those ascribed to Agni, Varuṇa or Indra.

779. According to Varāhamihira (*Bṛhat Saṁhitā* 32.31), the expanse is for 110, 200, 160 and 180 *yojanas* respectively for the deities Agni, Vāyu, Indra and Varuṇa.

780. According to Varāhamihira (*Bṛhat Saṁhitā* 32.30), the earthquakes relating to the constellations of Agni, Vāyu, and Indra bear their results within one-and-a-half months, two months, and one week respectively. He agrees with the *Atharva-Veda Pariśiṣṭas* in saying that the earthquake relating to the constellations of Varuṇa bears fruit immediately.

781. Cf. *Bṛhat Saṁhitā* 11.2. Varāhamihira states that there are three kinds of *ketus—divya, āntarikṣa* and *bhauma*.

782. *Kauśika Sūtra* (93.33; 126) prescribes a rite to be performed when a comet approaches the *saptaṛṣis*.

783. Glowing quarters are referred to as omens in the *Mahābhārata* III.156.5; V.143.28–29; VI.2.30, 3.63, 99.24; *Bhāgavata Purāṇa* III.17.4; *Harivaṁśa* III.46.8; *Saura Purāṇa* 60.16; *Raghuvaṁśa* 11.60; *Harṣacarita*, pp. 180, 207; and *Atharva-Veda Pariśiṣṭa* 64.3.7–8.

784. Cf. *Bṛhat Saṁhitā* 31.1–4. *Atharva-Veda Pariśiṣṭa* 70c.32.8 states that if the evening is seen to possess five colours, it portends danger to the king.

785. The falling of meteors is referred to in *Rāmāyana* VI.53.14, 57.35, 65.48, 51, 95.47; *Mahābhārata* I.30.33, 35; II.102.32; III.156.3; IV.46.9; V.143.11, 156.29–30; VI.3.35, 19.39, 99.28–29, 112.9; VII.7.38, 39, 88.7, 193.18;

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VIII.31.5; IX.22.22–23, 57.9, 59.49; XIV.77.17.17; XVI.1.3; *Matsya Purāṇa* 172.16; 240.8; *Bhāgavata Purāṇa* III.17.4; *Harivaṁśa* I.42.15; II.23.30, 112.4, 116.61–63; *Saura Purāṇa* 60.15; *Harṣacarita*, pp. 207, 225.

786. Cf. *Bṛhat Saṁhitā* 33.1–8. The *Mahābhārata* mentions various kinds of meteors: those with thundering sounds and vibrating motions (VII.7.38); those which make the earth shake (V.143.11); those with harsh sounds (VII.88.7) and thundering roars (III.156.3). Cf. *Mahābhārata* IX.57.9:

महास्वनाः सनिर्घातास्तुमुला लोमहर्षणाः ।
पेतुस्तथोल्का शतशः स्फोटयन्त्यो नमस्तलम् ॥

787. *Atharva-Veda* XIX.9.9 mentions a meteor striking against a constellation: *nakṣatram ulkā 'bhihataṁ śam astu naḥ*. Cf. *Atharva-Veda* V.17.4.

788. Varāhamihira (*Bṛhat Saṁhitā* 33.12–29) generally agrees with the *Atharva-Veda Pariśiṣṭa* (58b) in mentioning the effects of the falling meteors.

789. Cf. *Kauśika Sūtra* 93.33; 126 where a rite is prescribed to be performed when a meteor falls during the day.

790. Lightning is referred to as an omen at *Rāmāyana* VI.65.48; 106.28; *Mahābhārata* I.30.36; II.102.31; V.84.3; VI.2.33; VII.44.4; VIII.31.5; *Matsya Purāṇa* 172.15; *Bhāgavata Purāṇa* I.14.15; III.17.4; IV.10.23; and *Harivaṁśa* I.42.15.

791. For references to whirlwind (*nirghāta*), see *Mahābhārata* III.156.4; VI.19.41; IX.57.8, 9, 11, 13, 59.48, 49; XVI.1.2; *Bhāgavata Purāṇa* I.14.15. Other references to favourable and unfavourable winds in general are found at *Adbhuta Brāhmaṇa* 8; *Rāmāyana*. II.41.13; III.23.8, 14; VI.4.46–47; 23.4, 10; 41.13, 55.15, 57.35, 95.43, 106.21; *Mahābhārata* III.181.43; VI.3.19; VII.77.3, 193.17; VIII.31.5, 39.9; *Matsya Purāṇa* 153.164–5; 163.48; *Bhāgavata Purāṇa* IV.5.7; *Harivaṁśa* I. 42.18, 19.34, 36; *Saura Purāṇa*. 60.14; *Raghuvaṁśa* 1.42; 3.14; 11.58; *Kumārasambhava* 1.22; *Kirātārjunīya* 6.25; 14.28; and *Kathāsaritsāgara* XIV.107.89.

792. Varāhamihira (*Bṛhat Saṁhitā* 39) does not deal with the *nirghātas* with reference to the directions. He describes their effects with reference to the portion of day and night in which they occur.

793. It may be noted that the quarters are mentioned here in the anti-clockwise manner, as this is the way in which the whirlwind revolves.

794. Clouds, as omens, are referred to in *Rāmāyana* III.23.1, 9, 24.4; VI.10.20, 23.5–6, 41, 14–15, 57.36–37, 106.23; VII.9.31; *Mahābhārata* I.163.9; V.143.24–26; VI.2.19–20,30, 19.37, 112.9; VII.77.3; XIV.77.20; *Matsya Purāṇa* 172.13, 46; *Bhāgavata Purāṇa* IV.10.23; *Viṣṇu Purāṇa*. 5.3.

795. Sometimes the clouds, driven by winds, appear to attack each other, thundering and thundering back.

796. Cf. *Bṛhat Saṁhitā* 28.11. *Atharva-Veda Pariśiṣṭa* 65.2.11 states that when the *pratisūrya* stands to the north of the Sun, it checks rainfall and if it is to the south, there is the fear of floods.

797. Cf. *Bṛhat Saṁhitā* 28.7. Cf. also *Kauśika Sūtra* 116–18.

798. *Atharva-Veda Pariśiṣṭa* 65.2.12 states that if only one kind of omen is seen, the rain pours over five *yojanas* only.

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799. These are *Atharva-Veda* IV.15 and VII.18.

800. *Atharva-Veda Pariśiṣṭa* 70[b].16.3–17.1. Cf. *Bṛhat Saṁhitā* 46.40–43.

801. Cf. *Kauśika Sūtra*. 94. S.C. Mitra ('Notes on three quaint Indian superstitions', *Quarterly Journal of Mythical Society* (Bangalore), XXVIII, pp. 212–14) refers to such an incident, the news of which was published in *The Behar Herald* (1 July 1936). He has tried to rationalize the same as follows: 'Some bird of prey, say a vulture or a kite, must have brought a dead rat or hare or a lump of flesh from the butcher's stall and eaten it on the top-most branches of the tree. The blood issuing from the dead animal or lump of flesh must have collected in the foliage. When it was agitated by a strong gust of wind, which produced the rustling noise, the blood was shed on the clothes of the person standing below the tree. . . .'

802. *Atharva-Veda Pariśiṣṭa* 70[b].17.2–6. It is further pointed out that if rainbows of the four colours, namely, white, red, yellow and black, appear, they presage evil to the respective castes (64.8.3–4). If a rainbow is seen in the absence of clouds or a white rainbow is seen, it indicates famine. Cf. 70[c].32.11; 71.16.2 with *Mahābhārata* VI.3.74; XII.102.6; and *Bṛhat Saṁhitā* 35.7–8; 46.45.

803. References to abnormal rain are seen at *Adbhuta Brāhmaṇa* 8; *Rāmāyaṇa*. III.23.1, 7, 24.4; VI.23.5, 41.14, 51.33, 57.36, 37, 95.44, 106.21; VII.6.54, 9.31; *Mahābhārata* I. 30.36–37; III.156.4; V.84.12, 143.22, 156.30, VI.2.30, 99.24–25; VII.7.35; VIII.31.7; IX.57.8, 59.48, 50, 51; XIV.77.20; *Matsya Purāṇa* 159.31; 163.43; *Bhāgavata Purāṇa*. I.14.16; IV.10.24–25; *Harivaṁśa* II.23.32; *Saura Purāṇa* 60.13.

804. Perihelions are mentioned in *Rāmāyana* III.23.3; VI.23.9, 41.18; *Mahābhārata* VI.112.10; VII.7.39; XVI.1.5; *Matsya Purāṇa* 163.37; *Harivaṁśa* III.46.10. Cf. *Atharva-Veda Pariśiṣṭa* 65.2.3.

805. Cf. *Atharva-Veda Pariśiṣṭas* 64.3.10; *Bṛhat Saṁhitā* 34.6–7.

806. Cf. *Bṛhat Saṁhitā* 34.12–15.

807. References to earthquake as an omen are seen at *Rāmāyana* III.23.16; VI.23.4, 41.13, 51.33, 65.48, 95.43, 106.25; VII.9.32; *Mahābhārata* II.102.31; III.156.4; V.84.5, 156.29; VI.3.11, 38, 99.21, 112.7; VII.7.34, 38, 77.4, 88.7, 193.17; VIII.31.3; IX.22.22; *Matsya Purāṇa* 153.164; 240.8; *Bhāgavata Purāṇa* I.14.15; III.17.4; *Harivaṁśa* II.23.30; *Kathāsaritsāgara* XIV.107.90. Cf. *Atharva-Veda Pariśiṣṭas* 64.2.6, 6.4; 69.55.

808. Another *Pariśiṣṭa* (64) ascribes the earthquakes to three divinities, namely, Varuṇa, Agni and Vāyu, though Indra is mentioned later (64.2.5). The signs mentioned here in the case of the earthquake ascribed to Varuṇa are similar to those of the earthquake ascribed to Āpaḥ in *Pariśiṣṭa* 62. Cf. *Bṛhat Saṁhitā* 32.7.

809. *Atharva-Veda Pariśiṣṭa* 64.2.1–2 adds the falling of meteors accompanied by sound.

810. *Atharva-Veda Pariśiṣṭa* 64.2.3–4 adds that the Sun becomes mild and the quarters dim like lamenting women.

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811. *Atharva-Veda Pariśiṣṭa* 64.1.7–10 adds that the clouds appear like a noose, wave, city, mountain or elephant, and are accompanied by bright lightnings and very cold winds.

812. Varāhamihira (*Bṛhat Saṁhitā* 32.8–22) has ascribed earthquakes to the four divinities according to the constellations under which they occur. Cf. *Atharva-Veda Pariśiṣṭa* 57.

813. *Atharva-Veda Pariśiṣṭa* 64.2.5 states that earthquakes caused by Indra and Varuṇa lead to abundance and welfare, whereas those ascribed to Vāyu and Agni indicate fear to king and nation. It may be noted that *Atharva-Veda Pariśiṣṭas* 57, 62 and 64 agree in ascribing the omens to the four divinities: Agni, Vāyu, Varuṇa and Indra.

814. Cf. *Kauśika Sūtra* 93.6; 98.

815. Cf. *Bṛhat Saṁhitā* 46.48. Cf. also *Matsya Purāṇa* 234; *Viṣṇu-dharmottara Purāṇa* II.139.

816. *Kauśika Sūtra* prescribes a rite to be performed when water appears at an unexpected place (93.28; 121) or when clarified butter, oil or honey are seen flowing (93.39; 132).

817. According to *Atharva-Veda Pariśiṣṭa* 24.1.2–3, the colour of the fire is to be noted whenever fire is kindled for consecrating a house (*vāstu-karma*), for pacifying a portent, for the *nīrājana* ceremony of the king, for a rite in honour of constellations and the planets, when going out on a journey and at the marriage, tonsure and thread-ceremony (*upanayana*).

818. *Atharva-Veda Pariśiṣṭas* 21.7.2; 24.2.5, 3.1, 5.1, 5, 6.1, 2; 29.1.4. Cf. 70^{c}.23.2–24.1.

819. *Atharva-Veda Pariśiṣṭas* 24.2.5, 3.2, 5.1, 3, 4, 6.3, 4; 29.1.4–6, 2.4.

820. *Atharva-Veda Pariśiṣṭas* 21.7.4; 24.2.4, 3.3; 70^{c}.24.2, 25.2–26.3. Cf. *Viṣṇu-dharmottara Purāṇa* II.20.1–4; *Bṛhat Saṁhitā* 43.31–36; *Yogayātrā* 8.5–16.

821. *Atharva-Veda Pariśiṣṭas* 24.2.5, 4.3, 6.2, 4.

822. Cf. *Kauśika Sūtra* 93.38; 131.

823. Cf. *Atharva-Veda Pariśiṣṭas* 70^{c}.18.6, 32.15; *Kauśika Sūtra* 93.37; 130; *Bṛhat Saṁhitā* 46.18.

824. Cf. *Bṛhat Saṁhitā* 46.49.

825. Cf. *Atharva-Veda Pariśiṣṭa* 70^{c}.18.7; *Bṛhat Saṁhitā* 46.19.

826. For omens relating to fire, see *Rāmāyana*. III.24.5; VI.10.15; *Mahābhārata* IV.46.4; VI.3.21, 40, 70, 93, 19.42–44; VII.193.19; VIII.39.13; XII.102.8; XVI.3.12; *Bhāgavata Purāṇa* I.14.18; *Harivaṁśa* I.142–38; *Viṣṇu Purāṇa*. V.3.6; *Raghuvaṁśa* 3.14; 10.74; 16.87; *Harṣacarita*, p. 142.

827. Cf. 70^{c}.29.3–31.1; *Kauśika Sūtra* 93.13; 105; *Bṛhat Saṁhitā* 46.8; *Viṣṇu-dharmottara Purāṇa* II.135.1. 'The *Ṣaḍvimśa Brāhmaṇa* and the *Adbhuta Brāhmaṇa* mention images of gods which are said to laugh, cry, sing, dance, burst, sweat and twinkle.'—Max Müller, *A History of Ancient Sanskrit Literature*, p. 348.

828. Cf. *Kauśika Sūtra* 93.27; 120.

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829. Cf. *Kauśika Sūtra* 93.14, 106; *Bṛhat Saṁhitā* 46.63. Cf. also *Kauśika Sūtra* 93.15; 107. *Kauśika Sūtra* 135 prescribes an elaborate rite to be performed when a bamboo cracks suddenly.
830. Cf. *Kauśika Sūtra* 95; 96; *Bṛhat Saṁhitā* 46.71.
831. *Atharva-Veda Pariśiṣṭas* 64.7.9; 70^{c}.32.22. Cf. *Bṛhat Saṁhitā* 46.68.
832. Cf. C. Hole, 'Popular modern ideas on folklore', *Folklore*, LXVI, p. 324. The *Kauśika Sūtra* (93.30; 123) prescribes a rite to be performed when a bird or beast touches the oblation material.
833. Cf. *Bṛhat Saṁhitā* 46.68. The sight of an animal or a bird carrying a piece of flesh is considered ominous by *Kauśika Sūtra* (93.36; 129).
834. *Kauśika Sūtra* (93.19; 112) prescribes a rite to be performed when a cow gives out blood when milked.
835. Omens relating to birds and beasts are seen at *Adbhuta Brāhmaṇa* 8; *Rāmāyana* VI.10.21, 35.31; VII.6.57; *Mahābhārata* II.102.33; VI.2.17, 95.47, 112.8; VII.7.36; *Bhāgavata Purāṇa* I.14.13–14; III.17.9; *Bṛhat Saṁhitā* 86.
836. *Atharva-Veda* VII.48.3. It may be pointed out, in this connection, that this *mantra* has nothing to do with deer. The word *mṛga*, in this context, does not mean deer.
837. *Atharva-Veda* XI.9.9.
838. *Kauśika Sūtra* 46.54–55.
839. *Ṛg-Veda* X.165.1; *Atharva-Veda* VI.27.1.
840. Cf. *Atharva-Veda Pariśiṣṭa* 67.3.2; *Bṛhat Saṁhitā* 46.52–53.
841. For omens relating to abnormal births, see *Adbhuta Brāhmaṇa* 11; *Rāmāyana* VI.35.10; *Mahābhārata* III.181.43; V.143–25; VI.3.1, 25; XVI.3.7, 9.
842. Various omens relating to trees have been referred to in *Adbhuta Brāhmaṇa* 5, 7, 8, 12; *Rāmāyana* III.23.14; VI.4.53; *Mahābhārata* VI.3.1, 10, 39, 40; XVI.3.14; *Matsya Purāṇa* 154.100; 163.44, 49; *Harivaṁśa* II.116.62. Cf. *Kauśika Sūtra* 122 with *Atharva-Veda Pariśiṣṭa* 70^{b}.5.2.
843. For omens specially related to kings, see *Mahābhārata* VI.3; XII.102; *Matsya Purāṇa* 240; 243 and *Yogayātrā* by Varāhamihira.
844. Cf. *Rāmāyana* III.23–4; VI.51.32, 95.44; *Mahābhārata* IV.14, 60; VI.3.45; Kauṭilya's *Arthaśāstra* 14.3.1; *Bṛhat-Saṁhitā* 46.70, 74.
845. The eight royal objects mentioned here are more or less similar to those mentioned at *Atharva-Veda Pariśiṣṭa* 71.19.7 and *Bṛhat Saṁhitā* 46.7. The latter, however, mentions vehicles and treasure in place of minister and wife. Cf. *Garga Saṁhitā:*

    पुरे जनपदे कोशे वाहने ऽ थ पुरोहिते ।
    पुत्रेष्वात्मनि भृत्येषु पश्यते दैवमष्टधा ।।

846. For omens relating to royal objects, see *Adbhuta Brāhmaṇa* 3, *Rāmāyana* VI.23.4 = VI.41.13; VI.35.33, 34, 57.33; VII.6.57–59, 46.14; *Mahābhārata* II.41.18; V.84.10, 143.27; VI.2.29, 3.37, 68, 71, 72, 99.26; IX.57.11, 59, 51, 56; XII.102.5, 13; XVI.3.5, 10, 11, 15, 4.3; *Matsya Purāṇa* 238; 240; *Viṣṇu-dharmottara Purāṇa* II.144; *Harivaṁśa* II.116.57; *Bhāgavata Purāṇa* I. 42.2–5, 19; *Saura Purāṇa* 60.17; *Kathāsaritsāgara* XVII.116.2–3.

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Other omens relating to horses, elephants, etc. are found in *Rāmāyana.* III.23.2–3, 17; VI.10.17, 35.26, 53.15, 55.9–11, 57.39, 78.17, 95.44–45, 106.32; *Mahābhārata* IV.46.10–11; V.143.12; VI.2.33, 3.45, 99.25, 112.13; VII.77.7, 193.19; VIII.31.8, 39.14; IX.22.24, 59.53; *Bhāgavata Purāṇa* I.14.13; *Matsya Purāṇa* 154.96 f; *Viṣṇu Purāṇa* V.3.4; *Raghuvaṁśa* 10.74.

847. Cf. *Encyclopaedia of Superstition, Folklore and the Occult Sciences of the World,* I, pp. 221–56.
848. *Atharva-Veda* VI.45.1. Cf. *Atharva-Veda Pariśiṣṭa* 68.3.1–4.
849. *Atharva-Veda* VI.46.1.
850. *Atharva-Veda* VII.100.1.
851. *Atharva-Veda* VII.101.1.
852. *Atharva-Veda* VI.46.2; XVI. 5.1–6.
853. Cf. Caland, *Altindisches Zauberritual,* p. 151; Negelein, *Der Traumschüssel des Jagaddeva* (1912), p. 378; and Pischel, *Album Kern,* pp. 115 ff.
854. *Chāndogya Upaniṣad* (V.2.8–9) quotes a verse to the effect that if a man engaged in the performance of a solemn sacrifice for securing some object sees a woman in a dream, he should feel assured that his rite would be crowned with success. This verse and the passage from the *Aitareya Āraṇyaka* mentioned above are quoted by Śaṁkarācārya in his commentary on the *Brahmā-Sūtras* (II.1.14).
855. *Viṣṇu-dharmottara Purāṇa* II.176 and *Agni Purāṇa* 236.1–18 require that for seven days before starting on an invasion, the king is to engage in worship of gods and make offerings to gods.
856. Vide Vāgbhaṭa's *Aṣṭāṅga-hṛdaya, Śārīrasthāna, adhyāya* 3, verses 85 to 89 for windy temperament, 90 to 95 for choleric temperament, and 96 to 103 for phlegmatic temperament.
857. Cf. *Suśruta Saṁhitā, Śārīra,* 29.67 and *Aṣṭāṅga-hṛdaya, Śārīrasthāna, adhyāya* 6.61.
858. Cf. *Aṣṭāṅga-hṛdaya, Śārīrasthaña, adhyāya* 3.93 and *Suśruta Saṁhitā, Śārīra, adhyāya* 4.69.
859. Cf. *Aṣṭāṅga-hṛdaya, Śārīrasthaña, adhyāya* 3.102 and *Suśruta Saṁhitā, Śārīra, adhyāya* 4.73.
860. Vāgbhaṭa (*Śārīrasthāna,* 3.88) and *Suśruta* (*Śārīra,* 4.65) state that such people see themselves flying in the air (in dreams).
861. Cf. *Matsya Purāṇa* 242; *Agni Purāṇa* 229.
862. The results mentioned in this and a number of the following cases represent what may be called 'reverse symbolism'. The omens indicate in these cases opposite results. The sight of happiness in dreams leads to misery; while if one dreams that the things by means of which one prospers are destroyed, such dreams betoken actual prosperity and happiness. Cf. *Atharva-Veda Pariśiṣṭa* 68.2.50, 56.
863. Cf. *Aṣṭāṅga-hṛdaya, Śārīrasthāna, adhyāya* 6.62; *Matsya Purāṇa* 242.17–19.
864. Cf. *Suśruta Saṁhitā,* 29.71:

स्वप्नानेवंविधान् दृष्ट्वा प्रातरुत्थाय यत्नवान् ।
दद्यान्माषांस्तिलान् लोहं विप्रेभ्यः काञ्चनं तथा ।

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जपेच्चापि शुभान् मन्त्रान् गायत्रीं त्रिपदां तथा ।।

865. Cf. A. Weber, *Zwei vedische Texte über Omina und Portenta* (Berlin, 1899), pp. 320 ff.
866. Cf. *Atharva-Veda Pariśiṣṭa* 19.1.8:
यदि प्राच्यामग्निमयम्। यदि दक्षिणस्यां यममयम्। यदि प्रतीच्यां वरुणमयम्।
867. Cf. *Atharva-Veda Pariśiṣṭa* 57.4.1–5.
868. *Atharva-Veda* XX.118.3.
869. Cf. *Atharva-Veda Pariśiṣṭa* 57.3.1–6.
870. *Atharva-Veda* VII.83.3.
871. *Kauśika Sūtra* 109–111 prescribes rites for the birth of twins to a female animal like a mare, cow, or donkey and to a woman. *Bṛhat Saṁhitā* 46.53 considers such births as portending the death of the mothers after six months.
872. Cf. *Atharva-Veda Pariśiṣṭa* 57.1.1–8.
873. *Atharva-Veda* XX.101.1.
874. *Atharva-Veda* VII.14.1.
875. *Atharva-Veda* VII.26.4.
876. Cf. *Atharva-Veda Pariśiṣṭa* 57.2.1–8; *Bṛhat Saṁhitā* 46.60–65.
877. Cf. *Atharva-Veda Pariśiṣṭa* 64.5.10; *Kauśika Sūtra* 93.3; 95; *Bṛhat Saṁhitā* 46.71.
878. These are *Kauśika Sūtra* 117.4 and *Ṛg-Veda* I.2.1.
879. *Atharva-Veda Pariśiṣṭas* 64.4.8, 7.7, 8.2, 8; 69.3.3; 70.6.2–3; 72.3.10.
880. *Atharva-Veda Pariśiṣṭas* 19.1.8; 58.1.10; 64.5.5; 72.4.5.
881. *Atharva-Veda Pariśiṣṭas* 55.6.2; 64.6.1, 8.6, 7, 10.5.
882. *Matsya Purāṇa* 228–241; *Agni Purāṇa* 230–232 and *Viṣṇu-dharmottara Purāṇa* II.132–144, 164 deal with omens and rites intended for averting their evil effects. The *Mānasollāsa* (pp. 97–112) and the *Rājanītiprakāśa* (pp. 331–351) also deal with these and other allied matters.
883. Cf. *Śānti-Kalpa* 2.17.1–5.
884. *Matsya Purāṇa* 243.27 (= *Viṣṇu-dharmottara Purāṇa* II.163.32) is careful to add that all evil omens are counterbalanced by the confident (or joyous) state of the mind, which is the highest sign of victory:
मनसस्तुष्टिरेवात्र परमं जयलक्षणम् ।
एकतः सर्वलिङ्गानि मनसस्तुष्टिरेकतः ।।
Cf. *Atharva-Veda Pariśiṣṭa* 1.7.6: दैवोपसृष्टे तु बलेन कार्यम् ।
and *Atharva-Veda Pariśiṣṭa* 72.5.4: दैव्योपसृष्टेन बलेन कार्यम् ।
885. Varāhamihira (*Bṛhat Saṁhitā* 46.5–6) states that, according to some, the effect of celestial omens cannot be averted at all. But he is of the opinion that it can be averted by performing a *koṭi-homa* and by giving away gold, food, cows and land in large measure. Cf. *Atharva-Veda Pariśiṣṭas* 70.4.3.
886. *Śānti-Kalpa* II.20–25.
887. *Atharva-Veda Pariśiṣṭa* 33.
888. *Lakṣa-homa* and *koṭi-homa* are described in *Atharva-Veda Pariśiṣṭas* 30–31.
889. Cf. *Caturādhyāyikā* 1.19, 25; W.S. Allen, *Phonetics in Ancient India*, pp. 23–24.
890. *Atharva-Veda Pariśiṣṭa* 47.1.5: मानसांश्चापि सङ्ग्राह्यानुपदेशेन वर्तयेत् ।

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891. The word is explained towards the end of this section.

892. They are so called because they consist of a single vowel which may be *hrasva, dīrgha* or *pluta*. The 14 vowels are: *a, ā, ā3; i, ī, ī3; u, ū, ū3; ṛ, ṝ3; ḷ* and *ḷ3*. The *Ṛk-Prātiśākhya* states that the first ten (not including the four *pluta* vowels) are *samāna* and the remaining are *saṁdhi*.

893. They are so called because they consist of two vowels. They are 8 in number, namely, *e, e3; ai, ai3; o, o3; au, au3*.

894. Cf. *Caturādhyāyikā* 2.29 and Whitney's note thereon (p. 89). The *Ṛk-Prātiśākhya* (1.17, 20) uses the same term. The *Vājasaneya-Prātiśākhya* uses the term *bhāvin*.

895. Cf. *Atharvavedīyā Māṇḍūkī Śikṣā* 6.8–9:

वर्णानां तु प्रयोगेषु करणं स्याच्चतुर्विधम् ।
संवृतं विवृतं चैव सपृष्टमस्पृष्टमेव च ।।
स्पर्शानां करणं स्पृष्टमन्तःस्थानामतोऽन्यथा ।
यमानां संवृतं प्राहुर्विवृतं च स्वरोष्मणाम् ।।

896. The *Ṛk-Prātiśākhya* (1.12) agrees in stating that the *anusvāra* is *ūṣman*. The *Caturādhyāyikā* ignores any such constituent of the *varṇas* as the *anusvāra*, acknowledging only nasal consonants and vowels. For an exhaustive statement regarding nasal sounds, see Roth, *Zur Litteratur und Geschichte des Veda*, pp. 68–82.

897. These are given towards the end of this sub-section.

898. *Samānāsya-prayatnā ye te savarṇā iti smṛtāḥ*. The *Siddhānta-Kaumudi* of Bhattoji Dikṣita gives (in the *Saṁjñā-prakaraṇa*) a similar definition. The verse (1.12) is quoted in the commentary on *Caturādhyāyikā* 1.27.

899. Cf. Pāṇini's *Aṣṭādhyāyi: aṇudit savarnasya cā 'pratyayaḥ*.

900. i.e. *g, gh, ṅ; j, jh, ñ; ḍ, ḍh, ṇ; d, dh, n; b, bh, m*.

901. These are *k, kh; c, ch; ṭ, ṭh; t, th; p, ph*.

902. Cf. *Caturādhyāyikā* 1.12–13.

903. Cf. *Ṛk-Prātiśākhya* 1.8; *Vājasaneya-Prātiśākhya* 1.71; *Taittirīya-Prātiśākhya* 2.46–48; *Caturādhyāyikā* 1.19; Pāṇini's *Aṣṭādhyāyi* I.1, 9.

904. Cf. The commentary on *Caturādhyāyikā* 1.25:

सन्ध्यक्षरेषु वर्णेषु वर्णान्तमोष्ठ्यमुच्यते ।
उपध्मानीयमुकारो वः पवर्गस्तथा मतः ।।

905. Cf. *Ṛk-Prātiśākhya* 1.8; *Vājasaneya-Prātiśākhya* 1.65; *Taittirīya-Prātiśākhya* 2.35, 44. The commentary on *Caturādhyāyikā* 1.20 quotes the verse *Atharva-Veda Pariśiṣṭa* 47.1.20. It may be pointed out that the vowel *ṛ* is included among the cerebrals in the Pāṇinian system.

906. Cf. *Ṛk-Prātiśākhya* 1.9; *Vājasaneya-Prātiśākhya* 1.66, 79; *Taittirīya-Prātiśākhya* 2.36, 40, 44. It may be noted in this connection that the consonant *jh* does not occur even once in the *Atharva-Veda*.

907. Whitney (Oriental and Linguistic Studies, p. 24) thinks that these syllables should be called 'linguals' and not 'cerebrals', because the word 'cerebral' does injustice to the Hindu grammarians and obtrudes offensively a false and absurd theory. He has pointed out there that Max Müller proposed 'cacuminal' as a name for this class, but it did not find acceptance, perhaps

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as being rather cacophonous. Lanman has suggested that they should be called 'domals'. *Caturādhyāyikā* 1.23 points out that while uttering *ṣ* the tongue becomes retroflex or trough-shaped (*droṇika*).

908. Cf. *Ṛk-Prātiśākhya* 1.9–10; *Taittirīya-Prātiśākhya* 2.38, 42.44.
909. Cf. *Ṛk-Prātiśākhya* 1.10; *Vājasaneya-Prātiśākhya* 1.70, 80, 81; *Taittirīya-Prātiśākhya* 2.43.
910. Cf. *Ṛk-Prātiśākhya* 1.10; *Vājasaneya-Prātiśākhya* 1.74, 80, 82; *Taittirīya-Prātiśākhya* 2.49–51.
911. Cf. *Ṛk-Prātiśākhya* 1.9–10; *Vājasaneya-Prātiśākhya* 1.68, 77; *Taittirīya-Prātiśākhya* 2.38, 41, 42.
912. It may be pointed out here that the pronunciation of one of the *r* sounds in the Dravidian system is made from the *hanumūla*.
913. The consonant *r* is included among the cerebrals in the Pāṇinian system.
914. Cf. Allen, *Phonetics in Ancient India*, p. 38.
915. *Ibid.*, pp. 13–16.
916. Cf. *Ṛk-Prātiśākhya* 1.7; *Vājasaneya-Prātiśākhya* 1.48; *Caturādhyāyikā* 1.49, 98.
917. Cf. *Ṛk-Prātiśākhya* 13.4; *Vājasaneya-Prātiśākhya* 4.145; *Taittirīya-Prātiśākhya* 2.18; *Caturādhyāyikā* 1.37. The commentary on *Caturādhyāyikā* 1.37 quotes the following verse:

ऋवर्णे स्वरमात्रा या तस्या मध्ये ऽर्धमात्रया ।
रेफो भवति संस्पृष्टो यथाङ्गुल्या नखं तथा ॥

Thus *r̥* = a/4 + r/2 + a/4. *Ṛk-Prātiśākhya* (13.14) points out that in the case of *r̥* and *r̥3*, *r* is found only in the first mora. Cf. *Caturādhyāyikā* 1.38. Similar is the case with *l̥* and *l̥3*. Cf. *Caturādhyāyikā* 1.39.

918. The verse 3.1 which is mutilated and incomplete appears to suggest that the *svarita* accent consists of two components, namely, *anudātta* and *udātta*.
919. Cf. Allen, *Phonetics in Ancient India*, pp. 39, 77.
920. Cf. *Caturādhyāyikā* 1.43, 44.
921. Cf. *Mahā-bhāṣya* I.1.2; Allen, *Phonetics in Ancient India*, pp. 16–17.
922. Cf. *Caturādhyāyikā* 1.99. The *Māṇḍūkī Śikṣā* states:

स्पर्शानामुत्तमैः स्पर्शैः संयोगा श्चेदनुक्रमात् ।
आनुपूर्व्या यमांस्तत्र जानीयाच्चतुरस्तथा ॥ 11.2
रूक्मेति प्रथमं विद्यान्नृचक्षेत्यपरं विदुः ।
तृतीयं पद्ममित्याहुः शङ्खष्मिति चोत्तमम् ॥ 11.3
वर्गान्ता यत्र दृश्यन्ते शषसैः सह संयुताः ।
यमास्तत्र निवर्तन्ते श्मशानादिव बान्धवाः ॥ 11.5

923. Cf. *Taittirīya-Prātiśākhya* 21.12–13; *Vājasaneya-Prātiśākhya* 1.74, 82.
924. Cf. *Ṛk-Prātiśākhya* 6.5; *Caturādhyāyikā* 1.43–44.
925. Cf. *Ṛk-Prātiśākhya* 1.10; *Vājasaneya-Prātiśākhya* 1.74, 80; 8.28; *Taittirīya-Prātiśākhya* 21.14; *Caturādhyāyikā* 1.100.
926. *The Śaunakīya Caturādhyāyikā* (1.99), p. 65.
927. Such words have been enclosed in brackets in the Devanāgari text given in part 3 of this study.
928. However, the meaning is not given at the end of *gaṇa* 115.

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929. The words in sections III.12, 13, 22 and V.3 of Yāska's *Nighaṇṭu* are not found here.
930. Bolling and Negelein, Introduction to *Atharva-Veda Pariśiṣṭa* 48, p. 306.
931. Cf. Bloomfield, 'On the so-called *Nirukta* of Kautsavya', *Journal of the American Oriental Society* (New Haven), XV, pp. xlviii f.
932. The following works on this subject deserve special mention: Sieman, *Beiträge zur kenntnis der vedischen schulen* (Kiel, 1889); Siegling, *Die rezensionen des Caraṇavyūha* (Berlin, 1906); and Renou, *Les écoles védiques et la formation du Veda* (Paris, 1947).
933. M.S. Aney, Foreword to *Caraṇavyūha-bhāṣya* (edited by Ayachit, Poona, 1954), p. 2.
934. According to Kātyāyana, the presiding deity of the *Ṛg-Veda* is Soma, that of the *Yajur-Veda* is Indra, and that of the *Sāma-Veda* is Rudra. He mentions Vaikhānasa as the *gotra* of the *Atharva-Veda*.
935. For a detailed consideration of these names see: Bhagawaddatta, *History of Vedic literature* (Hindi), pp. 182–247.
936. Kātyāyana states further that for those belonging to the Vāsiṣṭha *gotra*, the *padas* are only 152514 (as the *varga: indra ūtibhiḥ, Ṛg-Veda* III.53.21–24, consisting of 71 *padas* is not recognized by them. This tradition reminds one of the refusal of Durga, who was a Vāsiṣṭha, to comment upon certain *ṛks* in his *Nirukta-bhāṣya*, because as he says:

वसिष्ठद्वेषिण्य इमा ऋचः । नैताः वासिष्ठाः शृण्वन्ति ।

937. *Caraṇavyūha-bhāṣyānuvāda* (Marathi), p. 31.
938. *Ṛg-Veda* X.20.1. Cf. *Ṛgvidhāna* 3.8.6.
939. Cf. Bhagawaddatta, *History of Vedic Literature*, pp. 250 f.
940. The *Caraṇavyūha* quotes the verse *dve sahasre śate nyūne*—which appears with slight variation in *Kātīya Pariśiṣṭa* (5.2) also. In fact the number of *mantras* is 1975. Cf. Bhagawaddatta, *History of Vedic Literature*, p. 275.
941. The *śākhās* of the *Atharva-Veda* are referred to in the *Mahā-bhāṣya* (*paspaśāhnika*): 4.1.18, 2.66, 104, 3.101. *Majjhimanikāya* (2.5.10) mentions Taudeya.
942. *Der Atharva-Veda im Kaschmir*, pp. 24 f.
943. Cf. *Atharva-Veda Pariśiṣṭas* 2.3.6; 23.10; 24.14, 41. According to *Atharva-Veda Pariśiṣṭa* 8.2.5, *Atharva-Veda* XIX.56–58 are Paippalāda *mantras*.
944. *Atharva-Veda Pariśiṣṭa* 32.20. Cf. Bloomfield's note on *Kauśika Sūtra* 9.7 (p. 29).
945. The word is sometimes spelt as Staudāyana.
946. Cf. *Mahā-bhāṣya* IV.2.66. Cf. also IV.1.86, 2.104, 3.101, where the word occurs as Maudakaṁ. The word Mauda occurs in the *Śābara-bhāṣya* (1.1.30).
947. *Atharva-Veda Pariśiṣṭa* 23.10.5 mentions the patronymic Maudāyana.
948. Cf. *Indische Studien*, I, p. 152; XIII, p. 435.
949. 1.3.1; 19^{b}.1.1; 22.2.5; 23.13.4; 25.1.5; 30.1.1; 52.1.2; 58^{b}.3.11; 62.1.6; 68.1.2.
950. तत्र चतसृषु शाखासु शौनकादिषु कौशिकोऽयं संहिताविधिः ।
951. Introduction to *Kauśika Sūtra, Journal of the American Oriental Society* (New Haven), p. xxxv.

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952. Cf. *Indische Studien*, XIII, p.435.
953. *Abhandlung über den Atharva-Veda*, p. 25.
954. *Atharva-Veda Pariśiṣṭa* 22.2.4 mentions the Bhārgavas also with the Jaladāyanas.
955. Cf. Bloomfield, *The Atharva-Veda*, p. 13.
956. It may be noted that Māṇḍūkya, Vaitathya, Advaita and Alātaśānti are the names of the four *adhyāyas* of the *Gauḍapāda-kārikās*.
957. *Kalpe kalpe pañca śatāni bhavanti.*
958. See the section 'Ritual and Religious Observances'.
959. The manuscript of the *Atharvaṇīya Paddhati* (in the Royal Library at Berlin) is said to deal with *upanayana, veda-vrata, kalpa-vrata, mṛgā-vrata* and *viṣāsahi-vrata*. Cf. Bloomfield, 'The position of the *Vaitāna Sūtra* in the literature of the *Atharva-Veda*', p. 376.
960. *Atharva-Veda* XVIII.1.
961. *Kauśika Sūtra* 18.23 mentions *tejo-vrata*.
962. *Caturvarga-Cintāmaṇi*, Vol. II, Part 1, pp. 775–78.
963. *Atharva-Veda* XIX.22.21, 23.30.
964. Cf. *Caturvarga-Cintāmaṇi, Vrata-khaṇḍa* II, part 1, p. 104:

ऋग्वेदः श्वेतवर्णः स्याद्वृद्धिमुजो रासमाननः ।
अक्षमालामयः सौम्यः प्रीत श्चाध्ययनोद्यतः ॥
नीलोत्पलदलाभासः सामवेदो हयाननः ।
अक्षमालान्वितो दक्षो वामे कम्बुधरः स्मृतः ॥
अजास्यः पीतवर्णः स्याद्यजुर्वेदो ऽक्षसूत्रधृक्।
वामे कुलिशपाणिस्तु मूतिदो मूङ्गलप्रदः ॥
अथर्वणाभिधो वेदो धवलो मर्कटाननः ।
अक्षसूत्रं च खट्वाङ्गं बिभ्राणो ऽयं जयप्रियः ॥

Further Hemādri (p. 108) quotes from *Viṣṇu-dharmottara Purāṇa*:

ऋग्वेदस्तु स्मृतो ब्रहमा यजुर्वेदस्तु वासवः ।
सामवेदस्तथा विष्णुः शम्भु श्चाथर्वणो भवेत् ॥

965. Kātyāyana calls him white (*śveta*).
966. Kātyāyana describes him in high terms, as being pure, wearing garlands, and having a clean dress, well-controlled mind and senses, a huge body and tremulous (*kātara*) or golden eyes. He is like the Sun in complexion and is nine *aratnis* in height.
967. The text (49.5.11) reads *ṣaḍ rātrāṇi*. It should be *śaḍ-aratni*, thus describing the height of the *Atharva-Veda* personified, as in the case of the other Vedas.

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8

General Study of the Atharva-Veda Pariśiṣṭas

THE NATURE OF THE STUDY

This final section of the present study is devoted to a general study of the *Atharva-Veda Pariśiṣṭas*. It may be pointed out, at the very outset, that for obvious reasons, the *Pariśiṣṭas* have not been subjected to any text-critical examination, though there is considerable scope for such an examination. The text in Devanāgarī is based on the text in Roman script given by Bolling and Negelein in their excellent edition of the *Atharva-Veda Pariśiṣṭas*.[1] The contents of the *Atharva-Veda Pariśiṣṭas* have been topically treated in the preceding sections. Only a few questions of a general character, arising out of the study of the *Pariśiṣṭas*, have been discussed here.

It has already been pointed out, in the chapter entitled 'The Nature of the *Pariśiṣṭas*', that the *Atharva-Veda Pariśiṣṭas* touch various aspects of the life of the king and the people, such as royal ceremonies, ritual, religious observances, magic, omens, etc. We shall now make a few general observations on the religious, social and political conditions and the state of knowledge as reflected in the *Pariśiṣṭas*. A brief study of the *Atharva-Veda Pariśiṣṭas* from the literary point of view has also been made. Finally an attempt has been made to determine the probable date of the *Pariśiṣṭas*.

RELIGION

Religion as reflected in the *Atharva-Veda Pariśiṣṭas* represents an aspect of Hinduism, rather than of Vedism. Indeed, it marks an advanced stage in the development of the Hindu religion. It is a stage when idol-worship with elaborate accessories had become well-established; of course, the hold of the sacradotal religion was

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not lost. Actually, in the *Pariśiṣṭas*, we see a corrupt form of Vedic ritual side by side with later Hindu worship. The Hindu religion is said to represent a complex mixture of Aryan and proto-Indian traits. As has been pointed out, one may characterize '*homa* (that is to say the offering of oblations to gods through fire and to the accompaniment of ritual formulas—those gods not being actually present in the form of idols and it being believed that the oblations are carried to them by fire) as the most essential feature of Vedic Aryan worship. This Vedic way of worship must be clearly distinguished from the popular Hindu way of worship called *pūjā*.'[2] Charpentier[3] has pointed out that the verb *pūjayati* does not occur in the *Ṛg-Veda* or any other early Vedic text. But these words are not infrequently used by Yāska and Pāṇini. Hence one feels inclined to draw the conclusion that the word *pūjā* must have originally belonged to some proto-Indian language and culture. This is corroborated by the fact that the proto-Indians worshipped their god mostly in the form of concrete symbols such as trees, stones, or images which were established in temples.[4] The *Atharva-Veda Pariśiṣṭas* represent a religion in which the essential features of both the Aryan and the proto-Indian forms of worship are fused into one. At many places in the *Atharva-Veda Pariśiṣṭas*, it is prescribed that images of divinities should be prepared and worshipped elaborately with sandal-paste, flowers,[5] perfumes, incense, food, drinks, etc. We come across references to the images of Rātri (*Atharva-Veda Pariśiṣṭa* 6), Cow (9), the Sun (12), Skanda (20) and Śiva (66). The image of Rātri is made of flour; that of cow, of sesame; that of the Sun, of gold; that of Skanda, possibly of earth; and that of Śiva, of cow-dung. Picturesque indeed in the worship of the Earth (*Atharva-Veda Pariśiṣṭa* 10), whose image is made with representations of mountains, rivers, oceans, trees, etc.[6] After the worship is over, *homas* are to be performed according to the Vedic tradition. It may be noted in this connection that the *Śanti-Kalpa* (2.15.1 ff) elaborates the worship of Nirṛti with flowers, incense, lamps, garments, food of various kinds, etc. and with offerings into the fire.[7]

Among the gods mentioned in the *Pariśiṣṭas*, Śiva seems to be quite popular. *Atharva-Veda Pariśiṣṭa* 2.1.1 makes obeisance to Rudra; 36.1.1 to Śaṁkarāyaṇī (the wife of Śaṁkara); and 37.1.1

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to Śiva in the form of Bhṛgvaṅgiras. The *skanda-yāga* (20) and especially the *Ucchuṣma-Kalpa* (36) as well as the *pāśupata-vrata* (40) show how predominant the Śiva cult was. In the *Pariśiṣṭas*, Śiva is described as wearing the (crescent) moon on his head (24.5.5) and is addressed by various names, such as Mahādeva[8] (1.4.4), Śarva, Śaṁkara, Vṛṣadhvaja, Maheśvara (40.4.4–5), Kāla, Tīkṣṇa, Piṅgala, Babhru, Jaṭila, Karāla, Vikaṭa, Kaṭimāṭara (!) and Kapardin (66.3.2). In the *go-śānti*, Śiva is worshipped for the sake of curing the diseases of cattle, he being Paśupati. The *gaṇas* (of Maruts) accompanying him are also referred to (40.4.3).

The *pāśupata-vṛata* contains many elements which later developed into the elaborate Tantras. These are: worship with sandal-paste, flowers, incense, lamps, food, drinks and circumambulation. The use of *kapāla* (skull) and the glorification of *bhasma* (ashes, 40.5.1) show that this vow has some of the features of the Pāśupata sect which grew into one of the important sects in later times.[9] The Śaivaite philosophy that Paśupati is the master who ensnares beings in his *pāśas* is reflected in the *Atharva-Veda Pariśiṣṭas*; the word Sadāśiva is especially noteworthy in this connection (40.6.16). It can be seen that the worshippers of Śiva were mainly ascetics who wore only one garment or who moved about naked (40.6.5). They carried *kamaṇḍalu* and *kapāla*, and had long hair on their heads, or had five tufts of hair, or had their heads completely shaved (40.2.8). This last alternative was essential for taking up the *Pāśupata-vrata* (40.1.2). The sons of Śiva, namely Skanda and Viśākha, are more than once referred to in the *Atharva-Veda Pariśiṣṭas* (20.2.9, 4.2; 71.17.2).

Sun-worship also appears to have been quite popular, as is seen from the *āditya-maṇḍaka* (12) and the *hiraṇyagarbha-vidhi* (13). The *hastirathadāna-vidhi* (14.1.2) prescribes that a chariot should be prepared having only one wheel and with seven elephants yoked to it (representing the Sun's chariot). It also mentions various names of the Sun such as Savitṛ, Pataṅga, Pāvaka, Sahasraraśmi and Mārtaṇḍa (14.1.7). *Atharva-Veda Pariśiṣṭa* 15.1.4 prescribes that an *argha* should be offered to the Sun in the *aśvarathadāna-vidhi*; and *koṭi-homa* (31.6.3) states that the Brāhmaṇ priest should worship the Sun every day with *pāka-yajña*, employing the *mantra*: '*viṣāsahim* . . .'.[10] *Sūrya-loka* is often

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mentioned as the place to be reached by meritorious persons after death.[11]

God Brahmā also holds an important position, possibly because he is assumed to be related to the *Brahma-Veda* and the Brāhmaṇ priest. God Brahmā is often prayed to[12] and is worshipped in the *pāśupata-vrata* (40.2.1). Even a king who is not religious-minded is asked to worship Brahmā prior to the commencement of a pacificatory rite for averting the evil effects of portents (70.1.9).

In addition to Śiva, Sūrya and Brahmā, a number of other gods are mentioned in the *Pariśiṣṭas*. They are: Gaṇādhipa, Yama, Indra, Varuṇa, Viśveśvara, Viṣṇu, Agni, Vāyu and Aśvins (40.4.2; 70.9.3–5). Indra is called Vāsava (51.5.6), Śacīpati, Śakra, Vajrapāṇi, Sureśvara (67.1.7) and Maghavan (71.8.3). He figures mainly as a rain-god (65.3.6) and not as a war-god, which is his real nature in the Vedic mythology.[13] Indra is often represented as being harassed by the demons, and it is Bṛhaspati Atharvan[14] (4.1.21; 6.1.1–3), or Savitṛ (33.1.3) who comes to his rescue. Indra is said to have invented the *tulāpuruṣa-vidhi* (11.2.2).

Varuṇa is called Pāśapāṇi and Yādasāṁpati (67.2.4). His connection with water seem to have been taken into account while prescribing the *vāruṇīśānti* to be performed at the beginning of the rainy season (65.3.6).[15] Yama is known also as Dharmarāja (9.4.3), Pretapati and Daṇḍapāṇi (67.3.5). Agni is called Hiraṇyapāṇi and Arciṣpāṇi (67.4.5). Kubera is known as Vaiśravaṇa, Yakṣapati and Arthapāṇi (67.3.5); Viṣṇu is called Sarvabhūtapati and Cakrapāṇi (67.6.7); and Vāyu is called Nabhapati (not Nabhaspati) and Vajrapāṇi (67.7.4). In the *Atharva-Veda Pariśiṣṭas* one does not come across the later epic gods such as Nṛsiṁha, Vāmana, Rāma, Kṛṣṇa, etc., but the name Mādhava is found twice in connection with rain (50.9.4; 53.3.5)! The name Vāsudeva is also found twice (71.16.5, 17.4).

The cult of goddesses also appears to have been popular, and we find the names of Umā (40.4.3), Śrī, Sarasvatī (41.6.5), Kālikā (68.2.44), Indrāṇī, Varuṇānī, Bhadrakālī, Mahābalā and Vīramātā (71.16.3–17.9) in the *Pariśiṣṭas*. Nirṛti is mentioned as the superintending deity of the constellation *Mūla* (1.4.5) and is worshipped (37.1.10; 43.5.11), especially in witchcraft ceremonies.[16]

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BELIEFS AND PRACTICES

The *Atharva-Veda Pariśiṣṭas* reveal certain beliefs and practices which were current in those days. People believed in supernatural beings like demons and goblins, as well as *gandharvas*[17] and in occult sciences like magic and astrology. Amulets (*pratisara*, i.e. back-repeller) were supposed to have a magic significance and they were tied on persons to remove the fear of non-human and malevolent beings.[18] People believed in the sanctity of certain places (*tīrthas*). It is stated (41.4.7) that if a Brāhmaṇa does not perform the twilight-worship (*saṁdhyā*), he will not be born as a Brāhmaṇa for a number of lives, unless he dies at a holy place. Rivers were highly honoured. The waters of a hundred rivers were necessary for the *abhiṣeka* of a king. The waters from the four oceans were also brought for the same purpose (5.1.3). For sprinkling the cows which were to be given away, the waters of five rivers were essential (16.1.5). The rivers Gaṅgā and Sarasvatī were considered to be especially sacred and so too Gayā and the Naimiṣa forest (42.2.4). The confluence of the rivers Gaṅgā and Yamunā was considered to be very holy (40.4.4, cf. 68.3.1).

The Vedas commanded great sanctity and authority, and the recitation of Vedic *mantras* was believed to destroy sin (2.6.4) and to avert the evil effects of dreams (68.3.2) and of prodigies (70c.32.36). The *praṇava*, the *vyāhṛtis* and the *Gāyatrī mantra* were believed to be great purifiers and were used for muttering (*japa*) and also while offering oblations.[19] Great importance was attached to temples and to the trees growing around them. *Caityas*[20] and *caitya-vṛkṣas*[21] are often mentioned in the *Pariśiṣṭas*, especially in connection with portents. The following eight auspicious objects are said to be created by Bṛhaspati: (1) Brāhmaṇas, (2) cows, (3) fire, (4) earth, (5) mustard, (6) clarified butter, (7) *śamī*, and (8) rice and barley (4.1.22–23). The following ten objects are said to be specially fit for being used for gifts (*mahādānas*): (1) gold, (2) sesame, (3) cow, (4) female slave, (5) house, (6) land, (7) chariot, (8) daughter, (9) elephant and (10) learning (14.1.8). It will be noticed that cows played an important role in the beliefs of the people.[22] Just the touch of a cow is said to remove the effects of evil dreams (68.2.61–62).

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The importance of silence (*mauna*) seems to have been fully recognized.[23] Silence was prescribed at the time of a bath, while offering oblations and while taking meals (42.2.7). A king was expected to take meals silently in the company of Brāhmaṇas (4.2.15). While meditating upon the Sun in the *hiraṇyagarbha-vidhi*, a king was to observe silence (13.2.2). It is but natural that restrictions were laid on food and other things for a person observing a vow. The *Purohita* was expected to live on *bilva*, fruits, milk, or clarified butter for seven days prior to the commencement of the *puṣyābhiṣeka* (5.3.3). Brāhmaṇas were to fast for a day before commencing the *laghulakṣa-homa*; they were to fast even while performing it (30.1.6, 2.1). The Brāhmaṇ priest was expected to fast for three days prior to the commencement of the *koṭi-homa*; he was to live on wild fruits, roots or milk while performing it; and the other priests were to live on food fit for sacrifice (*haviṣya*) (31.5.5, 7.1, 2). Similarly, the performer of the *brahmakūrca-vidhi* was expected to live for four days on food containing no salt and was to fast on the day of the performance of that ceremony (38.1.3, 3.3). The celebrant of the *pāśupata-vrata* was to fast on the full-moon-day and the new-moon-day (40.6.1). The performers of the *yama-vrata*, *mitra-vrata* and *mṛgāra-vrata* were expected to eat food not containing milk and salt, and were not to consume *śamī-dhānya* (46.1.9–10).

The belief of the people in destiny or providence is reflected at one place where it is said that fate always prevails; a man's effort is just a *hetu*. Between fate and endeavour, fate is stronger.[24]

Following are the sins mentioned in the *Pariśiṣṭas*: abortion (2.6.3), fraud in weights and measures, selling a daughter or a cow, spitting into water, crossing over a pestle, illicit relations with a Śūdra woman[25] or with the preceptor's wife, drinking wine (9.3.4–6), eating impure things and the food belonging to a *cāṇḍāla*[26] (2.6.3), selling Vedic lore, performing a *homa* out of time and without *mantras*, indulging in sexual intercourse by day (38.3.4–5), and cutting, piercing, eating or dallying at twilight (41.2.3). It was considered improper for the younger brother to marry before the elder brother was married (23.12.3–5). Acceptance of gifts was supposed to be a sinful act[27] (38.3.4) which

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diminishes religious merit (41.3.11) and the sin was to be washed off, according to some, by abandoning all such wealth (2.6.4). It has been categorically stated that one should never accept gifts from a king who is arrogant, cruel, haughty, without faith, and who does not abide by the *śāstras*[28] (2.6.2).

Sinners were supposed to go to hell after death—the place of Yama. There was, on the way, a river named Vaitaraṇī which they had to cross. In hell there were supposed to be crows with iron beaks and fierce dogs (no longer two as in the *Ṛg-Veda* X.14.10–12). There were deserts in hell wherein sinners had to suffer. The place was frightful on account of trees having leaves sharp like swords (9.4.1–3). After suffering in hell, sinners were supposed to be born again as low species such as dogs, pigs, jackals, cocks and serpents[29] (41.3.4).

The greatest desire of man is to lead a rich, enjoyable and prosperous life here and to be happy in the life hereafter.[30] Various rites as well as sacrifices are performed and vows observed with a view to attaining both these ends. It is stated (23.14.4) that if a person performs the rites laid down in the Vedas with a particular intention, that intention will be fulfilled;[31] and if he performs them without any desire, he attains liberation. Whatever action is done by a desireless person is said to lead to emancipation, which is the highest bliss. It is a condition where there is no fear of grief, disease, death, old age, hunger or thirst, and where the person attains immortality[32] (22.10.5). The embodied soul is supposed to be in a state of bondage, and hence the earnest desire of every man is to be freed from the bondage of the body (1.49.3) so as to escape for ever from this cycle of life and death. Becoming one with *Brahman* is evidently the highest philosophical ideal (22.10.5). But more frequent than the desire for attaining such identity with the Highest Reality is the desire for attaining heaven, though the attainment of heaven is generally regarded as being subservient to spiritual emancipation. A meritorious person is said first to enjoy the company of God Brahmā and thereafter to reach *satya-loka* from where there is no return (13.5.6). The *taḍāgādi-vidhi* is prescribed for those who wish to reside eternally in heaven[33] (39.1.12).

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In the ideology of the *Atharva-Veda Pariśiṣṭas*, heaven appears to consist of different regions like *sūrya-loka*[34] (11.2.4; 12.1.10; 14.1.16; 30.4.3, *āditya-loka*), *soma-loka* (30.4.3), *viṣṇu-loka* (30.4.3), *brahma-loka* (30.4.3; 31.10.3; 43.6.5; 49.5.12) and *rudra-loka* (31.10.4; 40.5.5). *Jyotir-loka* is said to be beyond the seven *lokas*[35] (15.1.9). A person who reaches heaven is supposed to stay there till his religious merit is exhausted. Thereafter he has to return to this life[36] (42.1.13). It appears that four types of *mukti*, namely, *sālokya*, *sāmīpya*, *sārūpya* and *sāyujya*, were known. The *pāśupata-vrata* mentions *paśupati-sāyujya* (40.6.14). It is said that a person who is meritorious is taken to the highest abode at the end of his life-period in an aerial car (30.4.5) which is decked with jewels and pearls[37] (9.4.4).

SOCIAL AND POLITICAL CONDITIONS

The Caste System

It is evident that the caste system had been firmly established. Society was divided mainly into four *varṇas* (67.8.6), namely, Brāhmaṇas, Kṣatriyas, Vaiśyas and Sūdras. The Brāhmaṇas were entitled to the highest respect.[38] It was their duty to study the Vedas and to perform sacrifices.[39] It was the duty of the Kṣatriyas to protect the subjects,[40] of the Vaiśyas to carry on trade and agriculture, and of the Sūdras to do menial service (57.4.5). At the time of the coronation ceremony a Vaiśya was to wait upon the king, and a Śūdra was to wash the feet of the king (*Kauśika Sūtra* 17.16, 18). The Brāhmaṇas, Kṣatriyas and Vaiśyas were considered to be twice-born (53.6.4; 70[b].21.2). The Śūdras occupied a very low position in society. It was considered a sin to eat the food of a Śūdra (38.3.4), and, while observing certain vows like the *pāśupata-vrata*, it was considered impure to even talk to a Śūdra[41] (40.6.2). It is stated (46.6.4) that a Brāhmaṇa is expected to observe six vows; a Kṣatriya three; a Vaiśya two; but a Śūdra is not expected to observe any vow.[42]

The four castes (*varṇas*) are often associated in the *Pariśiṣṭas* with four colours (*varṇas*)—the Brāhmaṇas with white, the Kṣatriyas with red, the Vaiśyas with yellow, and the Śūdras with black.[43] The idea of a certain colour representing a caste was so

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consistently maintained that *Atharva-Veda Pariśiṣṭa* 64.2.10 states that the colour of a *gandharvanagara* should be understood to affect the respective castes.[44] The *Pariśiṣṭa* further states that if it is colourless, it affects these who do not come under the caste system (*vivarṇas*). This probably shows that there were other people, possibly foreigners, staying in this country.

The supreme position held by the Brāhmaṇas in society naturally demanded certain special qualities on their part. Their main occupation was priesthood, and they were expected to possess virtues like non-violence, truth, modesty, purity, absence of jealousy and moral conduct as laid down in the *Śrutis* and *Smṛtis* (21.15–8; 70.1.4–5). During the performance of a rite, they were required to wear white garments and to decorate themselves with ornaments and garlands. They were to live on pure food and observe celibacy (30.2.1; 31.7.1). It is said that the *dvijas* are always pure and bright like burnished gold even though they sacrifice for others' sake and engage in sorcery (2.6.5).

It has already been noted in the section entitled 'The Nature of the *Pariśiṣṭas*' that the *Atharva-Veda Pariśiṣṭas* bear a strong brāhmaṇical stamp and that even a king is asked to worship Brāhmaṇas[45] (68.5.19). The partial attitude towards Brāhmaṇas can be seen from the fact that the colours black, yellow and red of the Moon on the first day of the bright fortnight are said to indicate the ruin of Śūdras, Vaiśyas and Kṣatriyas respectively; but the white colour of the Moon is said to lead to the happiness of Brāhmaṇas (50.3.5–6). The *graha-saṁgraha* is said to be taught by the sage Atharvan for the welfare of Brāhmaṇas (52.1.2). Partiality in favour of the Brāhmaṇas can be seen also from the fact that meteors are said to affect the three other castes and even the gods[46] (58[b].4.15), but not Brāhmaṇas. The fact that Brāhmaṇas are *avadhya* is seen at 71.18.5, and the murder of Brāhmaṇas is considered to be ominous.

Political Unrest

As regards political conditions, the *Atharva-Veda Pariśiṣṭas* often indicate a state of unrest. It appears that various kings were warring amongst themselves. There was continuous fear of an attack by the enemy, and whenever it took place, the land got covered

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by a mire of flesh and blood (62.1.8, 2.4). The possibility of a fight is often indicated by the prodigies, as has been already noted in the section dealing with omens and portents.[47] The army of a king consisted of elephants, horses, foot-soldiers (71.19.4) and of those fighting seated in chariots (71.17.3; 72.7.4). *Atharva-Veda Pariśiṣṭa* 61.1.9 describes the clouds which appear like a battlefield, in which the soldiers riding on horses or elephants are seen wielding *pāśa* or *aṅkuśa* and striking one another, and in which corpses are seen being eaten by vultures, jackals and crows. The thundering of the clouds is compared to the jingling of the bells around the necks of elephants (71.1.22). *Atharva-Veda Pariśiṣṭa* 62.2.3 advises that whenever an omen is seen foreboding an attack by the enemy, a king should keep weapons[48] ready around the ramparts and the moat (surrounding the city).[49] Blocking a town (*pura-rodha*) by surrounding it on all sides with the army is mentioned twice[50] (63.3.1, 4.2). The mention of the attacking party (*yāyin*), the party that is attacked (*sthāvara*), and the party that comes for help from the rear (*ākrandasārin*) (51.2.2; 63.4,10) presupposes a close acquaintance with the *Arthaśāstra* of Kauṭilya. There are also seen a number of technical terms such as *saṁdhi* (3.1.3), *vigraha* (33.2.4), etc.[51] It has been observed that the *Nakṣatra-Kalpa*[52] gives a large number of hints regarding the war preparations to be made under the various constellations.

The King

The form of government presupposed throughout the *Atharva-Veda Pariśiṣṭas* is clearly monarchical. It is also suggested that there used to be a number of vassal kings under the behest of the imperial ruler.[53] In a monarchical state, the king naturally occupies a very important position. Varāhamihira (*Bṛhat Saṁhitā* 48.1) states that as a king is the root of the tree in the form of the subjects, and since the happiness or misery of the people arises respectively from nourishing or injuring that root, it is necessary to devise ways and means to enhance the king's welfare. It has been observed already that the *Atharva-Veda Pariśiṣṭas* have described a number of royal ceremonies which aim at bringing welfare to the king.

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The routine of the king as reflected in the *Pariśiṣṭas* is as follows. The king was awakened every morning by the sounding of drums and conches as well as by the chanting of *mantras* by the priests (*brahma-ghoṣa* 8.1.2). Similarly, when the king entered a sacrificial chamber for performing a rite like *koṭi-homa*, the bards proclaimed victory to the king; conches and trumpets were blown and lutes and drums were played upon (21.6.6–7). After the king got up from his bed, he was to proceed towards the north-east (*aparājita*) and wait there for the *Purohita*. The *Purohita*, who had taken a bath and put an auspicious mark on his forehead, and who was wearing white garments and headwear (*uṣṇīṣa*), would take the king to the *śānti-gṛha*, bow down to the images of the gods, and ask the Brāhmaṇas to pronounce blessings (*svastivācana*) on the king. The *ghṛtāvekṣaṇa* ceremony was to be performed every day for the king. After having bathed, applied perfume to his body and put on ornaments, the king was to rub on his body a *niṣka* (coin) of gold, equal in weight to that of a *gunja* berry, with his left hand to the accompaniment of the *mantra*: '*yad duṣkṛtam. . . .*'[54] He was then to give away that *niṣka* with his right hand. He was to give away also a healthy cow and a vessel of copper or gold filled with sesame, with the verse, '*yad ajñānāt. . .*'(4.2.10). He was to grant, according to his capacity, land yielding ample crop. He himself was to worship every day the family-deities, the sceptre and the chariots. He was to take meals silently in the company of Brāhmaṇas (4.2.1–15). After performing the *brahma-yāga*, he was to grant protection to all creatures; he was to order that trees should not be cut, animals should not be killed, people in jails should be released, and enemies captivated through anger should be set free (19^{b}.5.4–6). It was laid down that, after the *puṣyābhiṣeka* was over, a king should bow down before the chiefs in his army and among the citizens and also before women.[55] Further, he was to bow down before the *Purohita*, the minister, the commander-in-chief, the commander of the cavalry, the commander of elephants, the keeper of the armoury, the treasurer, the physician and the astrologer, in this order (5.5.1–4). Thus the king was expected to be modest and to keep good relations with his subjects. While starting on a military expedition, he was first to worship the

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deities and pay homage to the Brāhmaṇas (1.31.5). It is pointed out in *Atharva-Veda Pariśiṣṭa* 71.19.1 that it is the duty of a king to protect the weak, and that if he fails in this duty, the gods would punish him.[56]

Persons around the King

The most essential persons who used to wait upon the king were the *Purohita* (chaplain), the *Sāṁvatsara* (astrologer)[57] and the *Cikitsaka* (physician) (3.1.3; 7.1.10). A chaplain who knew royal activities[58] and an astrologer who could divine the future were to be employed by the king. They were to be first propitiated with gifts and honoured in various ways. It is stated that a king without a *Purohita* is like a child without its mother;[59] a king without an astrologer is like a child without its father;[60] and a king without a physician is like a single person in the midst of his enemies (2.1.4–5). It may be noted in this context that the *Purohita*, the *Vaidya* and the *Daivajña* are among the officials honoured at the time of the *puṣyābhiṣeka* (5.5.3–4). The minister is also honoured on that occasion. Though the specific duties of the minister are not mentioned in the *Atharva-Veda Pariśiṣṭas*, yet the many references to a *mantrin*[61] show that he occupied a very important position among the officials of a king. This is corroborated also by the fact that many of the omens are said to affect the minister. Incidentally, it may be pointed out that *rājaputras* are referred to twice in the *Pariśiṣṭas* (1.10.4; 68.2.55).

The Purohita[62]

It becomes quite clear from the *Aṭharva-Veda Pariśiṣṭas* that the *Purohita* holds the most important position among the officials of the king. His functions are those of a chaplain and a high priest. A king must have a *Purohita*; otherwise there will be divine trouble (*daivopasarga*), there will be no rain, heroes will not be born, and the gods as well as manes will not accept oblations[63] (2.3.3–4). It is stated that a king in whose kingdom there is an Atharvan expert in performing *śānti*, prospers without any impediment. But if there is no Atharvan, the kingdom is overcome with various kinds of dangers and perishes like a cow in

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mire (4.6.1–6 = 69.6.5–7.5). Therefore, it is absolutely essential for a king to appoint a *Purohita*.

It has been insistently pointed out that a *Purohita* (also called Atharvan and Brahmā) must belong to the *Atharva-Veda* only and not to any other Veda.[64] Special efforts are made in the *Atharva-Veda Pariśiṣṭas*—sometimes even strong language is used—in order to establish the dignity and the authority of the Brāhmaṇ priest and his Veda. It is stated that an Atharvan can create evil (*ghora*), pacify portents and protect the sacrifice, he being its master.[65] A knower of the *Brahma-Veda* can avert the effects of omens belonging to the heaven, the mid-region and the earth, and hence he alone can be a true protector. It is interesting to note that the *Pariśiṣṭas* take the opportunity of glorifying the *Atharva-Veda* in this context. It is stated that the *Ṛg-Veda, Yajur-Veda* and *Sāma-Veda* are like mere chaff and the *Atharva-Veda* is like the essential corn. By the use of *Atharva-Veda mantras*, all undertakings succeed and there is no necessity take into consideration the *tithi*, the constellation, and the positions of the planets and the Moon (2.5.3–5). It is also stated that pacification (of omens, etc.) becomes possible through the *mantras* of the *Atharva-Veda* only, and knowledge of the three worlds is produced by the study of the *Brahma-Veda* (2.2.1). *Atharva-Veda Pariśiṣṭa* 49.5.9 interprets the verse, '*brahmajyeṣṭhā*. . .' (*Atharva-Veda* XIX.22.21, 23.30), as glorifying the *Brahma-Veda* as the greatest among the four Vedas together with their *aṅgas, itihāsas* and *purāṇas*.[66] It is further stated that the *Āṅgirasī-śruti* which shines with its own lustre and which is the very heart of the Atharvans, is capable of accomplishing all desired objects, and that by studying the *Atharva-Veda* a person observing a vow may avert even impending death (69.1.4, 8.1). Brāhmaṇas who cannot understand the *Atharva-Veda* even after studying it, cannot be called 'knowers of the Veda'. It may be noted that knowledge of Atharvaṇic practices was scrupulously guarded and the Brāhmaṇ was prevented from teaching the *Atharva-hṛdaya* to a person belonging to the other Vedas (69.9.1, 3). It is stated in the *Pariśiṣṭas* that neither the Bahvṛca (i.e. the Hotṛ belonging to the *Ṛg-Veda*), nor the Adhvaryu (belonging to the *Yajur-Veda*), nor even the Chandoga (belonging to the *Sāma-Veda*) can give

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protection to the king from demons . Hence the Brāhmaṇ must be an *Atharvavid.* Only such a preceptor grants protection to the army and brings about peace and prosperity in the country (2.2.1–5). It is further stated that if a Bahvṛca is appointed as a *Purohita* through ignorance or by mistake, he destroys the nation as well as the ministers. The king perishes together with the *Purohita* like an elephant in the quagmire (2.4.3–4; 3.3.3). If an Adhvaryu is appointed, the sons and grandsons of the king are destroyed and the king himself perishes like a man who, wishing to cross the waters, ties a stone round himself (2.4.3, 5; 3.3.1, 4). If a Chandoga, even though he is possessed of penance, is appointed as a *Purohita,* wealth is destroyed, the king is fettered and he cannot prosper, just as a lame man cannot traverse a path, or a bird without wings cannot fly through the sky (2.4.3, 5.1; 3.3.5).

It is significant that the *Atharva-Veda Pariśiṣṭas* make a sharp distinction even between the various *śākhās* of the *Atharva-Veda.* It is expressly stated that a *Purohita* should belong to the Paippalāda[67] or the Śaunaka recension (2.3.5, 4.1). If he belongs to the Jalada or Mauda recensions, the king will be destroyed within a year or ten months (2.5.2).

It is understandable that the office of the *Purohita* was a covetable one on account of the large donations and gifts which the *Purohita* used to receive from the king. If the appointment of the *Purohita* was made prior to the coronation of the king, he was given one crore of coins and (the yearly revenue from) a portion of the kingdom (2.3.1–2). Every morning, he would get gold from the king, and occasionally, sumptuous gifts such as land, money, ornaments, cows, bulls, horses, elephants, chariots, garments, gold, etc.[68] The *dakṣiṇā* given to him at the various royal ceremonies was considerably higher than that given to other priests.[69] Such being the case, there used to be naturally an eager scramble for the office of the *Purohita.* Hence very high qualifications were laid down for that office.

The *Purohita* of a king, if desirous of setting out on a military expedition, had to be conversant with the various *śāstras.* It was necessary that he should understand the three kinds of omens, the positions of the planets, and the indications of the constella-

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tions (1.9.1–3). It is mentioned that a king desirous of conquering the whole earth by virtue of his religious merit (*dharma*), should appoint a preceptor who is learned, who has well-formed limbs, who bears good marks on his body, and who is characterized by good moral conduct together with excellent qualities. He must be an expert in performing various kinds of ceremonies such as *śāntika, pauṣṭika, ābhicārika, prāyaścittīya, naimittika* and *aurdhvadehika* (2.1.6–7, 3.5; 3.1.10, 3.8). He must come from a respectable family, must be pure, modest and of chaste behaviour, must be free from greed, must observe various vows, and must be self-controlled. He must have thoroughly studied the *Bhṛgvaṅgirasa-Veda* and should also know the other Vedas together with the *Upaniṣads*; he should be well-versed in the art of magic (*māhendra-jāla*); should be able to bear heat, rain and cold; should be possessed of shrewdness and courage and should be upright; he should have control over his mind and senses; should be full of compassion; and should be liberal, bright, serene (*gambhīra*) and virtuous (3.1.13, 3.8). He must be one who has secured the three objects of life, namely, *dharma, artha* and *kāma* (5.1.1). He should know the proper measurements and qualities, etc. of fire-sticks, sacrificial grass, and other materials of sacrifice; and he should be able to predict the future by looking at the colour of the sacred fire (24.2.1). He must come from a noble family belonging to the Āṅgiras or Vasiṣṭha *gotra* (3.3.6). The *Purohita* should be a person who is not employed in any other family.[70] If he has been employed in any other family, he becomes a *pratyāṅgiras* and destroys the elephants, horses, chariots, infantry and chiefs among citizens (3.1.10).

It is laid down that the *Purohita* should be neither too tall nor too short, neither too fat nor too lean. He should not have more or less limbs (fingers, etc.) than usual; he should not be sinful, pale, given to robbery, foolish, impotent or weak; he should not have a broken voice and he should not be squint-eyed or blind or a hateful person.[71] If he has more or less number of limbs the nation will be ruined; if he is squint-eyed or foolish horses, elephants and the treasury will be destroyed; if he is a thief or if he is weak there will arise all kinds of evil; and if he is impotent and pale, the king will perish. In case the *Purohita* has a broken voice,

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the limbs of the king will be cut; in case he is a hateful person, the king will be in danger; in case he is blind and sinful, the sons and grandsons of the king will die; in case he is of dark complexion, the treasure of the king will diminish; in case he is of red complexion, the number of the king's elephants, horses, etc. will lessen; and in case he is tawny in colour, the king will die (3.2.3–3.2).

It is mentioned that a *Purohita* who is properly appointed pacifies the three types of portents and protects sacrifices, cities, palaces, armies and the nation as a whole (3.3.7; cf. 69.8.6). The *Atharva-Veda Pariśiṣṭas* lay down the rule that once a person is appointed by a king as *Purohita*, the king should stick to him and should not employ any other person in his place (3.1.11). After the *Purohita* was duly appointed, it was his duty to go to the king every day early in the morning, having taken a bath, wearing white garments and a turban[72] (*uṣṇīṣa*), and with an auspicious mark on his forehead. He was to bless the king with the *mantras*: '*savitā prasavānām . . .*' and '*imam indra vardhaya . . .*'[73] He was to give to him various objects such as (1) garments, (2) ornaments, (3) the throne, (4) scents, (5) collyrium, (6) horse, (7) elephant and (8) palanquin[74] together with a sword, bed, seat, flag, parasol, chowrie, chariot, bow, armour, arrow, quiver and garlands, after having first sprinkled *śāntyudaka* on them and having consecrated them with the proper *mantras*.[75] The *Purohita* was to place *dūrvā* and mustard (cf. 5.5.6) on the head of the king and was to recite over him '*abhayaṁ dyāvāpṛthivī. . .*'[76] and the *mantras* from the *svastyayana gaṇa* (*Atharva-Veda Pariśiṣṭa* 32.11). He was to perform *ghṛtāvekṣaṇa, Ārātrika* and other appropriate ceremonies relating to the king (2.1–5). He was to keep a careful watch on the occurrence of portents[77] and to perform the *mahāśānti* which destroys all evil (63.5.6). The Atharvan was to lead the king in the pursuit of both peace and war; he was to be with him not only in the palace but also on the battlefield.[78] Thus a king used to avail himself of the spiritual services of the *Purohita* for peace as well as during warlike expeditions and political undertakings. The great confidence of the king enjoyed by the *Purohita* can be seen from the fact that the king at times placed the whole

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responsibility of administration on the shoulders of the *Purohita* (5.5.5).

STATE OF KNOWLEDGE AS REFLECTED IN THE ATHARVA-VEDA PARIŚIṢṬAS

It has already been seen that the *Pariśiṣṭas* are familiar with the astrological implications of various phenomena relating to the Sun, the Moon, the constellations, planets and meteors, as well as those relating to clouds, lightning, thunder, rain, rainbow, halo, whirlwinds, and so on. This presupposes a keen observation on the part of the people, for centuries together, of natural phenomena vis-à-vis the happenings in their own lives. A record of all this was presumably handed down from generation to generation as a valued heritage. It can be clearly seen that the *Pariśiṣṭas* presuppose a long astrological tradition. They refer to the opinions of a number of astrologers such as Ātreya (52.16.4), Uśanas (52.16.4; 71), Kroṣṭuki (50.4.5), Garga (50.4.4; 51.1.2; 52.16.4; 62.1.1; 70[b]), Bṛhaspati (70[c]), Bhārgava (58.1.3; 58[b].1.5; 63.1.3; 70) and Śaunaka (58[b].3.11; 62.1.6). They frequently use a number of technical terms, but do not care to explain them, for those terms are taken for granted and the readers are expected to be familiar with them.

We come across the following astrological terms relating to directions: *vaiśvānara-patha* (50.4.1), *rāja-vīthi* (50.4.2), *gaja-vīthi*, *nāga-vīthi* and *go-vīthi*[79] (50.4.4). The positions of the Moon are described by the words *nausthāyī, lāṅgalī, uttaronnata, daṇḍasthāyī, daṇḍaśāyī, yūpasthāyī, pārśvasthāyī* (tp. 4.5–6), *avāṅchiraḥ* (50.4.7), *ugradaṇḍī* (50.6.4) and *dhanusthāyī* (50.6.5). Other astrological terms met with in the *Pariśiṣṭas* are *vikukṣila, sthālīpiṭhara-saṁsthita, vajra-saṁsthita* (50.9.1), *svāti-sampāta* (50.9.5), *parivṛkta* (53.2.5), *pralamba* (53.3.1), *cidra, prakīrṇa* and *mahānāga* (53.4.2). Knowledge of the division of the constellations into seven categories, namely, *mṛdu, dhruva, ugra, kṣipra, sādhāraṇa, cara* and *dāruṇa* (as given in *Śānti-Kalpa* II. 1–5) is seen at 52.15.3. The four kinds of *grahayuddha*, namely, *ārohaṇa, bhedana, lekhana* and *raśmisaṁsarjana* are mentioned at 51.2.3 (cf. 53.6.2). The *Atharva-Veda Pariśiṣṭas* mention the following

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muhūrtas:[80] *abhijit* (1.5.5; 13.1.9), *viśvāvasu* (4.2.2), *vijaya* (18[b].2.7, 16,1), *śveta* (18[b],5.1) and *bārhaspatya* (33.1.7). It may be noted that auspicious *karaṇas*[81] are prescribed for religious ceremonies (5.4.2; 72.3.6). Mention is made of the evil positions occupied by the planets (41.3.11), but their precise movements are never referred to. Auspicious *nakṣatras* and *tithis*[82] are prescribed for religious ceremonies but it is noteworthy that weekdays, i.e. Sunday, Monday, etc. or the *rāśis*, Meṣa, Vṛṣabha, etc. are not even once mentioned.[83]

It appears that the people generally had a fair amount of knowledge about herbs and plants. We find the following herbs mentioned in the *Pariśiṣṭas* in various contexts: Sahā, Sahadevī, Balā, Atibalā, Madayantī, Vecā, Śvetā, Vyāghradantī, Sumaṅgalā, Śatāvarī, Jayantī, Śatapuṣpā, Canadanā, Priyaṅgu, Uśīra, Amṛtā, Sārikā (5.4.5–2.2), Bṛhatkaṇṭā, Arikaṇṭakā, Laghukaṇṭārikā, Suvarnapuṣpī, Śvetagiri, Karṇikā, Udisatrā, Siṁhī, Vyāghrī, Hariṇī, Amṛtā, Aparājitā, Pṛśniparṇī, Dūrvā (18.1.16–17), Bhadradāruṇā, Kuṣṭha, Nalada (18.3.1), Apāmārga (18[b].5.1), Tagara and Maṁsī[84] (35.1.14).

The *Pariśiṣṭas* occasionally reveal a good knowledge of warfare also. The *Nakṣatra-Kalpa* (1.9.4–10.9) gives some hints such as getting reins and saddles prepared, training the horses and elephants, building up an army, preparing the city-gates and arranging for the murder of the enemy. Elsewhere the various parties taking part in a fight are mentioned (51.2.2; 63.4.3, 10); the method of attacking the enemy by blocking his capital is referred to (63.3.1, 4.2); and warpreparations such as fortifying a fortress with a rampart and weapons are also laid down (62.2.3). It may be incidentally pointed out that the decimal system of counting was known, as is seen from the word *daśāṁśaka* (69.8.4). The many occurrences of the word *citra* show a good knowledge of the arts of painting and sculpture.[85] The art of making images has been already noted above.

The *Pariśiṣṭas* show an extensive knowledge of geography. They know the Indian sub-continent from the Himālaya mountains in the north (56.1.9) to the eastern ocean (56.1.3), as well as the southern and western oceans (50.2.1). They mention even Siṁhala (Ceylon) and the city of Laṅkā (56.1.5). They mention

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the rivers Yamunā (40.4.4), Sarasvatī, Gaṅgā (41.2.4) and Śatadru (56.1.9), the places Gayā, Naimiṣa (42.2.4), Kāśī, Nāgapura and Pāṭalīputra (56.1.2) as well as Nāsikya (56.1.6). They are acquainted with the mountains Sahya (56.1.6), Maināka (56.1.9) and Pāriyātraka (56.1.2).

The following are the tribes and regions mentioned in the *Pariśiṣṭas*:[86]

Aṅgas: 1.8.5; 51.4.4; 56.1.3
Aparāntas: 50.2.3
Ambaṣṭhas: 56.1.3
Avadhūmamarkaṭas (?): 1.7.10
Ahichattra: 56.1.2
Ahīnaras: 1.8.6
Ānartas: 56.1.7
Āndhras: 1.7.7; 50.1.6
Āvantyakas: 50.3.3; 51.1.3; 56.1.5, 10
Āvṛtas: 1.8.8
Ikṣvākus: 1.7.6, 9
Ucchuṣmas: 1.7.10
Uśīnaras: 50.2.4
Audumbaras: 56.1.10
Karmaṇoyāmi (?): 56.1.6
Kaliṅgas: 1.6.2; 51.1.3; 56.1.2, 3
Kāntis: 56.1.5
Kāmarūpa: 56.1.10
Kāmbojas: 1.7.10; 50.2.4; 57.2.5
Kālamṛṣas: 1.7.10
Kāśmīras: 50.2.2; 56.1.9
Kīkaṭas: 1.8.9
Darvas: 50.2.2
Draviḍas: 50.1.5; 56.1.5
Narmada: 56.1.6
Nasṛṅgāvas: 1.8.2
Nānvāras: 56.1.8
Nārkavindas: 1.8.2
Nārvidālas: 1.8.2
Kuṅkuṇas: 56.1.6
Kuntis: 1.8.6
Kurus: 1.8.4; 50.2.4; 56.1.2
Kaikayas: 1.7.1; 56.1.10
Kaiśikas: 1.6.9; 50.1.5
Kauśalas: 1.8.9; 56.2.2, 4
Kauśāmbi: 56.1.2
Krandas: 1.7.10
Kṣudrakas: 50.2.5
Khaśas: 56.1.4
Gavasa: 56.1.3
Gādhas: 51.5.3
Gāndhāras: 56.1.4; 57.2.5
Giriśṛṇga: 51.1.4
Godhas: 50.2.4
Cakoras: 56.1.5
Cedis: 1.7.2; 51.5.1
Tāmaliptas: 56.1.4
Tukhāras: 51.1.3
Tosalas: 56.1.4
Traigartas: 51.4.1; 53.3.1; 56.1.8
Daradas: 50.2.2
Mithilā: 56.1.2
Mekalā: 56.1.2
Mlecchas: 50.2.5
Yanatas (?): 56.1.7
Yayāvaras: 50.2.2
Yavanas: 50.2.4; 51.1.3, 3.3; 56.1.5; 57.2.5

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Naiṣadhas: 1.8.2
Pañcanada: 50.3.5
Pāñcālas: 1.8.1
Puraṁga: 56.1.8
Pūrvapadas: 1.6.6
Barbaratīras: 56.1.5
Bālhikas: 1.7.8; 50.2.4; 51.3.3; 56.1.8; 57.2.5
Brahmāvarta: 56.1.9
Bhadrakas: 50.2.4; 56.1.4
Bharatas: 50.1.6
Bhīmarathas: 56.1.5
Bhṛgukaccha: 56.1.6
Magadha: 51.1.3; 56.1.3
Matsyas: 1.7.2, 7; 50.2.5; 56.1.5, 8
Mathurā: 56.1.8
Madrakas: 1.7.1; 50.1.5, 2.4; 56.1.4; 57.2.5
Madhya (deśa); 50.2.4
Malayaka: 51.1.4
Mahārāṣṭra: 51.1.4
Mahi: 56.1.6
Mahendra: 56.1.3
Māgadhas: 1.7.2, 7; 50.3.3; 51.4.4
Mālavas: 50.2.5; 56.1.7
Rāmarāṣṭraka: 56.1.7
Vaṅgas: 1.7.7; 51.4.4; 56.1.3
Vardhamānaka: 56.1.4
Valayas: 56.1.5
Vāneyas: 50.2.5
Vidarbha: 50.1.5; 56.1.5
Virājas: 50.2.2
Veṇātaṭa: 56.1.4
Vaijayantī: 56.1.6
Śakas: 50.1.6; 51.3.3; 57.2.5
Śabaras: 51.5.1
Śatadris: 1.6.9
Śālvas: 50.2.2, 4
Śūrasenas: 50.2.2; 51.4.4
Sajjanapura: 56.1.4
Samataṭa: 56.1.4
Sāketa: 56.1.2
Sārasvatas: 56.1.8
Siṁsakas: 50.2.5
Siṁhalas: 56.1.5
Sindhusauvīras: 50.2.5; 56.1.7
Sunvantas: 1.8.3
Saindhavas: 51.1.4
Saurāṣṭra: 50.2.5; 51.1.4; 56.1.7

A LITERARY STUDY OF THE PARIŚIṢṬAS

As has been pointed out elsewhere, the *Pariśiṣṭas* are compiled by various authors, with varying degrees of skill and from material derived from various sources. They are a collection of tracts dealing with a great variety of subjects and are written in different styles. The *Atharva-Veda Pariśiṣṭas* are composed mostly in verse, with the exception of a few passages which are written in prose.

Many of the *Pariśiṣṭas* are in the form of dialogues, in the manner of the *Purāṇas.*[87] It is Bhārgava (25.1.1), or Nārada

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(29.1.1, 71.1.1), or Gautama (30.1.1; 70b.1.1; 70c.1.1), or Kāṅkāyana (30b.1.1), or Śaunaka (52.1.1), or sages in general (39.1.1; 66.1.3; 69.1.1; 70.1.1), or gods in general (31.1.1) who put the questions, and it is Śaunaka (25.1.1; 30.1.1), or Bṛhaspati (29.1.1; 70c.1.1), or Atharvan (30b.1.1; 52.1.1), or Brahmā (31.1.1; 66.1.3; 70b.1.1), or Paippalāda (39.1.1), or Bhṛgu (69.1.1; 70.1.1), or Uśanas (71.1.1) who give the answers. A number of *Pariśiṣṭas* commence in the *Sūtra*-style with '*om atha. . . vyākhyāsyāmaḥ*'.[88] The Brāhmaṇic style is seen in such statements as '*ṛdhnuyāt ya evaṁ veda*' (70.2.8). It is also seen that a verse or verses are introduced with words like '*bhavati cā 'tra ślokaḥ.*'[89]

When there are a number of similar statements to be made, repetition is avoided by mentioning only the differing words.[90] The first and last statements, in such cases, are made in full. Thus, for example, the *Nakṣatra-Kalpa* (*Atharva-Veda Pariśiṣṭa* 1.12–16) describes the ritual to be performed under the different groups of constellations. The ritual relating to the first group and the last group is described in full and that relating to other intervening groups is only pointed out by the initial words.[91] Similar is the case in the *Ucchuṣma-Kalpa* (36.1.6–11), wherein the deities of the respective quarters are to be invoked. In *Atharva-Veda Pariśiṣṭa* 62, the words '*prakampitāyām bhūmau*' (2.1, 3.1, 4.1) refer to verse 62.1.3 and in *Atharva-Veda Pariśiṣṭa* 67 the statements are made in full only in the first and seventh *khāṇḍas.*[92] The last quarter of a verse at the end of certain *Pariśiṣṭas* is repeated to denote the end of the *Pariśiṣṭa.*[93]

The *Pariśiṣṭas* are characterized by a general looseness of style. A certain amount of looseness in respect of the construction of sentences is found at a number of places. Sometimes the subject or the verb is lacking and certain words hang loosely, not being closely connected with the main sentence.[94] At 30.3.1, there is no verb and a word like *juhuyāt* has to be supplied. Similar is the case at 31.17.1, where a word like *juhoti* has to be understood. At 68.1.33 the adjective *kunda-gokṣīra-gaurābhiḥ* has no substantive. All these deficiencies may be due to the versification of the subject-matter. The restrictions of metre do not allow the inclusion of certain words, and the forms of certain words have to be modified to suit the limitations of a metrical foot. As metre gains an

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upper hand, grammar is set aside as a natural consequence. Hence we find many irregularities in respect of case, number and *saṁdhi.*

Thus at 1.40.3, *āpaḥ* (nom.) is used for *āpaḥ* (acc.); at 1.48.4, *aśleṣā* (nom.) is used for *aśleṣāyām* (loc.); at 1.49.7, *uttaram* (neu. nom. sing.) is used for *uttarāsu* (fem. loc. pl.); at 5.5.1, *namaskaret* is used for *namaskuryāt*; at 9.4.5, *purohite* (loc.) is used for *purohitāya* (dat.); at 26.2.1, *vinaśyati* (prim.) is used for *vināśayati* (caus.); at 30[b].1.10, *vṛṣabhadhvajaḥ* (nom.) is used in place of *vṛṣabhadhvajasya* (gen.); at 31.3.3, *prayojayat* is used for *prāyojayat*; at 43.6.1, *caturdaśīm* (acc.) is used for *caturdaśyām* (loc.); at 51.1.3, *avantyāyām* is used for *avantyām*; at 63.3.1, *yuvarājānam* is used instead of *yuvarājam*; at 64.10.6, *dāre* (sing.) is used for *dāreṣu* (pl.); at 64.8.1, *prasravet*[95] (sing.) is used in place of *prasraveyuḥ* (pl.); at 68.1.47, *kānanāḥ* (masc.) is used instead of *kānanāni* (neu.); at 70.3.1, *tiṣṭhet* (sing.) is used for *tiṣṭheyuḥ* (pl.); at 70.6.4, *bhāvaiva* is used for *bhāvameva*; and at 70[c].32.33, *saṁcalet* (sing.) is used for *saṁcaleyuḥ* (pl.). At 22.3.1 (*ubhe apyeka*),[96] 37.2.4 (*no astu*), 52.1.1 (*namaskṛtvā uvāca*), 65.5.6 (*prayuñjīta avṛṣṭeḥ*), 68.3.9 (*prayuñjīta ādityām*), 68.5.8 (*vā ajagaro*), 69.6.2 (*vā abhayām*), 69.7.2 (*viśeṣeṇa atharvāṇam*) and 70[b].16.3 (*rogāya ativṛṣṭi*), *saṁdhi* rules have not been observed, presumably on account of metrical expediency.

It should, however, be noted that even where there is no metrical expediency, grammatical irregularities are found. Thus at 29.1.4, *siddhiḥ* should be *siddhim* (being the object); at 30.4.3 *pālāśī* (nom.) should be *pālāśyā* (instr.); at 31.10.5, *pāṇineyāya* should be *pāṇinīyāya*; at 40.1.10, *dīpodana* should be *dīpaudana*; at 43.2.15, *tṛpyatām* (sing.) should be *tṛpyetām* (dual); at 43.5.4, *tṛpyatu* (sing.) should be *tṛpyantu* (pl.); at 47.2.1, *mataḥ* (masc.) should be *matam* (neu.); at 68.1.8, *kovidāḥ* (nom.) should be *kovidaiḥ* (instr.); at 68.2.28, *mattaṁ kareṇum* should be *mattāṁ kareṇuṁ*; at 68.2.32, the words *sūkarīm, mahiṣīm, hastinīm* and *śakunīm* should be in the nominative; at 68.5.19, *pṛthivīpatiḥ* (nom.) should be *pṛthivīpatim* (acc.); at 70[b].13.1, *bahvannadakṣiṇām* (adj.) should be *bahvannadakṣiṇam* (adv.); and at 70[b].13.2 *prājārthi* should be *prajārthi*. At 1.1.2, the adjective *catasraḥ* is feminine plural, whereas the substantive

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proṣṭhapadau is masculine dual. At 1.38.4 the word *carṣaṇīdhṛtaḥ* is treated as nominative, while in fact it is genitive (cf. *Ṛg-Veda* III. 37.4, 59.6).

Cases of double *saṁdhi* are quite common in the *Pariśiṣṭas.*[97] Following are some of the examples: *puṣyāśleṣā* (*puṣyaḥ āśleṣā* 1.1.2), *noragaiḥ* (*naḥ urajaiḥ* 1.38.2), *gāyatryāyājyayājakaḥ* (*gāyatryāḥ ayājyayājakaḥ* 2.6.3), *udapātrānīya* (*udapātre ānīya* 11.1.6), *sūryaloketi* (*sūryaloke iti* 11.2.5), *deśebhyobhayato* (*deśebhyaḥ ubhayato* 19.1.8), *hrasvartvijam* (*hrasvaḥ ṛtvijam* 27.2.3), *maitrottareṣu* (*maitre uttareṣu* 31.5.2), *dakṣiṇodapātram* (*dakṣiṇe udapātraṁ* 40.2.1), *snātopasparśana* (*snātaḥ upasparśana* 43.2.1), *tanmantrāṁhomucaiḥ* (*tanmantrāḥ aṁhomucaiḥ* 46.7.3), *ādyaiṣām* (*ādyāḥ eṣām* 47.1.8), *dhanurvedopavedaḥ* (*dhanurvedaḥ upavedaḥ*, etc. 49.1.3), *aśveti* (*aśvaḥ iti* 52.5.3), *kṛṣnātha* (*kṛṣṇāḥ atha* 58.1.7), *vāsārdra* (*vāsāḥ ārdra* 65.2.8), *rajñopasevakaṁ* (*rājñaḥ upasevakam* 68.5.3), *śivātiraudram* (*śivāḥ atiraudram* 70c.32.22) and *tatopariṣṭāt* (*tataḥ upariṣṭat* 70c.32.25). Double *saṁdhi* is made also while introducing *pratīkas* such as *dadhikrāvṇeti* (*dadhikrāvnaḥ iti* 38.2.2).[98] *Para-saṁdhi* is seen in the word *adhītāpi* (*adhītām api* 69.9.1) and in *kṣīrodana* (*kṣīra odana* 70.6.4; cf. 40.1.10). A strange *saṁdhi* like *apyidam* (*api idam*) occurs at 69.9.2.

There are certain peculiar phrases and unusual words used in the *Pariśiṣṭas.* In the *Nakṣatra-Kalpa,* which is the first *Pariśiṣṭa,* we come across phrases like *arthavijñāya bhejire tatra* (1.8.2, 8, 9, 10), *upayanti bhaktyā tatra* (1.7.8, 10, 8.1.6), *niyanti yojadhānāḥ* (1.6.5, 8.4, 7; cf. 1.6.7 *niniyoja dhānāḥ*), *saṁyujyante devaprasādanena* (1.6.10, 7.2, 3) and *achyutakeśaṁ vāhanam* (1.7.5, 8.9). Unreduplicated perfect form *viniyoja* is seen at 1.37.2 and unaugmented perfect *prasarjata* is found at 1.40.1. One comes across the Vedic dative infinitive *pātava* at 1.41.1. A word like *lakṣajāpa* (not *japa*) is seen at 36.26.1, peculiar phraseology like *pāram aśīmahi* is seen at 4.3.5 and *svargasyā 'kṣyyam icchatām* is met with at 39.1.12.

The words *carusthāli* and *parākṛtiḥ* (image) are treated as masculine at 23.1.4 and 33.6.6 respectively. A feminine word *kāṁsypātrī* is found at 68.5.5. The word *niḥprabha* (for *niṣprabha*) is seen at 52.8.5, 11.2; *avāṅchirāḥ* (for *avākśiraḥ*) at 50.4.7, 6.5; and *nabhapati* (for *nabhaspati*) is found at 67.7.4. The un-Paṇinian forms *namaskaret* and *drakṣanti* are seen at 6.5.1 and

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70c.32.8 respectively. At 36.1.16, the word *acetasaḥ* is transferred to *a*-inflection; at 51.6.2, the verb *bhavate* is seen and the use of the expletive *sma* is found at 61.4.6. A relative compound (*sāpekṣa samāsa*) is seen at 64.5.8.[99] At *Atharva-Veda Pariśiṣṭa* 1.27–30, the instrumental case has been used throughout instead of the accusative (*ārṣabheṇa māṁsena bhuktvā* in place of *ārṣabhaṁ māṁsam*, etc.). At 9.4.7, the word *pūrṇimām* is used as an accusative of time. At 33.1.7, there is a string of nominatives which is taken up by the words *ity etān*. The pleonastic use of *ca* is seen at 9.2.7[100] and the shortened 'compound' *nātisthūlaṁ kṛśaṁ tathā* is seen at 3.2.3 and 27.2.2. At 58b.4.12, the word *utkṛṣṭa* has the sense 'distorte'; at 68.1.11 the word *kahlatin* (i.e. bald) is found instead of the regular *khalati*. The word *ākṛṣṇa* is noteworthy, especially at 52.2.5, as it occurs in the technical sense of 'verging on black'.[101] It can be seen that the construction indicating comparison at 2.1.3 is clumsy (*daivāt puruṣakārāc ca daivam eva viśiṣyate*).

Keith has pointed out that 'the interchange of the gerund with a case-form and its reference to some person other than the real subject is very clear at 2.6.4 where *sarvadravya-parityāgāt* is parallel with *vedānām adhītyā 'dyottamā ṛcaḥ* and the subject is quite different (*śuddhir anyair udāhṛtā*).'[102] He further points out that the reading at 37.2.1, *atha yat kāko 'bhimṛśati tan mṛtyum āśaṅkyam bhavati*, is more unusual. As regards the use of moods of verbs, the only point of interest concerns the use of the potential. At 2.2.2 we find *atharvā sṛjate ghoram adbhutaṁ śamayet tathā*. This points to the growing equivalence of the indicative with the potential. Similar is the case at 12.2.10 (*nāśayati, prāpayet*), 64.4.8 (*abhyudīryate, vinaśyeta*, and 67.8.7 (*bhavet, sidhyanti*).[103] Good examples of the potential in indefinite relative clauses is seen at 2.5.2; 37.9.1, 19.1; 50.2.1; 68.2.54; 71.5.3, 6.1, 2, 7.1, etc. The potential and the indicative alternate at 9.4.7 (*ya imāṁ pathate nityaṁ yaś ce 'māṁ śṛṇuyād api*), 31.10.4 (*yas tv imām śrāvayed vidvān paṭhate cai 'va sarvadā*), and 37.17.1 (*mekhalā prapatati jīrṇā vā syāt*). Future form and potential form alternate at 5.5.2 (*dāsyanti, anurajyeta*). The potential of characteristic is noteworthy at 1.9.2 (*utpātān yas tu yān vidyāt*: one who can know whatever portents).

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The style of the *Pariśiṣṭas* ranges from mere prosaic versification to literary flourish of considerable poetic beauty. The versification has been made in a simple manner and no effort is made at ornamentation or embellishment. The substance is put down in a plain and matter-of-fact, narrative way, yet we come across a certain refinement of style, some beautiful descriptions and occasionally a few figures of speech. In certain places, the *Atharva-Veda Pariśiṣṭas* may be said to come close to classical poetry in style. For instance, a kind of poetic flourish is seen in the *vedi-lakṣaṇa* (24.2.5–6.4) wherein the description of the sacrificial fire occurs. The fire is compared with a varied number of objects in respect of its appearance, colour, sound, smell, movement, etc.[104] A similar beautiful passage is found at 62.4.2–3, where clouds have been described.

We come across many conventional similes like *tārapaṅke hastī 'va majjati*[105] (3.3.3), *uttitīrür ivā 'śmānam ādatte svavadhāya saḥ* (3.3.4), *paṅke gaur iva majjat*[106] (4.6.2; 69.7.1), *agnau tūlam yathā tathā* (11.2.4), *pradīpto 'gnir ive 'ndhanam* (38.3.2), *rathānām iva sāgare* (61.1.25), and *duḥkhārtā iva yoṣitaḥ* (64.2.3). A metaphor of the *kāvya*-style is found at 9.3.1 in the word *brāhmaṇa-puṅgavaḥ. Dṛṣṭāntas* are seen at 2.1.5, 5.1, 70.12.1, etc. and a mixed simile like *mārutavegaṭuṅgāni bhuvanāni vanāni ca* is seen at 68.1.45. One comes across a continued metaphor (*paramparita rūpaka*) at 61.1.22–23, wherein the clouds are compared to a weapon, and the thundering of the clouds is likened to the jingling sound of bells (tied to the necks of the elephants). Personification is seen at 62.2.5 (*rājaputrasahasrāṇāṁ bhūmiḥ pibati śoṇitaṁ*).

Certain words and phrases, like *śuddhātmāno japair homair* (21.1.8; 70.2.3) and *sarvadikṣu-prakalpitaiḥ* (68.5.21, 22), occur frequently. Battles are described as *sarudhira-pāṁsu-miśrāḥ* (51.4.1, 5.2) or as *māṁsa-śoṇita-kardamāḥ* (62.1. 8, 2.4), and strong winds as *śarkara-karṣiṇaḥ* (i.e. blowing off sand-particles: 62.2.7; 64.2.4, 3.10; 70[b].3.3).

For the most part, the *Atharva-Veda Pariśiṣṭas* are written in the ordinary *anuṣṭubh* metre, but other metres also are frequently used. *Atharva-Veda Pariśiṣṭa* 1.6–8, dealing with objects affected by the constellations, is cryptic in style. It appears to contain some

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old verses which are taken from some other source and introduced here. They are in a different metre not used elsewhere in the *Pariśiṣṭas*. Some of these verses contain only two lines, some three. *Atharva-Veda Pariśiṣṭas* 1.37–41 are composed in *jagatī* mixed with *triṣṭubh*. They do not conform to the classic requirements and show the freedom of the older period and the imperfection of Atharvan metres.[107] Hiatus, resolution of semi-vowels and protraction of long vowels are of common occurrence. In the *Samuccaya Prāyaścittāni* (31.1.8–10, 14.2–4, 19.4–5), there are some verses which are sub-Vedic. *Atharva-Veda Pariśiṣṭa* 7.1.10 is in the *upendravajrā* and 7.1.13 in the *vasantatilakā* metre. *Atharva-Veda Pariśiṣṭas* 24.2.5–3.2 are in the *upajāti* and 24.5.1–6.4 in the *vasantatilakā* metre. The purely iambic metre *pramāṇikā* used at the end of the *pāśupata-vrata*[108] is noteworthy.

In the *Pariśiṣṭas* following *Atharva-Veda Pariśiṣṭa* 50, diverse metres are handled with ease, especially the *upajāti* metre. *Atharva-Veda Pariśiṣṭa* 51 makes use of a number of ornate metres: *upajāti* (51.1.1–2),[109] *vaṁśastha* (also called *vaṁśasthavila* or *vaṁśastanita*: 51.2.1–2, 3.2) and *praharṣiṇī* (51.2.5, 3.1, 4.1, 3.4, 5.1–4).[110] The metre of 51.3 is irregular with 14 syllables in the first quarter, 13 in the second, 12 in the third, and 13 in the fourth. The second and fourth quarters consist of the *gaṇas na, ja, ja* and *ra*, followed by a *guru* syllable.[111] 51.4.2 is in *āryā-gīti* metre which is a *mātrā-vṛtta* and 51.4.5 is in the *puṣpitāgrā* metre. *Atharva-Veda Pariśiṣṭa* 56 is a rechauffe of the *āryā* metre. *Atharva-Veda Pariśiṣṭa* 65 also appears to have been originally composed in some form of the *āryā* metre, but is sploit by interpolations.[112] *Atharva-Veda Pariśiṣṭa* 68.2.61 is in *indravajrā* and 68.2.62 is in some kind of *ardha-sama-vṛtta* with 12 syllables in the odd quarters consisting of the *gaṇas na, na, ra, ya*, and 11 syllables in the second and fourth quarters consisting of the *gaṇas sa, sa, ja* and *bha, sa, ja* respectively, both followed by two *guru* syllables.

Atharva-Veda Pariśiṣṭa 69.6.4 is in *vaṁśastha* and 69.6.1 in some kind of *upajāti* metre.[113] *Atharva-Veda Pariśiṣṭa* 70^{b}.23.14 is in irregular *āryā* metre. *Atharva-Veda Pariśiṣṭa* 70^{c}.32.1–36, which is professedly a summary of the twelve sections of *Gārgyāṇi*, is composed in diverse metres.[114] *Atharva-Veda Pariśiṣṭas* 70^{c}.32.8, 11, 15–19, 24, 25, 27 and 30 are in the *upajāti* metre;[115]

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70c.32.12, 20, 31 and 32 are in *upendravajrā*; 70c.32.13 in *indravajrā*; 70c.32.14 in *puṣpitāgrā*; 70c.32.21–23 in *vasantatilakā*; and the two verses 70c.32.26 and 29 in the long *sragdharā* metre. *Atharva-Veda Pariśiṣṭas* 72.5.3–4, 6.1–3, 6 are composed in the *upajāti* metre.

The *anuṣṭubh* metre, which occupies a major portion of the *Atharva-Veda Pariśiṣṭas*, is handled with considerable ease. The *anuṣṭubh* verses are mostly of the *pathyā* type and a few of the third *vipulā* type.[116] Some irregularities, such as *pādas* consisting of nine syllables, are seen at 9.2.1 (*suvarṇaśṛṅgī raupyakhurī*), 23.3.4 (*caturvimśatyaṅgulaṁ daṇḍam*), 67.8.8 (*pratipuruṣam nibodhata*), and 69.7.8 (*laghuśāntyudaka-vidhinā*). At 2.2.3 the compound *brahmavedajñaḥ* is broken by a caesura. Similarly, it is seen that a *pāda* ends in the middle of a compound at 58.1.8 and 10.

It is but natural that when the *pratīkas* of *mantras* are to be quoted in a verse, the metre is violated.[117] Irregular verses are almost the rule at *Atharva-Veda Pariśiṣṭa* 1.5 wherein the final cadences are defective. In *Atharva-Veda Pariśiṣṭa* 39, the irregularities are necessitated by the subject matter. Similar is the case with *Atharva-Veda Pariśiṣṭa* 47 which deals with so difficult and technical a subject as phonetics. In all such cases the defective nature is excused by the number of *termini technici*.[118]

The rule of classical poetry, namely ending a section with a verse (or verses) composed in a different metre, is observed in many *Pariśiṣṭas*.[119]

THE DATE OF THE ATHARVA-VEDA PARIŚIṢṬAS

It has now become almost a truism to say that the fixing of dates of a majority of ancient Indian texts is a formidable task. Lack of direct evidence and the doubtful character of several generally accepted landmarks defy all attempts to arrive at any definite conclusions. Therefore, all that one may do is to build up a *prima facie* case in favour of a certain view—always being prepared to give up the case if and when stronger evidence to the contrary is produced.

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The *Atharva-Veda Pariśiṣṭas* obviously represent a composite text, being a collection of tracts presumably belonging to different chronological periods. Accordingly, an attempt is made, in this section, to bring together all the material from the *Pariśiṣṭas* which have a bearing—direct or indirect—on the various chronological strata reflected in them. To begin with, it may be assumed, on the strength of the evidence presented by tradition, that the *Atharva-Veda Pariśiṣṭas* were written long after the *Gopatha Brāhmaṇa*, the *Kauśika Sūtra*, the *Vaitāna Sūtra* and the *Lakṣaṇagranthas* were composed. It is difficult to say how much time must have elapsed between the composition of these ancillary texts on the one hand and that of the *Pariśiṣṭas* on the other.[120] So far as the internal evidence is concerned, the upper limit of the date of the *Atharva-Veda Pariśiṣṭas* may be said to have been fixed by the *Arthaśāstra* of Kauṭilya as also by the *Manu Smṛti*. The *Atharva-Veda Pariśiṣṭas* show a fair knowledge of the technical terms employed by Kauṭilya. The terms *yāyī*, *sthāvara* and *ākrandasārin*[121] are mentioned at 63.4.10 and the words *nāgarāḥ* and *yāyinaḥ* are met with at 51.2.1. Terms like *saṁdhi*, *vigraha*, etc. are also found (3.1.13). *Atharva-Veda Pariśiṣṭa* 44.2.2 quotes *Manu Smṛti* 3.125 and *Atharva-Veda Pariśiṣṭa* 41.3.8[ab] is identical with *Manu Smṛti* 4.94[ab].[122] According to Keith, the metrical test shows that the *Atharva-Veda Pariśiṣṭas* must be later than the *Bṛhaddevatā* and the *Ṛg-vidhāna*.[123] The mention of planets in the astrological context, according to Jacobi,[124] would fix the time of the composition of the text as later than AD 200.[125] Another point of chronological interest is the fact that *niṣka* and *dīnāra* are mentioned in the *Atharva-Veda Pariśiṣṭas*.[126] According to Jolly,[127] who is followed by Winternitz,[128] all Indian works in which the word *dīnāra* occurs cannot have been composed before the second century AD. It may, however, be pointed out in this connection that the word *dīnāra* occurs in some earlier works like *Āpastamba Śrauta Sūtra* (23.11.2) and the *Mahā-bhāṣya* (4.1.19).[129] It may also be added that Keith[130] does not accept Jolly's suggestion. Nevertheless one thing may be generally accepted, namely, that the *Atharva-Veda Pariśiṣṭas* on the whole cannot be assigned to any remote antiquity. Fairly accurate, ornate and elaborate metres make the comparative lateness of

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the text undoubted. According to Keith,[131] words like *cāmara* (3.1.3; 4.1.14; 19[b].4.4; 70[b].20.1) are late purāṇic and the word *nāyaka* (24.1.9) is a sign of late origin. Similar is the case with the words *aṭṭālaka*[132] (55.6.2; 71.19.2; 72.3.10), *akṣamālā* (41.4.5) and *golavat* (58[b].2.9, 4.9). The root *kuṭṭa* and the words *māṇḍalika* (36.26.3), *kulīra* and *karkaṭa* (39.1.10) are, according to that scholar, very late words, belonging to the time of Suśruta.

The lower limit of the date of the *Pariśiṣṭas* can be said to be fixed by the *Bṛhat Saṁhitā* of Varāhamihira, which is definitely posterior to the *Atharva-Veda Pariśiṣṭas*. Attention has already been drawn, in the chapter 'The Nature of the *Pariśiṣṭas*', to the influence of the *Atharva-Veda Pariśiṣṭas* on the *Bṛhat Saṁhitā*. Varāhamihira has drawn on the *Atharva-Veda Pariśiṣṭas*[133] and has even named many of the *adhyāyās* of the *Bṛhat-Saṁhitā* in imitation of the *Pariśiṣṭas*.[134] That Varāhamihira lived at the close of the fifth or the beginning of the sixth century of our era is quite evident from the position of the colures affirmed as actual in his time by that scholar (*Bṛhat Saṁhitā* 3.2). It was at this time that the enumeration of the constellations, beginning with the *Aśvini*, started.[135] The same date has been arrived at by different scholars. According to Colebrooke,[136] the date of Varāhamihira is AD 472 and in the opinion of Jones[137] it is AD 499 .[138]

Looking at the state of astrological knowledge in the *Atharva-Veda Pariśiṣṭas* and comparing it to that in the works of Varāhamihira, one cannot but feel that Varāhamihira is far advanced in such knowledge and hence a long period of time must have elapsed between the composition of the *Atharva-Veda Pariśiṣṭas* and the works of Varāhamihira. The *Atharva-Veda Pariśiṣṭas* are not acquainted with the division of the zodiac into *rāśis*.[139] Varāhamihira not only knew such division, but used it freely in his astrological works. Moreover, he explains how the Moon appears to wax and to wane (*Bṛhat Saṁhitā* 4.1) and states that the occurrence of an eclipse can be known by calculation (*Bṛhat Saṁhitā* 5.5) and not by any portent (*Bṛhat Saṁhitā* 5.16). *Atharva-Veda Pariśiṣṭa* 53, on the contrary, mentions the omens which announce the coming of Rāhu and further adds that when such omens are seen but an eclipse does not follow, it forebodes fight and famine (53.6.3). This shows the absence of mathemati-

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cal calculation at the time when the *Atharva-Veda Pariśiṣṭas* were composed. The advance of scientific knowledge in the days of Varāhamihira can be seen from his statement regarding *grahayuddha* (*Atharva-Veda Pariśiṣṭa* 51), that the planets move far away from one another in their own orbits and that they only appear to our eyes as coming near each other (*Bṛhat Saṁhitā* 17.2). The *Bṛhat Saṁhitā* mentions the precise movements of Mars, Mercury, Jupiter, Venus and Saturn (chapters 6–10 respectively). Such astronomical knowledge is lacking in the *Atharva-Veda Pariśiṣṭas*. Varāhamihira starts counting the *nakṣatras* from the *Aśvini*, as they are counted at present, whereas the *Atharva-Veda Pariśiṣṭas* (1.1.2) enumerate them from the *Kṛttikā*, as found in the ancient texts, including the *Atharva-Veda* (XIX. 7). It may be noted in this context that the *Atharva-Veda Pariśiṣṭas* (64.8.9–10.3) count the seasons from Śiśira to Hemanta, whereas Varāhamihira (*Bṛhat Saṁhitā* 46.84–98) counts them from Vasanta to Śiśira, as at present. It may also be noted that Varāhamihira starts counting the months from Kārttika (*Bṛhat Saṁhitā* 5.69–80), whereas the *Atharva-Veda Pariśiṣṭas* enumerate them from Āśvina (17.1.2) or Śrāvaṇa (55.1.5).[140]

The foregoing discussion makes it clear that the date of the compilation of the *Atharva-Veda Pariśiṣṭas* lies somewhere between second century BC which is the date of the *Manu Smṛti* and fifth century AD, which is the date of Varāhamihira. Leaving a fair margin of time—about three or four centuries—for the development of astronomical and astrological knowledge from the state as reflected in the *Atharva-Veda Pariśiṣṭas* to the state as reflected in the *Bṛhat Saṁhitā* and its consolidation, one may not be far from the truth if one assigns the *Atharva-Veda Pariśiṣṭas* to a period somewhere round about the beginning of the Christian era.[141]

NOTES

1. Some emendations have, however, been suggested elsewhere.
2. Dandekar, 'Rudra in the Veda', p. 128.
3. 'Ueber den Begriff und die Etymologie von *pūjā*', *Festgabe Hermann Jacobi*, pp. 276–97.

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4. Considerable material relating to this and allied matters is found in the following works. Whitehead, *Village Gods of South India;* Elmore, *Dravidian Gods in Modern Hinduism;* Thurston, *Castes and Tribes of South India;* Dikshitar, *Prehistoric South India;* Crooke, *Folklore,* XXX, etc. For other views regarding the origin of idol-worship, see Keith, *Religion and Philosophy of the Vedas and Upaniṣads,* pp. 30–31.
5. The practice of smelling flowers taken from over the images of gods (*nirmālya*) is mentioned at 40.1.11. The practice continues to the present day.
6. At *Atharva-Veda Pariśiṣṭa* 18.1.11, we find that the sacred fire is to be surrounded with various kinds of foods and fruits.
7. Cf. *Atharva-Veda Pariśiṣṭa* 67.8.8: *devatā-yāga-pūjanam.* The same kind of worship combining *pūjā* and *homa* is found also in the *brahma-yāga* (19^b), *pāśupata-vrata* (40) and the *go-śānti* (66).
8. It is noteworthy that *Atharva-Veda Pariśiṣṭa* 1.4.4 mentions, as the superintending deity of the constellation *Jyeṣṭhā,* Mahādeva, together with Indra, who is usually regarded as the lord of that *nakṣatra.*
9. *Atharva-Veda Pariśiṣṭa* 51.4.5 mentions people who apply ashes to their foreheads (*sabhasma-pauṇḍrāḥ*).
10. *Atharva-Veda* XVII.1.1–5.
11. *Atharva-Veda Pariśiṣṭas* 9.4.7; 11.2.5; 12.1.10; 14.1.16.
12. *Atharva-Veda Pariśiṣṭas* 2.11; 13.5.6; 19^b.2.5; 20.7.1; 31.1.1, 3; 33.1.1, etc.
13. Cf. Macdonell, *Vedic Mythology,* pp. 54–66. It may be noted in this connection that *Śānti-Kalpa* 2–17.2 prescribes the *aindrī-śānti* for securing rain and also to counteract attack by an enemy. The *māhendrī-śānti* is prescribed for the acquisition of a kingdom (*Śanti-Kalpa* 2.17.3).
14. Bṛhaspati, who is the *Purohita* of the gods, is said to have performed *koṭi-homa* for making Śiva powerful (31.2.3–4.2).
15. *Śānti-Kalpa* 2.17.4 prescribes the *vāruṇī-śānti* for averting the fear of water (floods) and of drought.
16. Cf. *Atharva-Veda Pariśiṣṭa* 33.4.4 with *Śānti-Kalpa* 2.15.
17. *Atharva-Veda Pariśiṣṭas* 4.1.21; 14.1.10; 20.7.3, 8; 22.5.1; 23.13.1; 33.7.5; 41.4.3; 51.5.1; 64.9.7; 70^b.15.3, 4; 71.17.9, 18.2; 72.2.2.
18. *Atharva-Veda Pariśiṣṭas* 4.4.9; 6.1.11; 17.2.16; 20.6.8, 7.2; 33.6.12.
19. *Atharva-Veda Pariśiṣṭas* 26.5.8; 30.3.1; 31.1.5, 3.1; 34.1.4, 7; 38.2.6; 41.2.6, 4.5; 42.1.9; 46.7.3; 67.8.2.
20. *Atharva-Veda Pariśiṣṭas* 1.32.4; 64.8.4; 70^b.21.1; 70^c.3.2; 71.16.3.
21. *Atharva-Veda Pariśiṣṭas* 58^b.4.3; 64.8.5; 70^b.7.10, 15; 70^c.32.19, 24; 71.1.4, 10.1, 3, 11.3, 16.3; 72.3.9.
22. See under 'The *go-śānti*' in the section 'Ritual and Religious Observances' above.
23. In this connection, reference may be made to Renou, 'La valeur du silence dans le culte védique', pp. 11–17.
24. Cf. *Atharva-Veda Pariśiṣṭa* 2.1.2–3:

    दैवं प्रमवते श्रेष्ठं हेतुमात्रं तु पौरुषम् ।

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दैवेन तु सुगुप्तेन शक्तो जेतुं वसुंधराम् ॥
दैवात् पुरुषकाराच्च दैवमेव विशिष्यते ।
तस्माद्दैवं विशेषेण पूजयेत्तु महीपतिः ॥

25. Prostitution is not mentioned among the sins. There is one reference to a courtesan (*rūpājīvā* 1.45.7).
26. Cf. *Manu Smṛti* 4.218, 223.
27. *Caturvarga-Cintāmani* of Hemādri (Vratakhaṇḍa, Vol. II, Part 1, p. 715) quotes from the *Devī Purāṇa, Kūrma Purāṇa, Liṅga Purāṇa* and *Skanda Purāṇa*, passages mentioning the *prāyaścitta* of five *Cāndrāyaṇa* vows to be performed by a person who accepts a *tila-dhenu*.
28. Cf. Kane, *History of Dharmaśāstra*, IV, p. 549.
29. *Bṛhatsarvānukramaṇī* 6.1 (beginning) states that a person who studies and teaches the *mantras* in the proper way, goes to *brahma-loka* after death and thereafter he is born in the family of excellent Brāhmaṇas to enjoy great incomparable pleasure. But he who learns or teaches the *mantras* by fraud goes to hell, full of pitchy darkness and having spent there as many years as there are letters in the *mantras* (studied by him), he returns to this life as an owl and then, after death, having resided in hell, he is born here as a person blind at birth (*janmāndha*).
30. Cf. *Atharva-Veda Pariśiṣṭas* 10.1.21; 13.4.56; 20.7.11; 30.4.5; 31.10.3.
31. *Atharva-Veda Pariśiṣṭa* 26.3.5 states that a person desirous of liberation only, should offer fire-sticks ten fingers in length and besmeared with clarified butter.
32. *Atharva-Veda Pariśiṣṭa* 13.5.3 states that one can attain *amṛtatva* by giving away gold.
33. Cf. *Atharva-Veda Pariśiṣṭa* 40.5.3, 6.14.
34. It is interesting to note that *Atharva-Veda Pariśiṣṭa* 9.4.6 states that by offering *tiladhenu* a person goes to the world of the Sun which is beyond the world of gods.
35. The seven *lokas* are: *bhūḥ, bhuvaḥ, svaḥ, mahaḥ, janaḥ, tapaḥ* and *satyam*.
36. Cf. *Bhagavadgītā* 9.21.
37. Memory of past lives (*jātismaratva*) is supposed to be a quality attained by a meritorious person (42.2.13; 49.5.12).
38. Cf. *Atharva-Veda Pariśiṣṭas* 13.5.2, 4; 30^{b}.1.2; 41.4.6, 5.1, 6.5; 68.5.19. The *Gopatha Brāhmaṇa* II.1.6 states that there are two kinds of gods: (1) those who are pleased by the offering of *soma* and (2) those who are not offered *soma*. The latter are Brāhmaṇas who are pleased by offering them *dakṣiṇā*.
39. It may be noted in this connection that a Brāhmaṇa is asked to perform twilight-worship regularly. Otherwise, he is said to be as good as a Śūdra (41.6.4).
40. In this context it is worth noting that Brāhmaṇas were prohibited the use of weapons and a Brāhmaṇa wielding a weapon was considered ominous. Cf. *Kauśika Sūtra* 93.12, 104.
41. The *Atharva-Veda Pariśiṣṭas* refers to Dasyus at two places—68.2.16 and 71.16.1. In the latter passage, the word appears to refer to Śūdras. *Cāṇḍālas*

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are considered impure, and the fire from the house of a *cāṇḍāla* is used for sorcery (31.9.2). The *Kauśika Sūtra* (141.38–39) prohibits the study of the Vedas in the vicinity of a *cāṇḍāla* or a Śūdra.

42. It appears that the distinction between the four *varṇas* and the four *āśramas* was scrupulously guarded and intermixture (*saṁkara*) was prohibited (72.4.1–2).
43. *Atharva-Veda Pariśiṣṭas* 52.15.4; 53.4.3; 58.1.8 58^{b}.4.15; 63.4.6; 70.10.2; 70^{b}.6.15–16; 71.11.3–5. The significance of the association of the four colours with the four castes is quite evident. Varāhamihira also refers to these colours as relating to the particular castes (cf. *Bṛhat Saṁhitā* 33.14; 52.1, etc.).
44. It may be noted in this connection that certain materials are laid down as offerings for particular castes (35.1.8–9). It may also be noted that certain trees are related to particular *varṇas* (71.16.1), and certain omens are said to affect particular castes (71.16.5–17.4). All these have been detailed in the respective sections.
45. The superiority of Brāhmaṇas is mentioned in *Śānti-Kalpa* 1.18.4, where a person is asked to honour planets, cows, kings and especially Brāhmaṇas. It is seen also from the fact that *Śānti-Kalpa* 2.25.4 mentions that a Brāhmaṇa should give away ten cows and a bull by way of *dakṣiṇā;* a Vaiśya should give a plough in addition; a person dealing with foreign countries should give a horse; and a king should give away a village.
46. In this passage, the word *deva* possibly refers to the Brāhmaṇas who are considered *bhū-devas*. Cf. *Atharva-Veda Pariśiṣṭa* 13.5.4 with *Caturvarga-Cintāmaṇi* (*Vratakhaṇḍa*, p. 308):

    यूयं वै ब्राह्मणा धात्रा मित्रत्वेनानुगृहणता ।
    सौमुख्येनेह भवतां भवेत् पूतो नरः स्वयम् ।
    भवतां प्रीतियोगेन स्वयं प्रीतः पितामहः ॥

47. Cf. *Atharva-Veda Pariśiṣtas* 55.6.2; 58.1.9; 64.6.1, 8.6–7, 10.5; 71.10.2, 14.5. The death or murder of the king is mentioned at 64.4.8, 6:1, 7.7, 8.2, 8; 69.3.3; 70.6.2–3; 72.3.10, 4.5; the murder of the minister at 71.10.2, 5, 16.3, 19.5; 72.4.5; and dissension among ministers is mentioned at 72.6.2.
48. The weapons mentioned in the *Pariśiṣtas* are: *gola* (58^{b}.2.9), *śūla, paṭṭiśa, śakti, ṛṣṭi, mudgara, asi, paraśu* (58^{b}.3.5), *aṅkuśa* and *dhanuṣ* (68.2.13). A coat of mail (*varma*) also is referred to (58^{b}.2.4).
49. This shows that the cities were properly fortified. The city-gates also are often mentioned (cf. 58^{b}.4.2; 64.5.3; 70^{c}.27.1).
50. Cf. *Manu Smṛti* 7.195–6.
51. Cf. *Arthaśāstra* VII.1; Kāmandaka's *Nītisāra* 12.25; *Yājnavalkya Smṛti* 1.34; *Manu Smṛti* 7.160–74.
52. *Atharva-Veda Pariśiṣṭa* 1.9.4–10.9.
53. Cf. *Kauśika Sūtra* 17.11 f.
54. *Atharva-Veda* VII.65.2.
55. Kings were evidently polygamous. Cf. *Kauśika Sūtra* 17.26: *mahiṣāṇi upayāti.*
56. Cf. *Manu Smṛti* 7.35.

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57. Cf. *Bṛhat Saṁhitā* 48.3, 18.
58. For the qualities necessary in an astrologer, see *Bṛhat Saṁhitā* 2.1–13 (*sūtras*). See also *Bṛhat Saṁhitā* 2.6–20, 22 (verses) for the importance of an astrologer. It is stated therein that a king without a Sāṁvatsara misses his path like a blind man (2.9).
59. *Atharva-Veda Pariśiṣṭa* 4.1.22 points out that even Indra had to appoint Bṛhaspati as his *Purohita* with a view to getting rid of the *asuras*.
60. Kauṭilya (*Arthaśāstra* X.3) states that astrologers should infuse spirit into their side and urge the soldiers on in a battlefield by asserting that the heavenly aspects favour their side. The *Gautama Dharma Sūtra* (11.15–17) prescribes that the king should heed the advice of astrologers and of those who are adept at averting the effects of portents, and perform the rites indicated by them. Kāmandaka's *Nītisāra* (4.33) and the *Viṣṇu-dharmottara Purāṇa* (2.4.15–16) recommended reliance on the astrologer. The *Yājñavalkya Smṛti* (1.307) holds that the rise and fall of kings depend on the (influence of) planets.
61. *Atharva-Veda Pariśiṣṭas* 1.31.6; 5.5.3; 19.1.12; 58^{b}.4.7; 71.19.5.
62. For an informing and exhaustive paper on the subject, see J. Gonda, 'Purohita', pp. 107–24.
63. Cf. *Aitareya Brāhmaṇa* 8.5.1: *na ha vā apurohitasya rājño devā annam adanti.*
64. The superiority and importance of the Atharvan are confirmed by the statement that if he is not available, the rites should be performed ten times (69.3.1).
65. For the function of an Atharvan as Brāhmaṇ—the supervisor and corrector at a sacrifice, see *Śatapatha Brāhmaṇa* 14.2.2.19; *Gopatha Brāhmaṇa* I.2.9, 4.2; II.1.2, 4. Cf. Bloomfield, *Sacred Books of the East* series, 42, pp. lxxi f.
66. Cf. *Gopatha Brāhmaṇa* I.3.1: *etad vai bhūyiṣṭham brahma yad bhṛgvangirasaḥ.*
67. The inclination of the *Atharva-Veda Pariśiṣṭas* towards the Paippalāda recension can be seen from the statement that if the *Purohita* is a Paippalāda, the kingdom prospers with corn and wealth (2.6.1).
68. Cf. *Atharva-Veda Pariśiṣṭas* 3.1.15–2.1; 11.1.12–3; 15.1.7; 16.1.6; 18.1.12; 18^{b}.1.8, 10.1; 18^{c}.12.1; 30.4.1; 30^{b}.2.6; 31.7.3–4; 33.7.2; 36.26.3; 39.1.8; 46.8.2; 67.8.2; 70.3.2, 4.1, 3; 70^{b}.21.3, 29.2; 72.2.9, 4.7.
69. *Atharva-Veda Pariśiṣṭas* 2.3.1–2; 3.1.14–18, 2.1. Cf. *Gopatha Brāhmaṇa* I.3.4 where the Brāhmaṇ priest gets *dakṣiṇā* equal to that obtained by all the other priests together.
70. A priest who is taken up by the king as a *Purohita* is asked to give up the *dakṣiṇā* received by him elsewhere and to recite the *Saṁhitā* thrice for the sake of purification (69.8.3).
71. For the qualities required in a *Purohita*, cf. *Mahābhārata* I.170.74–5, 174.14–5; XII.72.2–18 and 73; *Gautama Dharma Sūtra* 11.12–4; *Āpastamba Dharma Sūtra* II.5.10–16; *Viṣṇu Dharma Sūtra* 3.70; *Yājñavalkya Smṛti* 1.313; Kāmandaka's *Nītisāra* 4.32; *Rājanītiprakāśa* pp. 59–61, 136–37; *Rājadharmakauṣṭubha*, pp. 255–57. Cf. also *Agni Purāṇa* 239.16–17; *Viṣṇu-dharmottara Purāṇa* 2.5; and *Rājanītiratnākara*, pp. 16–17. *Śukranītisāra* (II. 78–80) requires in the

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Purohita, among other qualities, the study of the *Dhanur-Veda*, proficiency in the use of arms as well as in the formations of armies for battle, and possession of so much religious merit as to be able to pronounce an effective curse.

72. The head-dress appears to be a special feature of the Atharvan priest. The *Gopatha Brāhmaṇa* (I.2.19) mentions that Indra, in the form of the *Atharva-Veda* incarnate and with a turban on, was able to protect the sacrifice. It further states that the Brāhmaṇ priest wearing a turban is the physical form of the *Atharva-Veda*.
73. *Atharva-Veda* V.24.1 and IV. 22.1.
74. The *mantras* for consecrating these objects are respectively; (1) *Atharva-Veda* II.13.2–3 (= XIX.24.4, 6), (2) I.35.1, (3) VI.38.1, (4) XII.1.23–5, (5) IV.9.1, (6) VI.92.1, (7) III.22.1 and (8) V.30.5.
75. As there is no proper *mantra* in the *Atharva-Veda* for consecrating a sword, the verse, *'Khadgaṁ cā 'bhi-mantrayāmi. . . '*, is composed and is prescribed.
76. *Atharva-Veda* VI.40.1.
77. According to Varāhamihira (*Bṛhat Saṁhitā* 2.18), it is not possible for a single person to comprehend all the various natural phenomena occurring day and night. Hence four efficient assistants should be employed to watch the four quarters.
78. Cf. *Atharva-Veda* III.19; *Kauśika Sūtra* 14–16.
79. Varāhamihira has given two different opinions regarding the inclusion of the twenty-seven constellations in the nine *vīthis* (*Bṛhat Saṁhitā* 9.1–6). The term *rāja-vīthi* is not found therein. Probably it is a mistake for *ada-vīthi* or *gaja-vīthi*. According to K.P. Pisharoti and K.R. Menon ('Vāstuvidyā', pp. 271–82), the following terms represent the directions mentioned against them. *Go-vīthi*: east, *gaja-vīthi*: north, *jala-vīthi*: west, *yama-vīthi*: south, *bhūta-vīthi*: south-west, *dhana-vīthi*: north-west, *nāga-vīthi*: north-east, and *vaiśvānara-vīthi*: south-east.
80. In the astrological *Saṁhitās*, we find that day and night are divided into 15 *muhūrtas* each. The *Atharvaṇa Jyotiṣa* (1.5) prescribes a *śaṅku* (cone) twelve *angulas* (fingers) in height, for determining the *muhūrtas*. The shadow of the cone placed in the Sun is measured and the following *muhūrtas* are known from the length of the shadow. (1) *raudra*: 96 fingers, (2) *śveta*: 60 fingers, (3) *maitra*: 12 fingers, (4) *sārabhaṭa*: 6 fingers, (5) *sāvitra*: 5 fingers, (6) *vairāja*: 4 fingers, (7) *viśvāvasu*: 3 fingers, and (8) *abhijit*: when the shadow coincides with the base of the cone (*cyasmin chāyā pratiṣṭhitā*). The *muhūrtas* for the latter half of the day are (9) *rauhiṇa*: 3 fingers, (10) *bala*: 4 fingers, (11) *vijaya*: 5 fingers, (12) *naiṛta*: 6 fingers, (13) *vāruṇa*: 12 fingers, (14) *saumya*: 60 fingers, and (15) *bhaga*: 96 fingers.
81. A month is divided among eleven *karaṇas*, namely, (1) *bava*, (2) *bālava*, (3) *kaulava*, (4) *taitila*, (5) *garaja*, (6) *vaṇija*, (7) *viṣṭi*, (8) *śakuni*, (9) *catuṣpāda*, (10) *nāga*, and (11) *kaustubha* (or *kiṁstughna*). The last four are ascribed respectively to the fourteenth night in the dark half of the month, the new-moon-day, the new-moon-night and the first day of the bright half. The first

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seven *karaṇas* are then successively applied to the remaining days and nights of a month. Thus, for instance, the first *karaṇa*, namely *bava*, belongs to, in the bright half, (1) the first night, (2) fifth day, (3) eighth night, (4) twelfth day, (5) full-moon-night, and in the dark half, (6) fourth day, (7) seventh night and eleventh day.

82. *Atharva-Veda Pariśiṣṭas* 2.5.5; 23.4.2; 31.5.1; 35.1.4; 36.2.1; 72.3.6. See *Atharvaṇa Jyotiṣa* 1–3 for *muhūrta*, 4–5 for *karaṇa*, 6–7 for *tithi*, 8 for *vāra* and 9–11 for *nakṣatra*.
83. The word *budha* at 71.7.4 possibly refers to Wednesday and the word *siṁhe* to the zodiacal sign Leones. It may be noted that the verse is expressly stated to be taken from *Śāstrasamuccaya* (cf. 72.1.3).
84. The identification of many of these plants is found in G.P. Majumdar, 'Botany in India—past and present'.
85. Cf. *Atharva-Veda Pariśiṣṭas* 70^{b}.7.20; 70^{c}.30.1; 71.1.4, 11.5; 12.3, 4.
86. For a similar topographical list from the *Bṛhat Saṁhitā*, see J.F. Fleet, 'The topographical list of the *Bṛhat Saṁhitā*', pp. 165–95; and for that of *Bhāgavata Purāṇa*, see J.E. Abbott, 'The topographical list of the *Bhāgavata Purāṇa*', pp. 1–6. Cf. B.C. Law, *Tribes in Ancient India*.
87. According to Keith (*'The Pariśiṣṭas* of the *Atharva-Veda* by Bolling and Negelein: A Review', p. 786), the words *jāṅgala, camūṣāla, karbura* as well as *lekhaka* used in *Atharva-Veda Pariśiṣṭa* 61, and *kareṇu, karāṭaka, cipita*, as well as *śaśāṅka* employed in *Atharva-Veda Pariśiṣṭa* 68, show their epic character.
88. *Atharva-Veda Pariśiṣṭas* 1, 6, 8, 11, 19, 20, 41, 44, 46, 49, 65, 72. Cf. 43.1.1 and 13.1.1 (*oṁ atha . . . anukramiṣyāmaḥ*); 14.1.1 (*om atha . . . anukramam vakṣye*); 17.1.1 (*om atha vakṣyāmaḥ*). *Pariśiṣṭas* 15, 16 and 18^{c} begin only with *atha*. Cf. 40.1.1: *om atha pāśupatavratādeśo*.
89. *Atharva-Veda Pariśiṣṭas* 4.1.20; 65.1.2, 6, 9, 2.2, 5, 10; 72.3.12.
90. This method compares very well with the rules laid down in *Pañcapaṭalikā* 1.
91. The *Atharva-Veda Pariśiṣṭas* make a reference to a similar previous portion by quoting a few words followed by *iti samānam* (18^{b}.5.3; 45.1.15). Cf. *Kauśika Sūtra* 106.9 which refers back to 94.16–17 with the same words.
92. It may be noted that similar statements repeated in full are seen at *Atharva-Veda Pariśiṣṭas* 1.17–20, 23–24, 27–30.
93. Such *Pariśiṣṭas* are 1, 3, 9–15, 20–23, 25.30, 30^{b}, 31, 35, 36, 38–44, 48–51, 53, 55, 58, 58^{b}, 61–64 and 66–72.
94. Cf. 35.1.9: *śūdrās tu lavaṇamiśraiḥ rājikām piṣṭayed budhaḥ*; and 69.8.3: *triḥ saṁhitāṁ haviṣyādyaṁ japet kṛcchraṁ ca śuddhaye*.
95. Here the word *sraveyuḥ* could have been used without violating the metre.
96. *Saṁdhi* could have been made here as *ubhayapyeka* without violating the metre. But such *saṁdhis* are generally not found in the *Atharva-Veda Pariśiṣṭas*.
97. Double *saṁdhis* are seen in other ancillary texts also. Cf. *Kauśika Sūtra* 6.17: *patnyāñjalau* (*patnyāḥ añjalay*); 6.34: *daivateti* (*daivate iti*); 17.3: *talpārṣabham* (*talpe ārṣabham*). *Śānti-Kalpa* 2.1.1: *ahatavāsāgneḥ* (*ahatavāsāḥ agneḥ*) (cf. Weber, *Omina und Portenta*, p. 390, f.n. 3). *Atharva-Prāyaścitta* 3.3:

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prāṅmukhopaviśya (*prāṅmukhaḥ upaviśya*) and 3.4: *karmaviparyāseti* (*karmaviparyāse iti*).

98. Cf. *gandhadvāreti* (38.2.2) and *mānastokena* (38.2.5).

99. त्वङ्मांसरुधिरास्थीनां मेदोमज्जादिवृष्टयः ।
Cf. 68.1.22: शिरोदरकटिस्कन्धपक्ष्मयोर्विमलेक्षणाः ।

100. बालत्वे यच्च कौमारे यत् पापं यौवने कृतम् ।
वयःपरिणतौ यच्च यच्च जन्मान्तरेषु च ॥

101. Cf. Patañjali on Pāṇini's *Aṣṭādhyāyi*. II.2.18; Wackernagel, *Altind. Gramm.* II. 1.237.

102. 'The *Pariśiṣṭas* of the *Atharva-Veda* by Bolling and Negelein: A Review', p. 774.

103. The change in moods is possibly necessitated by the metre.

104. Cf. 24.4.2: प्रहसन्निव शब्देन द्योतयन्निव तेजसा ।
24.5.4: सूर्यांशुभिः कृतविघट्टनहेमपद्मकिञ्जल्कचूर्णनिकरारूणतामलांशुः ॥
24.5.5: क्षीरोदशुक्तिपुटगर्भविकीर्णमुक्तासंघातपाण्डुररजो रथनेमिघोषः ।
दाता नृपाय वसुधां तु हिमांशुमौलिर्ज्योत्स्नाविकाशितसमुद्रजलां हुताशः ॥

105. Cf. *Kirātārjunīya* 2.6:
कथमेत्य मतिर्विपर्ययं करिणी पङ्कमिवावसीदति ।

106. Cf. *Mṛcchakaṭika* IX.25: मतिस्तु गौः पङ्कगतेव सीदति ।

107. Cf. Bloomfield, *The Atharva-Veda*, p. 41 and Gonda, *Stylistic Repitition in the Veda*, p. 24.

108. 40.6.16: विलीनपाशपञ्जराः समाप्ततत्त्वगोचराः ।
प्रयान्ति शंकरं परं पतिं विभुं सदाशिवम् ॥

109. *Atharva-Veda Pariśiṣṭa* 51.1.1[a] is defective at *nāgarān*.

110. *Atharva-Veda Pariśiṣṭa* 51.5.3[c] is irregular at *vidyudvarṣaiḥ*.

111. The metre would be *puṣpitāgrā* if the first word of the verse *dhana* is dropped. The *gaṇas* in the first and third quarters in that case would be *na, na, ra, ya*.

112. 'It is impossible to determine whether the verse has been corrupted by the scribes or deliberately turned into prose by the authors.' Bolling and Negelein, *The Pariśiṣṭas of the Atharva-Veda*, p. 421.

113. This verse consists of the *gaṇas ta, bha* and *ta*, followed by two *guru* syllables in the odd quarters, and in the even quarters the *gaṇas* are *ta, ta* and *ja* followed by two *guru* syllables (as in *indravajrā*).

114. *Atharva-Veda Pariśiṣṭa* 70[c].32.3 is irregular. The first and the second quarters consist of 13 syllables, the third quarter contains 10 syllables and the fourth 12.

115. 70[c].32.30[c] is slightly irregular and can be amended by changing *proroditi* to *prarauti*.

116. The *pathyā* type has the second set of four syllables having the form v–v and the third *vipulā* type has the form v-v—,—. For a detailed consideration of this topic, see A.B. Keith, 'The *Pariśiṣṭas* of the *Atharva-Veda* by Bolling and Negelein: A Review', pp. 755–76.

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117. Cf. *Atharva-Veda Pariśiṣṭas* 33.6.8; 37.6.1, etc.
118. Cf. Max Müller, *A History of Ancient Sanskrit Literature*, p. 312: 'The authors of the *Pariśiṣṭas*, unwilling to wear the strait-jacket of the Sūtrakāras, and unable to invent a more appropriate dress, adopted the slovenly metre of epic poetry, well adapted for legendary narration but unfit for scientific discussion.'
119. *Atharva-Veda Pariśiṣṭas* 3.3.7–8; 7.1.13; 11.2.5; 19^{b}.5.9; 40.6.16; 42.2.13; 55.6.4; 72.5.6.
120. In the opinion of Aufrecht (*Aitareya Brāhmaṇa*, introduction, p. 5), the *Gopatha Brāhmaṇa* is known to Yāska, and Keith (*Aitareya Āranyaka*, introduction, p. 25) dates the *Gopatha Brāhmaṇa* at about 600 BC.
121. Cf. *Arthaśastra*, Chapter VII.
122. *Atharva-Veda Pariśiṣṭa* 43.1.6 mentions Pāṇini.
123. 'The *Pariśiṣṭas* of the *Atharva-Veda* by Bolling and Negelein: A Review', p. 769.
124. 'Beiträge zur indischen Chronologie', p. 306. Cf. 'Ein *Atharva-Veda Pariśiṣṭa* über *grahayuddha*', pp. 317 ff, VIII, p. 413; 'Divination Indian', p. 799. Cf. also Weber, *A History of Indian Literature*, p. 153, f.n. 172.
125. But it is now a well-recognized fact that the earliest astronomical records and traditions of the Hindus date back to several centuries before this date and that astronomy was current among these people not merely as a system of true science intended for chronometrical uses. Cf. Ebenezer Burgess, 'On the origin of the zodiac represented in the Nakṣatra system of the Hindus', pp. 309–34.
126. 4.2.5; 31.7.3; 36.26.3; 70^{b}.10.1, 22.3; 72.2.9.
127. *Recht und Sitte*, p. 23.
128. *History of Indian Literature*, II, p. 216, f.n. 4.
129. It has been established (*Proceedings of the British Academy*, Vol. XVIII, pp. 211–66) that the earliest denarius period begins about 187 BC.
130. 'The denarius as a proof of date', p. 504.
131. 'The *Pariśiṣṭas* of the *Atharva-Veda* by Bolling and Negelein: A Review', pp. 755–76.
132. Cf. *aṭṭāla:* 61.1.12; 56.2.8; *sāḍḍāla:* 70^{b}.14.1.
133. The two verses *Bṛhat Saṁhitā* 48.52–53 are probably taken from *Atharva-Veda Pariśiṣṭa* 8.1.6–7.
134. Cf. Weber, *A History of Indian Literature*, p. 263, f.n. 300: 'The *lakṣaṇa* sections in the *Atharva-Pariśiṣṭas* are either of a ceremonial or astrological-meteorological purport while on the other hand the astrological *Saṁhitā* of Varāhamihira, for instance, contains much that may have been directly derived from the old *vidyās* and *lakṣaṇas*.'
135. Cf. Burgess, 'On the origin of the zodiac represented in the Nakṣatra system of the Hindus', p. 312. For details regarding the recession of equinoctial and solticial points and the origin of the ecliptic determined from the *Citrā*, see Colebrooke, *Miscellaneous Essays*, II, p. 481.

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136. Ibid. According to Dikshit (*History of Indian Astrology*, p. 311) the date is AD 505.
137. 'A supplement to the essay on Indian chronology', pp. 391–403.
138. Varāhamihira belongs to the sixth century according to Whitney, *Sūryasiddhānta*, Tr. p. 211; *Oriental and Linguistic Studies* (London), II, p. 365; 'On the history of the Vedic texts',, p. 355.
139. There is only one doubtful indication at 72.1.3 (*aṣṭame ca candramasaḥ sthāne*) which probably refers to the position of the Moon among the constellations (cf. 71.7.4). It may also be noted that the *Atharva-Veda Pariśiṣṭas* do not show acquaintance with the names of the week-days.
140. It may, incidentally, be mentioned that according to Max Müller (*The Ṛg-Veda*, IV, pp. 315–16) the Hindu months were named as early as 1181 BC.
141. The first *Pariśiṣṭa*, namely the *Nakṣatra-Kalpa*, must however be said to belong to a much earlier period. It might have been composed in the third or the fourth century BC. Some of the portions therein (sections 6–8 and 37–41) which contain verses of a Vedic character belong to a still considerable antiquity. Cf. Bloomfield, *The Atharva-Veda*, p. 35.

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Appendix

An index of the *Atharva-Veda mantras* with reference to their ritual application as indicated in the ancillary texts

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
I.1	7.8; 10.1; 11.1, 11, 12; 12.10; 14.1; 16.5; 18.1,19; 25.4; 32.28; 41.15; 139.10: 13.1; 19.1 (v.1)*; 41.15 (v.2)	— 5.3.4 (v.1)	32.10, 23, 28; 33.1.9; 37.8.2, 17.1:	*Maitrāyaṇī Saṁhita* IV.12.1, 179.14, 15 (v.1)	*medhājanana, varcasya, puṣyabhiṣeka, prāyaścitta*	called *triṣaptīya. varcasya, viśvakarmā gaṇas*
I.2	14.7, 12; 25.6, 10; 139.11	—	32.13	—	*sāṁgrāmika*, healing, *upākarma*	*aparājita gaṇa*
I.3	25.10; 139.11: 14.7, 12 (vs.1–5); 25.16 (v.7); 25.12 (vs.8–9).	—	32.13	—	*bhaiṣajya*,. battle-rites (vs.1–5)	*aparājita gaṇa*
I.4	7.14; 9.1*, 4; 18.3, 25*; 19.1; 25.20; 37.1, 2*, 41.9*, 14; 46.29*; 139.11: 65.8* (v.3)	16.10: 16.2 (v.2)	32.22, 26, 27; 37.18; 39.1.6; 42.1.10	*Ṛg-Veda* I.23. 16–19. *Atharva Prāyaścittāni* 2.1 (v.4)	for good fortune, *prāyaścitta, taḍāgādi-vidhi, snana-vidhi*	*salila, śānti gaṇas*
I.5	6.17; 7.14; 9.1, 4; 18.3, 25; 19.1; 41.14; 43.12; 139.11: 42.13 (vs.1–4)	10.19; 16.10; 28.11	37.18; 39.1.6; 41.1.3; 42.1.10; 68.3.2	*Ṛg-Veda* X.9.1–3, 5	house-building, *prāyaścitta, taḍāgādi-vidhi, saṁdhyopasana*	called *śaṁbhuma-yobhu*
I.6	7.14; 9.1, 4, 7*; 18.3, 25; 19.1; 41.14; 43.12; 139.11; 140.15	10.19; 16.10	19.1.4; 32.1; 37.6.1, 18.1; 39.1.6; 42.1.10	*Ṛg-Veda* X.9.4, 6; *Gopatha Brāhmaṇa* I.1.29: *Ṛg-Veda* X.9.4, 6; *Atharva Prāyaścittāni* 2.4 (vs.1–2)	*nirṛti-karma, Indramaha, prāyaścitta, taḍāgādi-vidhi*	called *śaṁbhuma-yobhu. śānti gaṇa*

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
I.7	8.25	—	32.3	*Śānti-Kalpa* II.23.3 (v.6)	exorcism; *mahā-śanti* (v.6)	*cātana gaṇa*
I.8	8.25	—	32.3		exorcism	*cātana gaṇa*
I.9	11.19; 13.1*; 16.27; 17.31*; 52.20; 55.17.	3.1 (v.3)	5.3 (*Sāyaṇa*); 32.10	*Śānti-Kalpa* II.19.2	for obtaining every desire, coronation, *upanayana*	*varcasya gaṇa*
I.10	25.37: 54.11* (v.4)	38.1 (v.4)	—	—	for healing	—
I.11	33.1	—	—	—	safe delivery of woman	—
I.12	26.1; 38.1: 27.34 (v.3)	—	32.7	—	*bhaiṣajya*, charm against storm	*takmanāśana gaṇa*
I.13	38.8, 9; 139.8	—	—	*Vājasaneya Saṁhitā* XXVI.21 (v.1^{ab})	charm against lightning, introducing Vedic study	—
I.14	36.15–16	—	—	—	*daurbhagya-karaṇa*	—
I.15	19.1*, 4	—	—	—	prosperity of cattle	—
I.16	8.25*; 47.13*, 23	—	32.3	—	*abhicāra*	*cātana gaṇa*
I.17	26.9	—	—	—	stopping flow of blood	—
I.18	42.19	—	—	*Śānti-Kalpa* I.4.1	against unlucky signs in women	—
I.19	14.7; 104.3; 105.1; 113.3	9.21 (v.3)	17.2.8; 32.13, 18, 29: 4.4.3 (v.3); 32.14 (v.4)	*Atharva Prāyaścittāni* 2.4; 6.9	*Sāṁgrāmikāṇi*, against omens	*aparājita, citrā, abhaya gaṇas; śarmavarmā gaṇa* (v.4)

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
I.20	2.39; 8.2; 14.7; 16.8; 50.1	—	32.13, 18: 32.14 (v.3)	*Ṛg-Veda* I.150.12; *Atharva Prāyaścittāni* 2.3 (v.4)	battle-rites, for welfare	*aparājita, citrā gaṇas. śarmavarmā gana* (v.3)
I.21	8.2*; 14.7; 16.8*; 25.36*.50.1	29.5 (v.2)	18[b].2.9; 32.12, 13.18: 32.14 (v.4)	*Ṛg-Veda* X.152	battle-rites, *rājakarmāṇi, svastyayana*	*abhaya, aparājita, citrā gaṇas. śarmavarmā gaṇa* (v.4)
I.22	26.14: 26.20* (v.4)	—	—	*Ṛg-Veda* I.50.12 (v.4)	for curing heart-disease	—
I.23	26.22–24	—	—	—	against white leprosy	—
I.24	26.22–24: 106.7 (v.4)*	—	—	—	against white leprosy	—
I.25	26.1*, 25	—	32.7	—	remedy for fever	*takmanāśana gaṇa*
I.26	14.14; 25.22; 42.22; 50.4; 139.8	—	32.14 (v.3)	—	*bhaiṣajya*	*śarmavarmā gaṇa* (v.3)
I.27	25.36*; 50.4	—	32.11, 18	—	safe night, welfare	*svastyayana gaṇa, citrā gaṇa*
I.28	8.25*; 26.26	—	32.3	—	*bhaiṣajya*, exorcism	*cātana gaṇa*
I.29	16.29	—	—	*Ṛg-Veda* X.174.1–3 *Śānti-Kalpa* II:19.4	restoration of a king, tying amulet in *māhendrī-śānti*	—
I.30	52.18; 54.11*; 55.17; 59.1; 139.15	4.4, 15 (vs.3, 4)	5.4 (Sāyaṇa)	*Śānti-Kalpa* II.18.1	for security, *vaiśvadevī-śānti*	*āyuṣya gaṇa* (Sāyaṇa)
I.31	8.23*; 38.11, 16*; 64.1 127.6: 32.27 (v.2); 50.11 (v.4)	36.20	32.5, 31: 32.19[b]	*Śānti-Kalpa* II.14, 2, 24.8	firmness to building, against meteors	called *āśāpālīya. Vāstu, aṁholiṅga gaṇas. āditya gaṇa* (v.4)
I.32	6.17; 34.1; 59.3;	—	—	—	against barrenness	—

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
I.33	7.14; 9.1, 4; 18.3*; 41.14; 54.5; 90.9; 121.1; 136.8	—	5.2.4; 16.1.6; 20.3.2; 32.26, 27; 39.1.6; 42.1.10; 68.3.2: 42.2.2 (v.4)	*Śānti-Kalpa* I.15.6	for blessings, *puṣyābhiṣeka skanda-yāga, taḍāgādi-vidhi, snāna-vidhi*	*śānti gaṇa*
I.34	38.17; 76.8; 79.10	—	—	—	love-spell, nuptial	—
I.35	11.19; 52.20; 57.31*	—	4.1.5; 13.1.7	*Gopatha Brāhmaṇa* II.2.3 (v.2[b]); *Śānti-Kalpa* II.19.5.	for fortune and power, *upanayana*, tying amulet	—
II.1	37.3	29.14 (v.3)	—	*Ṛg-Veda* X.82.3 (v.3)	oracles	—
II.2	8.24; 26.29; 94.15; 95.4; 96.4; 101.3; 114.3; 136.9	36.28 (v.1)	20.3.2; 32.4	—	remedial rites, against portents, *skanda-yāga*	*mātṛ gaṇa*
II.3	25.6	—	—	—	for healing	—
II.4	42.23	—	—	—	binding *jaṅgiḍa* amulet	—
II.5	59.5	16.11; 25.14	32.19[b]	*Ṛg-Veda* I.32.1–3 *Śānti-Kalpa* II.18.4	*kāmya* rites, *aindrī-śānti*	*āditya gaṇa*
II.6	59.15; 102.4	28.4: 28.10 (v.3)	17.2.8; 30.2.3; 37.10; 46.2.1: 7.1.5 (v.5)	*Śānti-Kalpa* I.10.4; II.18.1, 3	for enkindling fire in *kāmya* rites, *āgneyī-śānti. rātrikarmāṇi*	—
II.7	26.33–35	—	32.18,25; 42.1.7	*Śānti-Kalpa* II.19.1	binding amulet, against curse, *snāna-vidhi, bhārgavī-śānti*	*citrā, bhaiṣajya gaṇas*

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
II.8	26.1*41: 26.42 (v.2); 26.43 (v.3); 27.1–2 (vs.4–5)	—	32.7	—	against *kṣetriya* disease	*takmanāśana gaṇa*
II.9	26.1*; 27.5, 6	—	32.7	—	for binding an amulet	*takmanāśana gaṇa*
II.10	26.1*; 27.7	—	32.7	—	healing ceremony	*takmanāśana gaṇa*
II.11	38.21*; 39.1, 7, 13, 14*	—	4.4.9; 17.2.16; 32.2	*Atharva Prāyaścittāni* 6.8 (v.5); *Śānti-Kalpa* II.19.2	for tying amulet, to ward off witchcraft	*kṛtya gaṇa*
II.12	47.12, 25, 44* 57: 47.18,32*, 36*, 44 (vs.1–8); 47.52 (v.6)	—	—	*Ṛg-Veda* VI.52.2 (v.6)	—	called *bharadvaja-pravraska*
II.13	53.1, 13; 55.1*: 54.7 (vs.2, 3); 54.8 (v.4); 54.9 (v.5)	—	4.14; 18[b].5.3 (vs.2, 3) 4.4.6 (v.4)	—	*go-dāna* ceremony for safe night (v.4)	—
II.14	8.25; 9.1; 34.3; 44.11; 72.4; 82.14	—	17.2.3; 32.3, 26	—	against abortion, barrenness in cattle, *rājakarmāṇi*	*cātana, śānti gaṇas*
II.15	41.13*; 54.11: 39.26; 48.35 (v.3)	—	32.9	*Śānti-Kalpa* II.15.5 (v.3)	*go-dāna* ceremony	*āyuṣya gaṇa*
II.16	54.12	4.20: 8.7 (v.2) 8.9 (v.4)	32.9	—	for protection	*āyuṣya gaṇa*
II.17	54.11*, 12	4.20	32.9	—	for protection	*āyuṣya gaṇa*
II.18	48.1: 8.25 (v.3)	—	32.3 (v.3)	—	black magic	*cātana gaṇa* (v.3)
II.19	3.19*; 47.8	—	32.18, 21	—	against enemies	*citrā, pañcāpatya gaṇas*

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
II.20	47.8	—	32.21	—	against enemies	*pañcāpatya gaṇa*
II.21	47.8	—	32.21	—	against enemies	*pañcāpatya gaṇa*
II.22	47.8	—	32.21	—	against enemies	*pañcāpatya gaṇa*
II.23	47.8	—	32.21	—	against enemies	*pañcāpatya gaṇa*
II.24	19.1*, 9	—	—	—	against *kimīdins*	*puṣṭika mantra*
II.25	8.25; 9.7*; 18.25*; 26.33, 36; 43.5*	—	5.2.4; 32.3, 20, 24	—	remedial ceremony, *puṣyābhiṣeka*	*cātana, śānti, bhaiṣajya gaṇas*
II.26	19.14	—	—	—	prosperity of cattle	—
II.27	38.18: 38.21* (v.3); 50.13* (v.6)	—	32.12, 18 (v.6)	*Śānti-Kalpa* II.19, 6	victory in debate, tying amulet in *aparājitā-śānti*	*raudra, citrā gaṇas* (v.6)
II.28	54.11*, 13,16*; 55.1	—	32.9: 32.14 (v.5)	—	*go-dāna* ceremony	*āyuṣya gaṇa śarmavarmā* (v.5)
II.29	27.9; 42.15*; 54.18; 58.17*	22.16 (v.3)	—	—	healing rite, *cūḍā* ceremony	—
II.30	35.21	—	—	—	to gain woman's love	—
II.31	27.14	—	—	—	against worms	—
II.32	27.21	—	—	—	against worms in cattle	—
II.33	27.27; 54.11*	38.1	32.9; 33.6.4	*Ṛg-Veda* X.163	against *yakṣmā; ghṛtakambala*	*āyuṣya gaṇa*
II.34	44.7; 59.21: 44.15; 81.33 (v.5)	10.16	—	—	*paśubandha*. funeral rite (v.5)	—
II.35	38.22; 59.21, 23–24; 68.30: 3.16 (v.5)	9.7, 29.22	—	—	to expiate errors in sacrifice	—
II.36	34.13; 75.7*: 34.16 (v.5); 34.14 (v.7)*	—	—	—	for obtaining a husband	—

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
III.1	14.7, 17–21	—	—	—	against enemies	—
III.2	14.17–21	—	—	—	against enemies	—
III.3	16.30	9.2: 30.27 (v.2)	—	—	restoration of a king	—
III.4	16.30	13.2 (v.7)	—	—	restoration of a king	—
III.5	19.1*, 22	—	—	*Śānti-Kalpa* II.19.3	for prosperity, tying amulet in *āṅgirasī-śānti*	—
III.6	48.3; 60.31*: 48.5, 6 (vs.8, 7)	—	—	*Śānti-Kalpa* II.19.3	against enemies	—
III.7	26.1*; 27.29: 7.29 (v.2)	—	32.7	*Śānti-Kalpa* II.19.7	for healing, tying amulet	*takmanāśana gaṇa*
III.8	10.19*, 55.1*, 17–18: 12.5 (v.5)	22.1 (v.4)	5.3 (Sāyaṇa)	—	reception of Vedic student	*āyuṣya gaṇa* (Sāyaṇa)
III.9	43.1	7.1.8 (v.6)	—	—	against demons	—
III.10	19.1*, 28; 138.1–16	13.6 (v.6); 9.4 (v.7)	6.1.4–5 (vs.2–3)	*Atharva Prāyaścittāni* 2.4 (v.7)	*aṣṭakā* ceremony for safe night (vs.2–3)	—
III.11	26.1*; 27.32–33; 54.11* 58.11	38.1: 36.19 (v.8)	32.7, 9. 13.3.11 (v.8)	*Ṛg-Veda* X.161	healing ceremony	*takmanasana, āyuṣya gaṇas*
III.12	8.23; 43.4, 8, 11; 136.7; 43.9, 10 (vs.6, 8)	Cf. 16.1	32.5: 20.3.2 (v.9)	*Śānti-Kalpa* II.6.7 (v.9)	building a house. applying collyrium (vs.9f)	*vāstu gaṇa*
III.13	40.1; 41.14: 40.3–6 (v.7)	29.13 (v.7)	10.1.11; 42.1.10	*Śānti-Kalpa* II.6.7 (vs.1.–5)	for rain, *bhūmi-dana, snāna-vidhi*	—
III.14	19.14	21.16 (v.2)	16.1.6: 16.1.13 (v.6)	—	prosperity of cattle, *gosahara-vidhi*	—

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
III.15	50.12; 59.6; 140.16: 70.13, 14 (vs.7, 8)	6.9 (v.7)	19.3.5	*Ṛg-Veda* III.18.3 (v.3)	fortune in trading, *Indramaha*	—
III.16	10.24; 12.10*, 15; 13.6*, 6	5.17 (v.6); 8.14 (v.6^{cd})	18^{b}.15; 32.10, 28	*Ṛg-Veda* VII.41	for wisdom and splendour, *rājakarmāṇi*	*varcasya gaṇa*
III.17	19.1*; 20.1, 2*: 137.19 (v.4); 20.10; 106.8 (v.8)	28.30–32 (vs.1, 3, 2^{b}) 9.27 (v.7)	20.3.5 (v.4)	*Ṛg-Veda* X.101.4, 3 (vs.1–2) IV.57.7, 8, 4, 5, 6 (vs.4–8)	success in agriculture, *Skanda-yāga* (v.4)	—
III.18	36.19–21	—	—	*Ṛg-Veda* X.145	against rival wife	—
III.19	14.7*, 22–24	28.15 (v.1); 34.16–17 (vs.6–8)	32.13	*Ṛg-Veda* X.103.13, VI.75.16 (vs.1–2)	for victory	*aparājita gaṇa*
III.20	18.13; 40.11; 41.8	24.14; 28.25; 38.14: 29.18 (vs.2–4, 7–8) 15.16; (vs.4^{ab}) 23.20 (v.5) 19.2; (v.6) 29.19 (v.7)	32.25: 17.2.8 (v.5)	*Ṛg-Veda* III.29.10; X.141.1–6. *Gopatha Brāhmaṇa* II.4.9	for blessings	*utthāpana gaṇa*
III.21	9.1; 43.16–21; 72.13; 82.25; 123.1: 71.8 (v.8); 82.26 (vs.8–10)*	16.16: 9.17 (v.7)	30^{b}.2.5; 32.26	*Gopatha Brāhmaṇa* II.2.12. *Ṛg-Veda* VIII. 43.11; *Gopatha Brāhmaṇa* II.2.20 (v.6) *Atharva Prāyaścittāni* 2.5 (v.7)	oblations to Agni, *bṛhallaksa-homa*	*bṛhacchānti gaṇa*

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
III.22	12.10*; 13.1	—	4.1.10; 14.1.11; 32.10, 28	*Śānti-Kalpa* II.19.2	for splendour, consecration of elephant, *hastirathadāna, brahmī-śānti*	*varcasya gaṇa*
III.23	35.3	—	—	—	*puṁsavana*	—
III.24	19.1*; 21.1	—	—	—	prosperity of crops	*puṣṭika mantra*
III.25	35.22; 35.23 (v.3)*	—	—	—	for winning woman's love	—
III.26	14.25; 50.13; 50.17*; 51.3–5*	—	18[b].6.2; 32.16, 17, 18	*Śānti-Kalpa* II.22.5	battle-rite, against serpents, *rājakarmāṇi, mahā-śānti*	called *digyukte. rudra raudra, citrā gaṇas*
III.27	14.25; 50.13	—	18[b].6.2; 32.16, 17, 18	—	snake-charm, battle-rite	called *digyukte. rudra, raudra, citrā gaṇas*
III.28	109.5; 110.4; 111.5	—	—	—	against the portent of twinning animal	—
III.29	64.2: 45.17 (v.7); 66.21 (v.8)	3.21 (v.7)	16.1.14 (v.8)	*Śānti-Kalpa* I.15.4	offering a sheep, *graha-yāga*	—
III.30	12.5; 139.7	—	—	—	for concord, *upākarma*	*gaṇakarmāṇi* (Sāyaṇa)
III.31	30.17*; 58.3: 3.4*, 24.31 (v.10)	13.10 (v.10)	32.6, 18	*Ṛg-Veda* X.17.1 (v.5)	for long life, *āgrahāyaṇī, agniṣṭoma* sacrifices	*pāpmahā, citrā gaṇas*
IV.1	9.1; 15.2; 18.25; 19.1; 28.15; 38.23; 51.7; 79.11; 139.10	14.1 (vs.1,2); 28.33 (v.1)	11.1.5; 19[b].2.5, 3.4, 4.4; 32.15, 17, 18, 22, 26; 33.5.2, 6.4; 37.8.2, 16.1, 17.1	*Gopatha Brāhmaṇa* II.2.6 *Śānti-Kalpa* II.18.2, I.15.5 (v.5). I.15.6 (v.6)	welfare of kin, study, consummation of marriage, *brahma-yāga, ghṛtakambala*	*devapurīya, raudra, citrā, salila, śānti gaṇas*

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
IV.2	44.1,4*; 45.1	8.22; 28.5: 28.34 (v.7)	13.26: 20.4.1 (v.7)	*Ṛg-Veda* X.121 *Atharva Prāyaścittāni* 4.3 (v.7)	*vaśāśamana, agnicayana*	—
IV.3	50.13*; 51.1	—	32.17	—	against wild beasts	*raudra gaṇa*
IV.4	40.14	—	—	—	for virility	—
IV.5	36.1	—	8.1.5	*Ṛg-Veda* VII.55; *Atharva Prāyaścittāni* 4.1	for putting to sleep, *ghṛtāvekṣaṇa*	—
IV.6	28.1, 4; 29.1*; 32.20*	—	—	—	healing for poison	—
IV.7	28.1*, 4*: 18.25 (v.7)	—	32.17, 18 (v.7)	—	healing for poison	*raudra, citrā gaṇas* (v.7)
IV.8	17.1, 12*	36.7: 29.12 (v.5)	32.30	—	consecration of a king	*abhiṣeka gaṇa*
IV.9	58.8	—	4.1.8: 19.1.7 (v.4[c])	*Śānti-Kalpa* II.19.8	for long life, applying collyrium	—
II.10	1.4*; 56.17*; 58.9	—	—	*Śānti-Kalpa* II.19.6	tying amulet of mother-of-pearl in *vāruṇī-śānti*	—
IV.11	66.12	—	—	—	*sava* sacrifice	—
IV.12	28.5, 14*	—	—	—	healing with herb	—
IV.13	9.4; 54.11*; 58.3, 11	38.1	32.9, 18, 26, 27: 70[b].3.5 (vs.2–4)	*Ṛg-Veda* X.137.1–5, 60.12 *Śānti-Kalpa* II.23.3	healing, long life against ominous wind (vs.2–4)	*āyuṣya, citrā, śānti gaṇas*
IV.14	64.23ff: 68.24-27 (vs.2-4); 63.9, 137.27 (v.5); 64.17 (v.6); 64.18–20 (vs.7–8); 64.22 (v.9)	28.3 (v.1) 29.17 (vs.2–5) 27.6 (v.3)* 8.17; 15.9 (v.5)	20.3.5; 30.2.3; 40.2.1 (v.5)	—	*sava* sacrifices with a goat, for bringing sacrificial fire	—

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
IV.15	26.24; 41.1, 3*, 7*, 14*; 103.3: 127.8, 9 (vs.10–11)	8.9 (v.6)	65.3.2, 4	*Ṛg-Veda* X.103.1 (v.3) *Atharva Prāyaścittāni* 2.7; *Śānti-Kalpa* II.14.2 (v.10); II.18.3 (v.11)	for rain, for expiation. *prājāpatyā-śānti* (v.11)	—
IV.16	48.7: 127.3 (v.3)	—	—	—	sorcery against enemy	—
IV.17	39.7: 46.9 (v.5)*	—	18^{b}.5.2; 32.2	—	to counteract sorcery, *rājakarmāṇi*	*kṛtyā gaṇa*
IV.18	39.7	—	32.2	*Śānti-Kalpa* II.24.8	counter-witchcraft	*kṛtyā gaṇa*
IV.19	39.7; 16.8 (v.2)*	—	32.2: 32.12 (v.2)	*Śānti-Kalpa* II.24.8	counter-witchcraft	*kṛtyā gaṇa. abhaya gaṇa* (v.2)
IV.20	8.24*; 28.7: 8.25; (v.2)	—	32.3, 4	—	healing with a herb	*cātana gaṇa, matṛ gaṇa*
IV.21	19.1; 21.8ff: 16.8 (v.4)*; 19.14; 21.10* (v.7)	21.24	16.1.3; 39.1.7: 32.12 (v.4)	—	ailing kin, *gosahasra-vidhi, taḍāgādi-vidhi*	*abhaya gaṇa* (v.4)
IV.22	14.24; 17.28; 140.6*	—	4.1.3; 16.1.7; 18^{b}.1.4; 19.1.6	—	victory in battle, consecration of a king, *gosahasra-vidhi, Indramaha hastyaśvadūkṣā* (vs.2, 4)	—
IV.23	9.1; 14.24; 27.34; 32.27*	2.11: 5.15 (v.4)	32.18, 26,31: 18.3.7, 9 (v.2); 18.3.8, 9 (v.4)	—	prayer to Agni	*mṛgara* hymn. *citrā, bṛhacchānti, aṁholiṅga gaṇas*
IV.24	7.14; 9.1; 27.34; 32.27*	—	32.18, 26, 31	—	prayer to Indra	*citrā, bṛhacchānti, aṁholiṅga gaṇas*

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
IV.25	9.1; 27.34; 32.21*	—	32.18, 26, 31; 70[b].3.5, 4.1	*Śānti-Kalpa* II.18.6	prayer to Vāyu, Savitṛ, *vāyavyā-śānti*	*citrā, bṛhacchānti, aṁholiṅga gaṇas*
IV.26	9.1; 27.34; 32.27*	15.13	32.18, 26, 31	—	prayer to Heaven and Earth	*citrā, bṛhacchānti, aṁholiṅga gaṇas*
IV.27	9.1; 27.34; 32.27*	12.12 (v.4); 9.2 (v.7)	32.18, 26, 31	*Śānti-Kalpa* II.18.7	prayer to Maruts, *mārudgaṇī-śānti*	*citrā, bṛhacchānti, aṁholiṅga gaṇas*
IV.28	9.1; 26.1*; 27.34; 28.8; 32.27*; 50.13, 14*, 17*, 51.7	—	32.7, 17, 18, 26, 31	—	prayer to Bhava, Śarva	*takmanāśana, raudra, citrā, bṛhacchānti, aṁholiṅga gaṇas*
IV.29	9.1; 27.34; 32.27*	—	32.31	—	prayer to Mitra, Varuṇa	*aṁholiṅga gaṇa*
IV.30	9.2; 10.16, 19*; 55.18*; 57.31; 139.15	—	—	*Ṛg-Veda* X.125	prayer to speech for wisdom, *upanayana*	—
IV.31	14.7*, 26	—	20.4.1; 32.13	*Ṛg-Veda* X.84; *Śānti-Kalpa* I.15.3; II.18.7	prayer to Manyu, to decide victory, *skanda-yāga, kaumarī-śānti*	*aparājita gaṇa*
IV.32	14.7*, 26	—	20.4.1; 32.13	*Ṛg-Veda* X.83; *Śānti-Kalpa* I.15.3; II.18.7	prayer to Manu, *skanda-yāga, graha-yāga*	*aparājita gaṇa*
IV.33	9.2; 30.17*; 42.22; 36.22; 82.4	—	32.6, 18, 26	*Ṛg-Veda* I.97	expiation for omens, *strīkarmāṇi*	*pāpmahā, citrā, bṛhacchānti gaṇas*
IV.34	66.6: 66.10 (v.5)*	—	—	—	*sava* sacrifice	—
IV.35	66.11; 109.1	—	—	—	*sava* sacrifice, expiation for the birth of twin calves	—
IV.36	8.25	—	32.3	*Śānti-Kalpa* II.15.5 (v.10)	against enemies.	*cātana gaṇa*

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
IV.37	8.25; 28.9	—	32.3	*Śānti-Kalpa* II.19.8	protection from spirits, for tying amulet	*cātana gaṇa*
IV.38	41.13: 19.1, 21.11 (vs.4–7); 66.13 (v.5)	—	—	—	success in gambling	*karkipravādas* (vs.4–7)
IV.39	5.8; 59.16: 3.16, 19 (vs.9–10)	8.11 (v.9)	32.18	—	*parvan* sacrifice, for satisfaction of desires	*citrā gaṇa*
IV.40	39.7; 49.7*: 49.8 (vs.2–7)*; 49.9 (v.8)*	—	17.2.16; 32.2, 15	*Śānti-Kalpa* II.24.8	preparing holy water for counter-witchcraft	*kṛtyā, devapurīya gaṇas*
V.1	15.1; 19.1*; 22.1; 35.12, 13*, 15*: 35.13 (vs.2–9); 21.12 (v.3); 34.20 (v.4); 12.5 (v.5); 76.21; 79.1 (v.6); 28.12, 46.1 (v.7); 21.15 (v.8); 21.17 (v.9)	—	32.5 (v.8)	*Ṛg-Veda* X.5.6 (v.6)	battle-rite, for welfare, against *jambha*, harmony, nuptial, *caturthi-karma*, remedial rite, on the	*puṣṭika mantra, vāstu gaṇa* (v.8) division of inheritance
V.2	15.1; 19.1*; 22.1; 59.17: 21.21 (v.3); 15.6 (v.4); 15.8 (v.5); 15.9, 11 (v.6); 21.23 (v.7); 34.21 (v.8)	—	—	*Ṛg-Veda* X.120	*kāmya*-rite, battle-rite women's rite	—

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
V.3	1.33; 12.10; 19.1*; 22.14; 38.26; 49.15: 140.6 (v.11)	1.12: 1.14 (vs.1–4)	17.2.9; 18.3.2; 20.4.1; 32.18, 28; 37.13; 46.2.1: 32.14 (vs.7–8); 18[b].1.4; 19.1.6 (v.11)	*Ṛg-Veda* X.128 *Atharva Prāyaścittni* 2.5; 6.1. *Śānti-Kalpa* II.18.4	parvan sacrifices; for glory, prosperity, witchcraft, *rājakarmāṇi prāyaścitta, kauberī-śānti*	*puṣṭika mantra, citrā, varcasya gaṇas. śarma-varmā* (vs.7–8)
V.4	26.1*; 28.13*	—	32.7	—	against *rājayakṣmā*	*takmanāśana gaṇa*
V.5	28.14*	—	—	—	for healing wounds	*lākṣālinga mantra*
V.6	15.12; 18.25, 27; 28.15; 50.13* 51.7; 79.11	—	11.1.5; 19[b].2.5, 3.4, 4.4; 32.15, 17, 18, 22, 26; 33.5.2, 6.4; 37.8.2, 16.1, 17.1:32.17, 18 (v.2); 32.15, 17, 18 (v.3); 32.5 (v.11); 32.14 (v.12)	*Gopatha Brāhmaṇa* II.2.6. *Ṛg-Veda* X.37.3; IX.110.1 (vs.3–4)	battle-rite, *citrākarma* going on journey, healing rite, welfare, *tulāpuruṣa-vidhi, ghṛtakambala*	*devapurīya, raudra, salila, śānti gaṇas. raudra, citrā gaṇas* (vs.2–3); *vāstoṣpatīya* (v.11); *śarmavarmā* (v.12)
V.7	18.14; 41.8; 46.4*: 46.6 (vs.5–10)	28.19: 3.2 (v.6); 12.10 (v.7)	32.25	—	*nirṛti-karma*, for good fortune, *agnicayana*	*utthāpana gaṇa*
V.8	48.8	—	—	—	witchcraft ceremony	—
V.9	8.23*; 26.1*; 28.17	—	32.5, 7	—	remedial ceremony	*vāstu, takmanāśana gaṇas*

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
V.10	8.23; 49.7–9; 51.14: 66.2 (v.8)	29.11	32.5	*Śānti-Kalpa* II.22.2	welfare of the house, *sava-yajñas, mahā-śānti*	*vāstu gaṇa*
V.11	12.1	—	—	—	for general welfare	—
V.12	45.8: 2.36 (v.2[b])	10.11	—	*Ṛg-Veda* X.110	*vaśāśamana* ceremony, *parvan* sacrifice	*āprī* hymn
V.13	29.1–14; 48.9	—	—	—	healing poison-wounds	—
V.14	39.7: 39.11 (v.9)	—	32.2	—	against witchcraft	*kṛtyā gaṇa*
V.15	19.1; 29.15	—	—	—	for curing cattle	*madhulā-liṅga mantra*
V.16	29.15	—	—	—	for curing cattle	*vṛṣaliṅga mantra*
V.17	48.11: 126.9 (v.4)	—	—	*Ṛg-Veda* X.109	witchcraft ceremony	—
V.18	48.13	—	—	—	witchcraft ceremony	—
V.19	48.13	—	—	—	witchcraft ceremony	—
V.20	16.1	34.11	5.4.3	—	battle-rite, *sattra* sacrifice, *puṣyābhiṣeka*	—
V.21	16.2: 14.7 (v.12)*	—	32.13 (v.12)	—	battle-rite	*aparājita gaṇa* (v.12)
V.22	26.1*; 29.18	—	32.7	—	healing *takman*	*takmanāśana gaṇa*
V.23	26.20; 29.20: 29.24 (v.13[c])	—	—	—	against worms	—
V.24	17.30; 78.11; 137.42: 25.36 (v.5)	8.7 (v.7); 8.13 (vs. 1–3, 6, 7); 8.22 (v.4); 9.27 (v.9); 19.2 (v.8); 19.3 (v.5); 19.11 (v.11)	4.12; 32.18	—	coronation, nuptial, *ājyatantra*	*citrā gaṇa*

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
V.25	35.5	28.20 (v.7)	—	*Ṛg-Veda* X.184	for male conception	—
V.26	19.1*; 23.1	16.6: 19.4 (v.12[ab])	17.29 (v.12)	*Gopatha Brāhmaṇa* II.2.11. *Śānti-Kalpa* II.14.2	consecration of new house *rājakarmāṇi* (v.12)	*puṣṭika mantra*
V.27	19.1*; 23.7; 45.8	10.13: 10.12 (v.2)	37.8.2	*Vājasaneya Saṁhitā* XXVII.11–12 *Taittirīya Saṁhita* IV.1.8; *Maitrāyaṇi Saṁhita* II.12.6; *Kāṭhaka Saṁhitā* XVIII.17	consecration of new house, *vaśāśamana, paśu-bandha* ceremony *prāyaścitta*	*āprī*-hymn. *puṣṭika mantra*
V.28	11.19; 52.20; 58.10, 11 (vs.1, 12–14) 66.21 (v.5)	—	32.18: 4.4.8, 5.12; 6.2.4; 17.2.15 (v.7)	*Śānti-Kalpa* II.19.5. II.19.7 (v.2)	for fulfilment of desire, for splendour, long life. applying ashes for safety (v.7)	*citrā gaṇa*
V.29	3.16; 8.25: 3.19*; 47.9 (v.2); 25.24 (v.4)	—	32.3	—	against demons	*cātana gaṇa*
V.30	54.11*; 58.3.11	—	6.1.10; 32.9: 4.1.11 (v.5); 13.3.10 (v.15)	—	for lengthening life, for safe night	*āyuṣya gaṇa*
V.31	39.7: 39.31* (vs.1–4)	—	32.2	—	counter-witchcraft	*kṛtyā gaṇa*
VI.1	23.2; 42.11*; 50.13; 59.25	17.2	—	—	for building a house, success in traffic, *agniṣṭoma*	—
VI.2	29.27 (v.2)	16.13	—	—	remedial rite against demons, *agniṣṭoma*	—

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
VI.3	25.36*; 50.4, 13	16.9	32.11, 18	—	success in traffic, *agniṣṭoma*	*svastyayna, citrā gaṇas*
VI.4	19.1*; 23.9; 25.36*; 50.13; 124.6; 135.10	16.9	32.11, 18	*Atharva Prāyaścittāni* 2.6	division of inherited property, against portents	*puṣṭika mantra. svastyayana, citrā gaṇas*
VI.5	4.9; 5.1*; 50.13; 59.7	16.9; 29.15: 2.14; 3.3 (v.2)	37.20.1	*Vājasaneya Saṁhitā* XVII.50–52; *Taittirīya Saṁhita* IV.6.3.1; *Maitrāyaṇī Saṁhita* II.10.4. *Śānti-Kalpa* II.14.2 (v.2)	*parvan* sacrifice, desiring a village, success in traffic, *agnicayana, prāyaścitta*	—
VI.6	50.13; 59.7	16.9	—	—	desiring a village, success in traffic, *agniṣṭoma*	—
VI.7	25.36*; 46.4; 50.13	—	32.11, 18: 32.14 (v.3)	—	removing obstacles in sacrifice, success in traffic	*svastyayana, citrā gaṇas śarmavarmā gaṇa* (v.3)
VI.8	35.21; 53.17	—	—	—	to win a woman's love	—
VI.9	35.21	—	—	—	to win a woman's love	—
VI.10	8.23*; 9.3, 5; 12.3	—	32.5	*Gopatha Brāhmaṇa* I.1.14	for success	*vāstu gaṇa*
VI.11	35.8: 19.14, 35.15 (v.3)	—	—	—	for the conception of a male child	—
VI.12	29.28	—	—	—	remedy against serpent's poison	—
VI.13	14.25; 15.6; 25.36*; 72.13; 104.3; 105.1; 113.3; 123.1	—	30[b].2.5; 32.11, 18, 29	—	rite for victory, preparation of house-fire, portents, *laghulakṣa-homa*	*svastyayana, citrā, abhaya gaṇas*

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
VI.14	29.30	—	—	—	remedy against *śleṣm*	—
VI.15	19.1*, 26	—	—	*Śānti-Kalpa* II.19.3	rite for prosperity	*pauṣṭika mantra*
VI.16	30.1: 51.15*, 16 (v.4)	—	—	—	healing for eyes, for welfare	—
VI.17	35.12	—	—	—	against abortion	—
VI.18	36.25, 26*	—	—	—	rite against jealousy	—
VI.19	9.2; 41.14; 61.5*; 66.16	11.10; 30.13: 6.11 (v.2)	15.1.5; 18[b].1.2; 32.26; 39.1.6; 42.1.10	*Śānti-Kalpa* II.24.8	rite for good fortune, *savayajñas, sautrāmaṇi, agnyādheya*	*bṛhacchānti gaṇa*
VI.20	26.1*; 30.7	—	32.7	*Gopatha Brāhmaṇa* II.2.4 (v.2[c])	rite for bilious fever	*takmanāśana gaṇa*
VI.21	30.8	—	68.3.2	—	for growth of hair	—
VI.22	7.14*; 18.3*; 30.11	9.5	68.3.2	*Ṛg-Veda* I.164.47 (v.1)	against protuberant belly	*apām sūktam*
VI.23	7.14; 9.2; 18.3*; 30.11*; 41.14	4.14	32.26; 39.1.6; 68.3.2	—	for good fortune, *parvan* sacrifices, *taḍagādi-vidhi*	*bṛhacchānti gaṇa, apām sūktam*
VI.24	7.14; 9.2; 18.3*; 30.13; 41.14	—	32.26; 39.1.6; 68.3.2	—	for good fortune, healing ceremony. *taḍagādi-vidhi*	*bṛhacchānti gaṇa apām sūktam*
VI.25	30.14	—	—	—	for healing *gaṇḍa-mālā*	—
VI.26	26.1*; 30.17	—	32.6, 7	*Śānti-Kalpa* II.15.6	healing rite against all diseases, *nirṛti-karma*	*pāpmahā, takmanāśana gaṇas*
VI.27	46.7	—	70[c].29.1	*Ṛg-Veda* X.165.1–3	against birds of ill omen	—
VI.28	46.7: 46.8 (v.2)	—	—	*Ṛg-Veda* X.165.5 (v.1)	against birds of ill omen	—
VI.29	46.7	—	—	*Ṛg-Veda* X.165.4	against birds of ill omen	—
VI.30	66.15: 31.1 (v.2)	—	—	—	*sava-yajnas,* for benefit to the hair	—

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
VI.31	66.14	6.3, 33.28	—	*Ṛg-Veda* X.189.1–3; *Sāma-Veda* II.726.8; *Vājasaneya Saṁhitā* III.6–8; *Taittirīya Saṁhitā* I.5.3.1; *Kāṭhaka Saṁhitā* VII.13; *Maitrāyaṇī Saṁhita* I.6.1; *Atharva Prāyścittāni* 6.7	*savayejña, agnyādheya* ceremony	*sārparājñī (mantra)*
VI.32	8.25*; 25.36*; 31.3; 16.8 (v.3)*	—	32.3: 32.11, 12, 18 (v.3)	—	against demons	*cātana gaṇa. abhaya svastyayana, citrā gaṇas* (v.3)
VI.33	19.1*; 23.17; 59.18; 106.1, 8	—	—	—	building a house, *kṛṣikarma kāmya* ceremony, portent rite	*puṣtika mantra*
VI.34	8.25*; 31.4	—	32.3	*Ṛg-Veda* X.187	rite against demons	*cātana gaṇa*
VI.35	31.5: 32.27* (v.2)	29.5	37.20.1: 32.31 (v.2)	*Atharva Prāyaścittāni* 2.3	remedial rite, *agnicayana, prāyāścitta*	*vaiśvānarīya sūkta aṁholiṅga gaṇa* (v.2)
VI.36	31.5	—	—	*Sāma-Veda* II.1058–60	remedial rite	*vaiśvānarīya Ssukta*
VI.37	25.36*; 48.23: 48.37 (v.3)	—	32.11, 18	—	anti-witchcraft, for a tree struck with lightning	*svastyayana, citrā gaṇas*
VI.38	12.10*; 13.4, 6; 139.15	—	18[b].15; 32.10, 18, 28	—	for glory, for entering Vedic study, *rājakarmāṇi*	*varcasya, citrā gaṇas*
VI.39	12.10*; 13.4, 6; 139.15	—	18[b].15; 32.10, 28	—	for glory, *rājakarmāṇi*	*varcasya gaṇa*

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
VI.40	16.8*; 59.26; 139.7: 25.36 (v.3)*	—	4.1.16; 17.2.9; 32.12, 18: 32.11 (v.3)	—	for absence of danger, for courage in army, beginning Vedic study, *rājakarmāṇi*	*abhaya, citrā gaṇas svastyayana gaṇa* (v.3)
VI.41	54.11	—	—	*Atharva Prāyaścittāni* 2.5	*go-dāna* ceremony	—
VI.42	26.1*; 36.28–30	12.13	32.7	—	to remove wrath of woman, *agniṣṭoma*	*takmanāśana gaṇa*
VI.43	36.32	—	—	—	for appeasing anger	—
VI.44	31.6; 36.5*	—	—	—	against slander, against disease	—
VI.45	46.9	—	30^{b}.2.8; 32.8; 68.3.3	*Ṛg-Veda* X.165.3–4 (vs.2–3)	rite against bad dreams, *bṛhallakṣa-homa*	*duḥsvapanānāśana gaṇa*
VI.46	46.9; 13	—	8.1.4; 30^{b}.2.8; 32.8; 68.3.3	*Ṛg-Veda* VIII.47.17 (v.3)	rite against bad dreams, *ghṛtāvekṣana, bṛhallakṣa-homa*	*duḥsvapnanāśana gaṇa*
VI.47	—	21.7	—	—	*agniṣṭoma savanas*	—
VI.48	16.8; 56.4, 59.26, 27	21.7: 17.10 (vs.1–3)	—	*Taittirīya Saṁhitā* III.2.1.1; *Śatapatha Brāhmaṇa* XII.3.4.3–5; *Pañcaviṁśa Brāhmaṇa* I.3.8, 5.12, 15; *Gopatha Brāhmaṇa* I.5.12–14; *Śāṅkhāyana Śrauta Sūtra* VI.8.10–12; *Kāpiṣṭyana Śrauta Sūtra* XIII.1.11	*upanayana, kāmya* rites, battle incantations, *agniṣṭoma savanas*	—

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
VI.49	46.14	—	—	*Kāṭhaka Saṁhitā* XXV. 14–15; *Āpastamba Śrauta Sūtra* 14.29.3: *Taittirīya Āraṇyaka* VI.10.1 (v.1) *Ṛg-Veda* X.94.5; *Atharva Prāyaścittāni* 5.6 (v.3)	cremation of deceased teacher, *prāyaścitta*	—
VI.50	16.8; 51.17	—	32.12	—	safety to field from mice, locusts etc.	*abhaya gaṇa*
VI.51	9.2; 25.20, 21; 41.14	30.7	18[b].1.2; 32.26; 37.4.2; 42.1.10	*Ṛg-Veda* VII.89.5; *Atharva Prāyaścittāni* 1.2 (v.3); *Śānti-Kalpa* II.24.8	against diseases, for good fortune, *rājakarmāṇi, prāyaścitta, snāna-vidhi*	*bṛhacchānti gaṇa, apām sūktam*
VI.52	31.8	—	—	*Ṛg-Veda* I.191.9, 4 (vs.1–2)	against demons	—
VI.53	31.9; 59.28; 66.2: 54.2 (v.2); 55.20 (v.3)	11.15 (v.2); 4.8, 17 (v.3)	—	—	against boils, *savayajñas, medhājanana*	—
VI.54	48.27: 4.19; 5.1* (v.1)	3.4 (v.2)	—	—	sorcery	—
VI.55	52.1: 50.13 (v.2)*; 42.14 (v.3)*	2.16 (v.2); 8.5 (v.3)	37.8.2, 17.1: 32.17, 18 (v.2)	*Taittirīya Saṁhitā* V.7.2. *Atharva Prāyaścittāni* 2.4 (v.3)	for welfare, *prāyaścitta*	*raudra, citrā gaṇas* (v.2)
VI.56	50.17; 139.8	29.10	18[b].6.3	—	against serpents, scorpions etc.; commencing Vedic study, *rājakarmāṇi*	—

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
VI.57	7.14*; 18.3; 31.11: 9.2; 41.14 (v.3)	—	68.3.2: 32.26 (v.3)	—	for healing and welfare	*bṛhacchānti gaṇa* (v.3)
VI.58	13.1*; 59.9; 139.15	—	32.10: 11.1.8 (v.2)	—	for glory, introduction to Vedic study	*varcasya gaṇa*
VI.59	9.2; 41.14; 50.13	—	32.14, 17, 18, 26	—	for good fortune	*śarmavarmā, bṛhacchānti, raudra, citrā gaṇas*
VI.60	34.22	—	—	—	women's rite	—
VI.61	9.2; 41.14; 50.13*; 59.10; 133.2	2.17 (v.3)	4.4.2; 32.17, 18, 26	—	for good fortune, to pacify a portent, for safe night	*bṛhacchānti, raudra, citrā gaṇas*
VI.62	9.2; 41.13*, 14, 15; 50.13*	—	18[b].1.2; 32.2.17,18, 26; 37.20.1; 42.2.1	*Śānti-Kalpa* II.24.8	for good fortune; for luck in gambling, *rājakarmāṇi, prāyaścitta, Snānavidhi*	*raudra, citrā, bṛhacchānti gaṇas*
VI.63	46.19; 52.3: 46.22 (v.4)	28.27 (v.1); 28.26 (v.2); 29.8 (v.4)	—	*Śānti-Kalpa* II.15.5. *Ṛg-Veda* X.191.1 (v.4)	freedom from bondage and *nirṛti*	
VI.64	12.5	—	—	*Ṛg-Veda* X.191.2–4; *Taittirīya Brāhmaṇa* II.4.4; *Maitrāyaṇī Saṁhitā* II.2.6	rite for harmony	—
VI.65	14.7	—	32.13	—	victory over enemies	*aparājita gaṇa*
VI.66	14.7	—	32.13	—	victory over enemies	*aparājita gaṇa*
VI.67	14.7; 16.4	—	32.13	—	for terrifying enemies	*aparājita gaṇa*
VI.68	53.17–20; 55.2, 3*: 55.4 (v.3)	—	—	*Maitrāyaṇī Gṛhya Sūtra* 1.21.2, 3, 14, 6.	*go-dāna* ceremony, *upanayana*	—

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
VI.69	10.24; 12.10*, 15; 13.1*, 6; 139.15: 68.7 (v.3)	30.13	18[b].15; 32.10, 28	—	*medhājanana*, beginning of Vedic study, *rājakarmāṇi*	*varcasya gaṇa*
VI.70	41.18	—	—	—	creating attachment between cow and calf	—
VI.71	45.17; 57.29	4.16	—	—	expiation, *upanayana*	—
VI.72	40.16–17	—	—	—	for virile power	—
VI.73	8.23; 12.5; 19.1*	—	—	—	for supremacy	*vāstoṣpatīya gaṇa*; *sāṁmanasyani*
VI.74	12.5	—	—	—	for harmony	*sāṁmanasyani*
VI.75	3.19*; 47.10; 48.29–31	—	—	*Taittirīya Brāhmaṇa* III.1.11; *Āpastamba Śrauta Sūtra* 3.14.2	sorcery to eject a rival	—
VI.76	50.4	—	—	—	for success in conquest	—
VI.77	36.5	—	—	*Ṛg-Veda* X.19.5 (v.2)	for recovery of lost object	—
VI.78	70.10, 14	—	—	—	marriage ceremony	—
VI.79	19.1*; 21.7	31.4	—	*Taittirīya Saṁhitā* III.3.8; *Gopatha Brāhmaṇa* II.4.9	for prosperity	*puṣṭika mantra*
VI.80	—	23.20 (v.3)	19.1.10	—	*Indramahotsava*	—
VI.81	35.11, 26*	—	—	—	for successful conception	—
VI.82	59.11; 78.10	—	—	—	to obtain wife, nuptial	—
VI.83	31.16; 31.21 (v.4)	—	—	—	against *gaṇḍamāla*	—
VI.84	52.3	38.1	—	*Śānti-Kalpa* II.15.5	release from *nirṛti*	—

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
VI.85	26.33, 37	—	32.7, 24	—	against *yakṣmā*	*takmanāśana, bhaiṣajya gaṇas*
VI.86	59.12; 140.6*	—	19.1.6	—	for supremacy, *Indramaha*	—
VI.87	59.13; 98.3; 140.8	28.16	19.1.7	*Ṛg-Veda* X.173.1–3; *Taittirīya Brāhmaṇa* II.4.2.8–9; *Kāṭhaka Saṁhitā* XXXV.7; *Atharva Prāyaścittāni* 6.3 (v.3)	for sovereignty, expiation for earthquake, *Indramaha*	—
VI.88	59.13; 98.3; 140.8	—	19.1.7	*Atharva Prāyaścittāni* 6.3. *Ṛg-Veda* X.173.3–4 (vs.1–2)	for fixity, *Indramaha*	—
VI.89	36.10–11	—	—	—	to win love	—
VI.90	31.7; 50.13*	—	32.17	—	for healing	*raudra gaṇa*
VI.91	26.1*; 28.17–20	—	32.7	—	against diseases	*takmanāśana gaṇa*
VI.92	41.21	36.18	4.1.9; 15.13: 32.14	*Ṛg-Veda* X.56.2 (v.3)	for success of a horse, *rājakarmāni, āśvaratha-dāna*	*śarmavarmā gaṇa* (v.3)
VI.93	8.23; 9.2; 25.36*; 50.13	—	32.11, 17, 18, 26	—	for welfare	*vāstoṣpatya gaṇa svastyayana, bṛhacchānti, raudra, citrā gaṇas*
VI.94	12.5	—	—	—	for harmony	—
VI.95	28.13*	28.20 (v.3)	—	—	remedy for leprosy	*kuṣṭhaliṅga mantra*

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
VI.96	31.22: 32.27 (v.2)*	—	32.31	*Ṛg-Veda* X.97.15.16 (vs.1–2)	for remedial rite	*aṁholiṅga gaṇa*
VI.97	14.7; 139.7*; 140.10	—	19.2; 32.13	—	battle-rite, *Indramaha*	*aparājita gaṇa*
VI.98	14.7; 16.4; 139.7*; 140.10	34.13	19.1.6; 32.13	—	battle-rite, *Indramaha*	*aparājita gaṇa*
VI.99	14.7; 139.7*; 140.10	18.16	32.13, 18	—	battle-rite, *Indramaha*	*aparājita, citrā gaṇas*
VI.100	31.26; 81.10*	—	—	—	against poisons	—
VI.101	40.18	—	—	—	for sexual vigour	—
VI.102	35.21: 19.1 (v.3)*	—	—	—	to win the love of a lady	*puṣṭika mantra* (v.3)
VI.103	16.6	—	—	—	battle-rite to ensnare enemies	—
VI.104	16.6	—	—	—	battle-rite for victory	—
VI.105	31.27	—	—	—	against cough	—
VI.106	52.5	29.13 (vs.3,2)	—	—	against fire in the house	—
VI.107	9.2; 50.13	—	32.18, 26: 4.4.1, 5.8 (v.2)	—	for protection for safe night (v.2)	*citrā, bṛhaccānti gaṇas*
VI.108	10.20; 57.28	—	—	—	*medhājanana, upanayana*	—
VI.109	26.33, 38	—	32.24	—	for healing wounds	*bhaiṣajya gaṇa*
VI.110	46.25	—	—	—	for a child born under an inauspicious constellation	—
VI.111	8.24	—	32.4, 18	—	freedom from madness and possession by demons	*matṛnāmā, citrā gaṇas*
VI.112	46.26	—	—	—	expiation for *parivitti*	—
VI.113	46.26	—	—	—	for freedom from seizure	—
VI.114	46.30; 60.7; 67.19	22.15; 23.12; 30.22	20.4.1; 37.3.1; 42.2.10; 47.7.4	*Śānti-Kalpa* II.18.6 —	*sava-yajña, yāmyā-śānti, skanda-yāga*	*Khuṣmāṇḍa mantra*

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
VI.115	46.30*; 60.7*; 67.19	8.7; 22.15; 23.12: 30.23 (v.3)	20.4.1; 37.11; 42.2.10; 46.7.4	—	*sava-yajña, sautrāmaṇi* expiation for extinguished fire	*kūṣmāṇḍa mantra*
VI.116	132.1	—	20.4.1; 37.11; 42.2.10; 46.7.4	—	expiation for spilling	*kūṣmāṇḍa mantra*
VI.117	46.36*; 67.19; 133.1	24.15	20.4.1; 37.11; 42.2.10; 46.7.4	*Taittirīya Brāhmaṇa* III.7.9; *Gopatha Brāhmaṇa* II.4.8	expiation for ominous fire	*kūṣmāṇḍa mantra*
VI.118	46.36*; 133.1	—	20.4.1; 37.11; 42.2.10; 46.7.4	—	expiation for guilt	*kūṣmāṇḍa mantra*
VI.119	46.36*; 133.1	—	20.4.1; 37.11; 42.2.10; 46.7.4	—	expiation for guilt	*kūṣmāṇḍa mantra*
VI.120	46.30*; 67.19	—	37.3.1; 42.2.10; 46.7.4	—	to reach heaven	*kūṣmāṇḍa mantra*
VI.121	52.3	—	32.18; 37.3.1; 42.2.10; 46.7.4	—	release from bonds	*citrā gaṇa*
VI.122	63.29	22.23	37.3.1; 42.2.10; 44.4.6; 47.7.4	—	*sava-yajñas, śrāddha-vidhi*	*kūṣmāṇḍa mantra*
VI.123	63.29	22.23: 2.15 (vs.3–5)	37.3.1; 42.2.10; 44.4.6; 46.7.4	*Gopatha Brāhmaṇa* I.5.21 (v.3)	*sava-yajñas, śrāddha-vidhi*	*kūṣmāṇḍa mantra*
VI.124	46.41	12.7: 11.9 (v.3)	37.3.1; 42.2.10; 46.7.4	*Gopatha Brāhmaṇa* I.2.7	expiation for portent	*kūṣmāṇḍa mantra*

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
VI.125	15.11: 10.24 (v.2)	6.8; 34.15	—	*Ṛg-Veda* VI.47.26–28; *Vājasaneya Saṁhitā* XXIX.52–54; *Taittirīya Saṁhitā* IV.6.6.5–7; *Maitrāyaṇī Saṁhitā* III.16.3; *Gopatha Brāhmaṇa* I.2.21	battle-rite; *agnyādheya, sattra*	—
VI.126	16.1; 61.29*	34.11	17.2.11	*Ṛg-Veda* VI.47.29–31. *Vājasaneya Saṁhitā* XXIX.55–57. *Taittirīya Saṁhitā* IV.6.6.5–7. *Maitrāyaṇī Saṁhitā* III.16.3	battle-rite, *rajakarmāṇi*	—
VI.127	26.33–39	—	32.7, 24	—	for curing diseases	*takmanāśana, bhaiṣajya gaṇas citrā gaṇa*
VI.128	50.13, 15, 17; 100.3: 138.8 (v.3)	—	32.18	Cf. *Atharva-Veda*, Paippalāda recension XIX.24.16–18. *Śānti-Kalpa* I.15.2.	for good fortune	
VI.129	36.12	—	—	—	for good fortune	—
VI.130	36.13–14	—	—	—	to win love	—
VI.131	36.13–14	—	—	—	to win love	—
VI.132	36.13–14	—	—	—	to win love	—

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
VI.133	47.14–15: 56.1; 57.1 (vs.4, 5)	—	—	—	for sorcery	—
VI.134	47.14, 18	—	—	—	for sorcery	—
VI.135	47.20	—	—	—	for sorcery	—
VI.136	31.28	—	—	—	for growth of hair	—
VI.137	31.28	—	—	—	for growth of hair	—
VI.138	48.32	—	11.1.7 (v.2[c])	—	for sorcery. *tulapurusa-vidhi*	—
VI.139	36.12	—	—	—	to compel woman's love	—
VI.140	46.43	—	—	—	expiation for the appearance of two upper teeth of a child first	—
VI.141	19.1*; 23.12–13: 23.14, 24.19* (v.2) 23.15 (v.3)	—	18[c].1.8 (v.2)	—	*citrakarma. vrsotsarga* (v.2)	*puṣṭika mantra*
VI.142	19.1*; 24.1: 19.27 (v.3)	—	18.1.9	—	rite for sowing, for prosperity, *rajakarmāṇi*	*puṣṭika mantra*
VII.1	41.8; 59.17	—	32.25	—	for gaining wealth	*utthāpana gaṇa*
VII.2	30.11*; 59.18	—	—	—	*kamya* rite	—
VII.3	15.11; 30.11*	9.15	32.19[b]	*Taittirīya Saṁhitā* I.7.12; *Maitrāyaṇī Saṁhitā* I.10.3; *Āśvalāyana Śrauta Sūtra* 2.19.32; *Kātyāyana Śrauta Sūtra* 25.6.10; *Śāṅkhāyana Śrauta Sūtra* 3.17.1	battle-incantations	*āditya gaṇa*

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
VII.4	41.26	9.27	—	*Vājasaneya Saṁhitā* XXVII.33; *Maitrāyaṇī Saṁhitā* IV.6.2; *Śatapatha Brāhmaṇa* 4.4.1.15; *Taittirīya Āraṇyaka* I.11.8; *Āśvalāyana Śrauta Sūtra* 5.18.1; *Śāṅkhāyana Śrauta Sūtra* 8.3.10	for the benefit of horses	—
VII.5	—	13.13	—	*Ṛg-Veda* I.164.50; X.90.16 (v.1)	*agniṣṭoma*	—
VII.6	59.18: 52.10; 71.23; 79.3; 86.26 (v.2)	6.11: 11.11 (v.3); 29.20 (v.4)	32.19: 32.14 (v.4)	*Ṛg-Veda* I.89.0; X.63.10 (vs.1,3)	*svastyayana*, marriage ceremony	*patnīvanta gaṇa śarmavarmā gaṇa* (v.4)
VII.7	59.18	—	—	—	*kāmya* rite	—
VII.8	42.1	—	—	*Atharva Prāyaścittāni* 1.5; 2.4. *Śānti-Kalpa* I.15.5	for setting on journey	—
VII.9	52.12: 16.8 (v.2)*	8.13	32.12 (v.2); 18[c].1.6 (v.4)	*Ṛg-Veda* X.17.6, 5: VI.54.9–10	*svastyayana. vṛṣotsarga* (v.4)	*abhaya gaṇa* (v.2)
VII.10	32.1	—	—	*Ṛg-Veda* I.164.49, *Vājasaneya Saṁhitā* XXXVIII.5; *Maitrāyaṇī Saṁhita* IV.14.3; *Taittirīya Āraṇyaka* IV.8.2; *Śatapatha Brāhmaṇa* 14.9.4.28	remedial charm	—

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
VII.11	38.8; 139.8	—	—	*Śānti-Kalpa* I.15.9	against lightning, *upā-karma, graha-yāga*	—
VII.12	38.27	—	—	—	success in assembly	—
VII.13	48.35–36; 58.11	—	—	—	sorcery against enemies	—
VII.14	19.1*; 24.3: 24.5 (v.3)	13.7	67.5.2	—	for prosperity, for pacifying ominous fire	*puṣṭika mantra*
VII.15	24.7	29.18	—	*Vājasaneya Saṁhitā* XVII.74; *Taittirīya Saṁhita* IV.6.5; *Maitrāyaṇi Saṁhita* II.10.6; *Śatapatha Brāhmaṇa* 9.2.3.38	for prosperity	—
VII.16	59.18	5.9	—	*Vājasaneya Saṁhitā* XXVII.8; *Taittirīya Saṁhitā* IV. *Maitrāyaṇi Saṁhita* II.12.5	*kāmya* rite	—
VII.17	35.16; 59.19	—	—	*Atharva Prāyaścittāni* 2.4 (v.2)	*kāmya* rite, women's rite for a male child	—
VII.18	26.24*; 40.7*; 41.1; 103.3	4.8 (v.2)	65.3.2, 4	—	for getting rain	—
VII.19	35.17; 59.15	—	—	—	*kāmya* rite, for progeny	—
VII.20	45.16; 59.19; 23.4; 42.11; 45.10 (v.6)	1.15	37.16.1 (v.6)	—	*kāmya* rite, house-building, acquisition of Vedic knowledge. *prāyaścitta* (v.6)	—
VII.21	86.16	—	—	*Sāma-Veda* I.372	funeral, *pitṛnidhāna*	—

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
VII.22	66.14	13.8	—	*Sāma-Veda* I.458	*sava-yajñas*	—
VII.23	46.9*	—	32.8	same as *Atharva-Veda* IV.17.5	against evil dreams	*duḥsvapnanāśana gaṇa*
VII.24	59.19	—	—	—	for the fulfilment of all desires	—
VII.25	59.19	—	—	*Atharva Prāyaścittāni* 1.5; 6.9	*kāmya* rite	—
VII.26	59.19	13.14; 15.12 (v.1), 4.20; 10.1; 13.5; (v.3); 15.10 (vs.4–5); 29.2 (v.6); 10.10 (vs.6–7)	8.1.5 (v.3); 38.2.5; 44.3.9; 67.6.6 (v.4)	*Ṛg-Veda* I.154.1, 22.17–20. *Atharva Prāyaścittāni* 5.2 (vs.2, 4); 2.2 (v.3). *Śānti-Kalpa* II.18.5. II.14.2 (v.3)	*kāmya* rite, *vaiṣṇavī-śānti*	—
VII.27	—	3.15	—	*Āpastamba Śrauta Sūtra* 4.13.4	libation in *parvan* ceremonies	—
VII.28	—	4.12; 13.2	—	—	*parvan* ceremony, *agniṣṭoma*	—
VII.29	32.3; 59.15	8.1	—	*Taittirīya Saṁhitā* I.8.22; *Śāṅkhāyana Śrauta Sūtra* 2.4.3	remedy for diseases	—
VII.30	54.6	10.5	—	—	*go-dāna* ceremony	—
VII.31	48.37	—	—	—	sorcery against enemies	—
VII.32	54.11; 58.3, 11	—	32.9	*Ṛg-Veda* IX.67.29	for long life	*āyuṣya gaṇa*
VII.33	24.8; 53.4*; 57.22, 25	29.21	—	*Atharva Prāyaścittāni* 6.2, 5	for prosperity, reception of Vedic student	—

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
VII.34	36.33; 48.37	29.6	—	—	women's rite, against enemies	—
VII.35	36.33	29.6 (v.1)	7.1.5	—	against rival woman, for safe night	—
VII.36	79.2	—	—	—	marriage ceremony	—
VII.37	79.7	—	—	*Ṛg-Veda* IX.67.29 (v.1)	marriage ceremony	—
VII.38	36.12	—	—	*Ṛg-Veda* I.164.52 (v.1)	against co-wife	—
VII.39	19.1*; 24.9	—	—	—	for prosperity	*puṣṭika mantra*
VII.40	—	8.2	—	—	offerings to Sarasvatī and Sarasvanta	—
VII.41	8.23*; 40.9*; 43.3	22.23 (v.2)	32.5; 44.4.6 (v.2)	—	for house-building	*vāstu gaṇa, saṁprokṣaṇya mantra*
VII.42	32.3	—	32.5, 18	*Ṛg-Veda* VI.74.2–3 (vs. 1–2)	remedy for diseases	*vāstu, citrā gaṇas*
VII.43	1.5*; 46.1	—	—	—	against false accusation	—
VII.44	42.6	25.2	—	*Ṛg-Veda* VI.69.8; *Taittirīya Saṁhitā* III.2.11; *Maitrāyaṇī Saṁhita* II.4.4; *Aitareya Brāhmaṇa* VI.15; *Pañcaviṁśa Brāhmaṇa* XX.15.7; *Gopatha Brāhmaṇa* II.4.17	rite for harmony	—
VII.45	36.25, 27	—	—	—	to remove jealousy	—
VII.46	32.3; 59.18*, 19	1.14	32.19	*Ṛg-Veda* II.32.6–7 (vs.1–2)	remedy for diseases, *kāmya* rite	*pātnīvanta gaṇa*

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
VII.47	59.18*	1.16	32.19	*Taittirīya Saṁhitā* III.3.11; *Maitrāyaṇī Saṁhita* IV.12.6; *Kāṭhaka Saṁhitā* XIII.16; *Āśvalāyana Śrauta Sūtra* 1.10.8; *Śāṅkhāyana Śrauta Śūtra* 9.28.3	*parvan* sacrifice	*pātnīvanta gaṇa*
VII.48	59.18*: 106.7 (v.2^{cd})	1.16	—	*Ṛg-Veda* II.35.4–5; *Taittirīya Saṁhitā* III.3.11; *Maitrāyaṇī Saṁhita* IV.12.6	*parvan* sacrifice	*pātnīvanta gaṇa*
VII.49.	—	4.8	32.14	*Ṛg-Veda* V.46.7–8; *Taittirīya Brāhmaṇa* III.5.12; *Maitrāyaṇī Saṁhita* IV.13.10	*parvan* sacrifice	*śarmavarmā gaṇa*
VII.50	41.13	—	—	*Ṛg-Veda* V.60.1 (v.1); I.102.4 (v.4); X.42.9–10, (vs.6–7)	good luck in gambling	—
VII.51	25.36*; 59.19	25.2	32.11, 18; 33.5.4	*Ṛg-Veda* X.42.11; *Taittirīya Saṁhitā* III.3.11; *Gopatha Brāhmaṇa* II.4.16; *Śānti-Kalpa* I.15.5; II.18.2	*kamya* rites, *ghṛtakambala, graha-yāga, bārhaspatyā-śanti*	*svastyayana, citrā gaṇas*

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
VII.52	9.2; 12.5	—	32.26	—	—	*bṛhacchānti gaṇa sāṁmanasyāni*
VII.53	55.17: 24.32, 55.15*, 58.18* (v.7)	24.4 (v.7)	41.1.7; 39.1.8 (v.7)	*Śānti-Kalpa* II.18.2	initiation of students, *saṁdhyopasana. bārhaspatyā-śānti*	—
VII.54	42.9–10	—	—	—	gaining wealth (by teachers)	—
VII.55	8.2*; 50.1	—	18[b].2.9	—	setting out on journey, for military expedition	—
VII.56	32.5: 76.8 (v.2)*; 139.8 (v.5)	—	—	—	against poisonous bites. entering on Vedic study (v.5)	—
VII.57	46.6	—	—	—	for successful request	—
VII.58	—	25.2	—	*Ṛg-Veda* VI.8.10–11; *Gopatha Brāhmaṇa* II.4.15	*atyagniṣṭoma*	—
VII.59	48.37	—	—	—	against curses	—
VII.60	8.23*; 19.1*; 24.11; 42.8; 72.5; 82.15; 89.11:23.6; 24.16 (v.7)	—	32.5: 13.4.3 (v.1[c])	—	for well-being, harmony, *pitṛmedha*	*vāstu gaṇa, puṣṭika mantra*
VII.61	10.22; 53.4*; 57.23	—	—	—	*āgrahāyaṇa, medhājanana*	—
VII.62	69.7	29.9	—	—	preparation of house-fire	—
VII.63	69.22	—	—	—	preparation of house-fire	—
VII.64	46.67	—	—	—	against ominous birds	—
VII.65	39.7*; 46.49	—	18[b].5.2; 32.2: 4.2.6 (v.2)	—	expiation, *rājakarmāṇi*	*kṛtyādūsaṇa gaṇa* (vs. 1–2)

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
VII.66	9.2, 4	—	32.26, 27; 37.8.2, 13, 20	—	*prāyaścitta*	*bṛhacchānti laghu-śānti gaṇas*
VII.67	6.2*; 9.2, 4; 45.17, 18*; 54.2; 56.1*; 57.8; 66.2	18.4	32.26, 27; 37.4, 8,13	*Atharva Prāyaścittāni* 1.4; 6.5, 9	*go-dāna, sava-yajñas, prāyaścitta*	*bṛhacchānti, laghu-śānti gaṇas*
VII.68	9.2, 4; 81.39	8.2, 13	32.26, 27; (v.3)	—	*pitṛmedha*	*bṛhacchānti, laghu-śānti gaṇas* (v.3)
VII.69	9.2, 4, 7*	—	32.1, 20, 26, 27	—	—	*bṛhacchānti, laghu-śānti gaṇas*
VII.70	48.27	—	—	—	to spoil enemy's sacrifice	—
VII.71	2.10	21.15; 28.8	—	—	*parvan* sacrifices	—
VII.72	2.40	14.3: 21.18 (v.3)	—	*Ṛg-Veda* X.179	*parvan* sacrifices	—
VII.73	24.17; 92.15	14.5 (vs.3–4); 14.4 (v.7); 14.9	20.3.5: 16.1.11; 39.1.8 (v.11); 16.1.12 (v.1c)	*Ṛg-Veda* I.164.26–27 (vs.7–8); V.4.4, 28.3; I.164.10 (vs.9–11); *Atharva Prāyaścittāni* 2.4 (v.11)	*madhuparka* ceremony, *gosahasra-vidhi, skanda-yāga*	—
VII.74	32.8: 36.25 (v.3); 1.34, 32.9 (v.4)	1.13	10.1.2; 40.3.9 (v.4)	—	healing *apacit*, against jellousy	—
VII.75	19.14*	—	16.1.11	*Ṛg-Veda* VI.28.7 (v.1)	*gosahasra-vidhi*	—
VII.76	31.16; 32.11 (v.3)	16.14 (v.6)	—	*Ṛg-Veda* VI.47.6 (v.6)	remedy against *apacit and rajayakṣmā*	—
VII.77	31.6*; 48.38	9.2	—	*Gopatha Brāhmaṇa* I.2.23. *Ṛg-Veda* VII.59. (v.1)	for witchcraft rite	—

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
VII.78	32.3: 2.41; 137.30 (v.2)	4.11	46.2.1 (v.2)	—	remedial rite, *parvan* sacrifice, *ājyatantra*	—
VII.79	5.6; 59.19	1.16	—	*Atharva Prāyaścittāni* 2.5 (v.4)	new-moon sacrifice, *kāmya* rites	—
VII.80	5.5; 59.19: 1.6*, 5.9, 56.2 (v.3)	1.16: 1.3; 2.12; 7.12 (v.3)	45.1.24 (v.3); 17.2.10 (v.4)	*Ṛg-Veda* X.121.10; *Śānti-Kalpa* II.18.7 (v.3)	full-moon sacrifice, *kāmya rites. mārudgaṇī-śānti* (v.3)	—
VII.81	24.18	—	40.6.13 (v.2)	*Ṛg-Veda* X.85.18–19 (vs.1–2). *Śānti-Kalpa* I.15.4 (v.3)	new-moon sacrifice, *graha-yāga* (v.3)	—
VII.82	59.15, 19: 57.21 (vs.2–6)	29.19: 5.16 (v.2); 2.7 (v.6)	37.10	*Śānti-Kalpa* II.19.5 *Ṛg-Veda* IV.58.10 (v.1), *Atharva Prāyaścittāni* 5.3 (v.4)	rite for success, *kāmya* rites, *prāyaścitta*	—
VII.83	32.14; 127.4	10.22: 28.17 (v.3)	13.3.16; 39.1.6; 42.2.1: 1.36.1; 17.2.9; 67.6.3 (v.3)	*Ṛg-Veda* I.24.15; *Atharva Prāyaścittāni* 4.3 (v.3). *Śānti-Kalpa* II.14.2	remedy against dropsy, *taḍāgādi-vidhi, snāna-vidhi. hiraṇyagarbha-vidhi*	—
VII.84	17.3; 140.17 (vs.2–3)	29.5 (v.3)	19.3.5 (v.2)	*Ṛg-Veda* X.180.3, 2 (vs.2–3)	consecration, *Indramaha*	—
VII.85	25.36*; 59.14; 137.4*	—	32.11, 18; 37.1.11	—	for general welfare, *prāyaścitta*	*svastyayana, citrā gaṇas*
VII.86	25.36*; 59.14; 137.4*; 140.6	—	19.1.6; 32.11, 18; 37.1.11	*Atharva Prāyaścittāni* 2.2; 6.9; *Ṛg-Veda* VI.47.11 (v.9)	for general welfare, *Indramaha, prāyaścitta*	*svastyayana, citrā gaṇas*

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
VII.87	50.13*; 59.29	4.10; 9.18; 24.17	32.17; 40.2.7	*Atharva Prāyaścittāni* 5.3 (v.4)	rite for welfare, *paśupata-vrata*	*raudra gaṇa*
VII.88	29.6	—	—	—	against snake-poison	—
VII.89	42.13; 46.17*: 42.14 (vs.2, 4); 52.24 (v.3); 6.12, 57.27 (v.4)	3.18 (vs.1–3): 24.6 (v.1); 8.20 (v.3); 4.1 (v.4)	42.2.2 (vs.1–3); 11.1.8; 33.6.4 (v.3); 1.20.3 (v.4)	—	*snāna-vidhi*, for sprinkling	*snānīya mantra*
VII.90	36.35	—	—	*Ṛg-Veda* VIII.40.6 (vs.1–2)	against paramour	—
VII.91	16.8*; 25.36*; 59.7; 140.6	—	18[b].1.4; 19.1.6; 32.11, 12, 18; 37.1.11	*Ṛg-Veda* X.131.6 (v.1)	for obtaining a village, *Indramaha, prāyaścitta, janmanakṣatra-yāga*	*abhaya, svastyayana, citrā gaṇas*
VII.92	25.36*; 59.7	—	32.11; 37.1.11	*Ṛg-Veda* VI.47.13; X.131.7 (v.1)	for obtaining a village, *prāyaścitta*	*svastyayana gaṇa*
VII.93	59.7	—	—	—	for obtaining a village	—
VII.94	—	13.12; 23.7	—	*Ṛg-Veda* X.173.6 (v.1)	*agniṣṭoma*	—
VII.95	48.40	—	—	—	witchcraft against enemies	—
VII.96	48.41	—	—	—	against approaching enemy	—
VII.97	3.19*; 6.3: 55.20 (v.2); 6.4 (v.8)	4.13 (vs.3–8)	37.2.1 (v.8)	*Ṛg-Veda* V.42.4 (v.2)	*parvan* sacrifice, *upanayana*	—
VII.98	6.7; 88.6	4.6	—	—	*parvan* sacrifice, *piṇḍa-pitṛ-yajña*	—
VII.99	2.20	2.7	—	—	for strewing the *vedi* with *barhis*	—
VII.100	46.9*, 11	—	32.8	—	against evil dreams	*duḥsvapnanāśana gaṇa*

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
VII.101	46.9*, 12	—	32.8	—	against the dream of eating food	*duḥsvapnanāśana gaṇa*
VII.102	52.15	—	—	—	rite for welfare	—
VII.103	59.19	—	—	—	*kāmya* rites	—
VII.104	66.17	—	—	—	*sava* sacrifices	—
VII.105	55.16; 56.16	—	—	—	*upanayana*	—
VII.106	6.2; 46.24	12.5; 16.8	37.12, 14, 16	*Atharva Prāyaścittāni* 3.4	*parvan* sacrifice, *prāyaścitta*	—
VII.107	31.27	—	—	—	remedy against cold and catarrh	—
VII.108	46.9*; 48.37	—	32.8	—	witchcraft-rite	*duḥsvapanāśana gaṇa*
VII.109	41.13	6.10	—	—	for success in gambling	—
VII.110	15.11; 59.20	8.6: 3.17 (v.3)	—	—	battle-incantation, for satisfaction of desires	—
VII.111	19.1; 24.19	17.9	18c.1.7	*Atharva Prāyaścittāni* 2.5	*vṛṣotsarga*	*puṣṭika mantra*
VII.112	32.3, 27*	—	32.31	*Ṛg-Veda* X.97.16 (v.2)	remedial rite	*aṁholiṅga gaṇa*
VII.113	36.38	—	—	—	against paramour	—
VII.114	36.39 (v.1); 31.4 (v.2)	—	7.1.8 (v.2)	—	women's rites, rite against demons	—
VII.115	18.16–18	—	33.1.8	*Śānti-Kalpa* I.6.21	against *nirṛti, ghṛtakambala*	—
VII.116	26.1*; 32.17	—	32.7	*Ṛg-Veda* III.45.1 (v.1)	remedy against fever	*takmanāśana gaṇa*
VII.117	25.36; 59.14; 137.4	23.9 37.1.11	32.7, 11, 18;	— *prāyaścitta*	rite for welfare, *svastyayana, citrā gaṇas*	*takmanāśana,*

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
VII.118	16.7; 25.36; 36.28*; 137.4*	34.12	32.11,18; 37.1.11	—	battle-rite for terrifying the enemy, *prāyaścitta*	*svastyayana, citrā gaṇas*
VIII.1	54.11*; 55.17; 58.3, 11: 16.8 (v.1)*	—	32.9, 18; 37.2.1: 32.12 (v.10). 13.1.7; 15.1.6; 17.1.4; 18[b].1.5, 16.1 (v.11)	*Śānti-Kalpa* II.23.3	*upanayana*, for long life, *prāyaścitta*	*āyuṣya, citrā gaṇas. abhaya gaṇa* (v.10)
VIII.2	54.11*; 55.17; 58.3, 11,14: 97.3 (vs. 12–13); 54.17; 58.18 (v.14); 58.17 (vs.15–16); 53.19; 55.3 (v.17); 58.17*, 19 (vs.18–19); 58.20, 21 (vs.20, 22)	10.6 (v.16)	32.9, 18; 37.2.1: 32.14 (v.7); 32.19[b] (v.14); 33.7.1 (v.16); 4.5.8 (v.20)	*Śānti-Kalpa* II.19.1: II.15.5 (vs.12–13); II.14.2 (v.15)	naming and tonsure ceremonies. *ghṛtakambala* (v.16). for safe night (v.20)	*āyuṣya, citrā gaṇas. śarmavarmā gaṇa* (v.7). *āditya gaṇa* (v.14)
VIII.3	8.25; 44.16: 112.1 (vs. 15.18); 2.10 (v.21)*; 46.23; 130.3; 131.3 (v.26)	6.11 (v.26)	6.1.9; 18.1.14; 32.3, 14; 33.7. 3: 17.2.8 (v.19) 32.3	*Ṛg-Veda* X.87.1, 17; V.2.9; VII.15.10 (vs.1, 17, 24, 26) *Ṛg-Veda* VII.104	*vaśāśamana* ceremony, for expiatory rites, *ghṛtakambala* exorcism	*cātana, śarmavarmā gaṇas, rākṣoghna*
VIII.4	Same as VIII.3*	—	6.1.11; 32.2, 18: 32.14 (v.7);	*Śānti-Kalpa* II.19.5	for prosperity, against witchcraft, for safe night	*cātana gaṇa, rākṣoghna puṣṭika mantra, kṛtyā* (v.22)*
VIII.5	19.22; 39.7: 25.36 (vs.15, 19)*; 16.8	— 32.11, 14	(vs.18–19)		*citrā gaṇas. svasti,*	*śarmavarmā gaṇas* (vs.18*, 19)

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
VIII.6	8.24; 35.20	—	32.4	—	*sīmanta* rite	*matṛnāmā gaṇa*
VIII.7	26.33, 40: 35.6 (v.27)	30.6	32.24	*Śānti-Kalpa* II.20.5 (v.26)	against diseases	*bhaiṣajya gaṇa*
VIII.8	16.9–20: 73.5 (v.14);15.11 (v.22); 56.13 (v.23)*	—	—	—	*rājakarmāṇi*, army rites	—
VIII.9	—	33.8 (vs. 6–26)	—	—	*sattra* sacrifice	—
VIII.10	56.13 (v.23)*	—	—	—	*upanayana*	—
IX.1	10.24; 12.10*, 15; 13.6: 13.1*, 139.15 (v.11)	16.12: 21.7 (vs.11–13); 30.13 (v.18)	18[b].15.1; 32.28; 32.10 (v.11)	*Śānti-Kalpa* I.10.5. *Ṛg-Veda* I.23.24 (v.15)	initiation, *rājakarmāṇi*	*madhu-sūkta, varcasya gaṇa*
IX.2	49.1: 46.9 (vs.2–3); 48.5 (v.4); 24.29 (v.25)	24.10: 4.5 (v.4)	32.8 (vs.2, 3); 46.2.6 (v.19)	*Atharva Prāyaścittāni* 2.5. *Śānti-Kalpa* I.10.5 (v.6)	witchcraft, *agniṣṭoma*	*duḥsvapnanāśana gaṇa* (vs.2 3)
IX.3	66.22–30 (vs.1, 15, 18, 22, 24)	—	16.1.8; 19[b].3.1 (vs.23–28)	—	*sava-yajñas*	—
IX.4	19.1*; 24.19; 66.18: 24.21; 25.24 (v.24)*	—	18[c].1.7	*Ṛg-Veda* VI.28.8 (v.23)	*vṛṣotsarga*	*puṣṭika mantra*
IX.5	64.6–16 (vs. 1–6); 64.23 (v.13)*; 66.31–32 (v.23); 64.25 (vs.25–26)	10.14, 15 (vs.1–2)	—	—	sacrificing a goat	—

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
IX.6	—	—	(44.4.2)	—	receiving a guest	*paryāya-sūkta*
IX.7	66.19	—	9.2.3	—	*vṛṣotsarga, tiladhenu-vidhi*	—
IX.8	32.18, 19 (vs.21–22)	— (vs.21, 22)	32.7: 32.19[b]	—	remedial ceremony *āditya gaṇa* (vs.21, 22)	*takmanāśana gaṇa.*
IX.9	18.25	—	32.22; 42.2.10: 31.3.1, 2 (v.19)	*Ṛg-Veda* I.168	rite for prosperity, *snāna-vidhi*	*salila gaṇa*
IX.10	24.17 (v.20)*	40.7; 41.12 (v.9); 37.3 (vs.12–13)	16.1.11; 39.1.8 (v.20)	*Ṛg-Veda* I.164; *Gopatha Brāhmaṇa* I.1.22; II.3.10 (v.18)	—	—
X.1	39.7: 5.2 (v.21[cd]); 39.18 (v.25); 39.26 (v.32)	8.6 (v.21[cd])	32.2	—	counter-witchcraft	*kṛtyā gaṇa*
X.2	—	37.19	—	*Śānti-Kalpa* I.15.7	*puruṣamedha, graha-yāga*	—
X.3	19.22: 46.9 (v.6)*; 10.2 (v.11)*	—	32.18: 32.8 (v.6)	*Śānti-Kalpa* II.19.8	for binding amulets	*citrā gaṇa duḥsvapna-nāśana gaṇa* (v.6)
X.4	32.20; 139.8: 32.23 (v.25); 32.24 (v.26)	—	33.6.7 (v. 25)	—	against poison, *vedārambha* sorcery (v.25)	—
X.5	47.31*; 49.3–25: 38.2 (v.15)*; 46.50 (v.22); 6.17 (v.23); 136 (vs.23, 24); 6.14; 19.14 (v.25); 44.33 (v.36); 6.15 (v.37); 38.2 (v.42); 42.13 (v.46)*; 38.2 (v.50)	—	32.31 (v.22); 8.1.11; 11.1.12; 13.4.2; 41.3.2 (v.37); 42.2.2 (v.46)	*Gopatha Brāhmaṇa* I.2.1 (v.6[c]); *Atharva Prāyaścittāni* 4.3 (v.23)	*uda-vajra. snāna-vidhi* (v.46)	*aṁholiṅga gaṇa* (v.22)

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
X.6	19.22: 8.12 (v.1); 8.13 (v.3); 19.25 (vs.29–30); 2.41; 19.24; 137.30 (v.35)	10.2: 10.3 (v.3)	37.1.3: 32.14 (v.2) 20.3.5; 46.2.1 (v.35)	*Śānti-Kalpa* II.19.9	cutting a sacrificial post, *prāyaścitta*, tying amulet	*puṣṭika mantra śarmavarmā gaṇa* (v.2)
X.7	—	—	37.8.2 (vs.36,41)	—	*prāyaścitta* (vs.36, 41)	Skambha hymn
X.8	—	28.28 (v.42)	37.8.2: 18^{b}.10.1 (vs.21–22)	*Gopatha Brāhmaṇa* I.1.22 (v.10); *Ṛg-Veda* X.149.3 (v.42)	*prāyaścitta. rājakarmāṇi* (vs.21–22)	—
X.9	65.1–3: 65.9 (v.3); 66.5 (v.4)*; 63.29 (v.26); 65.8 (v.27)	4.9 (v.26)	—	—	offering of a cow	—
X.10	66.20	—	—	*Gopatha Brāhmaṇa* I.2.16 (v.2)	sprinkling an offered cow	—
XI.1	60–63; 65.13	—	13.1.4	—	*sava-yajñas. hiraṇyagarbha-vidhi*	—
XI.2	28.8*; 50.13*, 14*; 51.7; 129.3: 16.8 (v.31)	29.10	30^{b}.2.5; 32.17, 18; 42.2.10: 33.6.4 (v.17); 32.12 (v.31)	*Atharva Prāyaścittāni* 4.1 (vs.15, 29); *Ṛg-Veda* I.114.7 (v.29)	against evil omens, *bṛhallakṣa-homa*	*raudra, citrā gaṇas abhaya gaṇa* (v.31)
XI.3	62.7 (v.31)*	—	—	—	*sava-yajñas*	—

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
XI.4	54.11*; 55.17; 58.3, 11	—	30[b].2.5; 32.9, 18; 37.2.1; 42.2.11; 44.4.2	*Śānti-Kalpa* I.15.7; II.18.6, 19.1, II.23.3 (vs.1–12); II.23.5 (vs. 13–26); II.14.2 (v.23) *Ṛg-Veda* X.8.7 (v.22)	*upanayana, bṛhallakṣa-homa, prāyaścitta, snāna-vidhi, graha-yāga*	*prāṇa-sūkta. āyuṣya, citrā gaṇas*
XI.5	55.18 (v.3)*	—	—	*Gopatha Brāhmaṇa* I.2.1: I.27 (v.23); I.2.8 (v.24[c])	—	—
XI.6	1.5*; 9.2, 4: 50.13, 14, 51.7 (v.9)*; 42.13*; 53.8*; 55.1*; 58.25 (v.23)	—	14.1.9; 32.18, 26, 27, 31; 37.8.2, 17.1: 32.17 (v.9)	—	for relief, long life; *go-dāna, upanayana, hastiratha-dāna, prāyaścitta*	*śānti, aṁholiṅga, citrā gaṇas. raudra gaṇa* (v.9)
XI.7	42.13 (v.3)*	—	42.2.11	—	*snāna-vidhi*	Ucchiṣṭa hymn
XI.8	—	—	42.2.11	—	*snāna-vidhi*	Manyu hymn
XI.9	16.21: 73.5 (v.24)*	—	1.36.5 (v.9)	—	for success in war. expiation against ominous sight of birds (v.9)	—
XI.10	16.21	—	—	—	for success in war	—

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
XII.1	8.23; 24.24, 35; 38.12, 16; 98.3: 24.27 (vs.1–7), 24.31–35 (vs.1–9); 2.41; 120.5; 137.30 (vs.19–21); 13.12 (vs.23–25); 24.33 (v.28); 3.8; 24.28; 90.15; 137.40 (v.29); 58.7 (v.30); 24.33 (v.33); 24.30 (v.34); 46.51; 137.12 (v.35); 137.9 (v.36); 24.37 (v.38); 24.38; 137.24 (v.42); 24.39 (v.44); 50.17; 139.8 (v.46); 24.41 (v.52); 10.19 (v.53); 38.30 (v.54); 24.14; 38.29 (v.58); 24.31 (v.59); 137.14 (v.61); 50.10 (v.62); 24.27; 58.19 (v.63)	12.6: 15.8 (v.13).1.8 (v.27). 27.7 (v.33); 10.8; 15.4 (v.38); 22.1 (v.39); 29.10 (v.46); 27.8 (v.63)	10.1.17; 32.5, 18; 39.1.4; 70^{b}.5.4, 6.1: 10.1.10; 18.1.3; 32.11, 18 (vs.11–12); 10.1.9 (v.13); 46.2.1; 70^{b}.22.3 (vs. 19–21); 4.1.7, 4.8, 5.11; 6.2. 3; 17.2.15; 20.3. 2; 32.28; 42.16 (vs.23–25); 41.3.2 (v.28); 37.16 (vs.29, 32); 32.11 (vs.31–32); 32.18 (vs.31, 32, 36, 62, 63); 42.1.6 (v.35); 10.1.16; 18.3.10 (v.44) 18^{b}.6.3; 32.17 (v.46)	*Gopatha Brāhmaṇa* I.2.9 (v.21); *Atharva Prāyaścittāni* 1.3 (vs.19,29) *Śānti-Kalpa* II.18.8	making a building firm, safety from earthquake, pacificatory ceremony, *bhūmi-dāna, taḍāgādi-vidhi, pārthivī-śānti*	*vāstu, citrā gaṇas. svastyayana* (vs.11–12, 31–32) *varcasya* (vs.23–25). *raudra* (v.46)

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
XII.2	69–72; 86.19–27	5.13 (v.5); 28.22 (v.6); 12.11 (v.26); 6.2 (v.32); 4.8 (v.45^{cd})	37.10, 13 (v.6); 18^{b}.1.4 (v.23^{c})	*Ṛg-Veda* X.18.1–7 (vs. 21–25, 30–31). *Atharva Prāyaścittāni* 2.5 (v. 6); 3.7 (v. 7)	preparing house-fire, funeral rites. *prāyaścitta* (v.6)	—
XII.3	60–63	10.8 (v.15); 28.12 (v.22); 10.7 (v.33); 10.9 (v.35)	10.1.14 (v.15)	—	*sava-yajña. bhūmi-dāna* (v.15)	—
XII.4	66.20	—	—	—	giving away a barren cow.	—
XII.5	48.13*	—	—	—	*abhicāra*	—
XIII.1	99.4: 49.18 (v.1^{ab}); 16.8 (v.5)*; 54.10 (vs.16–20); 41.15 (v.17); 24.42 (v.21); 24.43 (vs.21–25)*; 18.25 (v.26); 137.10 (v.27); 49.19 (v.28); 12.4 (v.33); 49.26 (v.56); 54.18; 82.6; 89.11 (v.59); 58.17 (vs.59–60)*	15.7; 28.23 (v.27); 13.5 (v.34); 16.11 (v.45); 18.8 (v.59)	42.2.11: 13.3.1 (vs.1–2); 32.12 (v.5); 32.18 (vs.12, 59, 60); 32.22 (v.25); 32.19^{b} (v.33)	*Atharva Prāyaścittāni* 2.6 (v.12); 6.5 (v.59); *Ṛg-Veda* I.164.17 (v.41); X.57.1–2 (vs.59–60)	in case of solar eclipse, *go-dana* ceremony, charm for securing a wish, *hiraṇyagarbha-vidhi*	*abhaya gaṇa* (v.5); *citrā* (vs.12, 59, 60); *sālila* (v.25) *āditya* (v.33)

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
XIII.2	18.25*; 58.22; 99.4	9.16: 21.23; 33.5; 39.16 (v.16); 29.14 (v.26); 33.8 (v.32); 21.33; 39.16 (v.34); 33.6 (v.35); 18.7 (v.37); 29.8 (v.46)	32.22; 42.2.11: 41.1.5 (vs.16, 34, 35); 8.1.10; 32.19^{b}; 70^{b}.6.5 (vs.36–37)	*Gopatha Brāhmaṇa* I.2.17 (v.12); I.2.9 (vs.27, 36). *Ṛg-Veda* X.85.18 (v.11); I.50.1–9 (vs.16–24); X.81.3 (v.26); X.117.8 (v.27); VIII.101.11 (v.29); I.115.1 (v.35); V.1.1 (v.46)	worship of Sun for long life, *citrā-karma. ghṛtāvekṣaṇa, sauryī-śānti*	*salila gaṇa. aditya gaṇa* (vs.36–37)
XIII.3	49.19; 63.21*; 99.4	—	42.2.11	*Ṛg-Veda* I.164.47 (v.9)	fettering the enemy	—
XIII.4	99.4	—	42.2.11: 32.19^{b} (v.46); 30^{b}.2.5 (v.48*–55)	—	in case of solar eclipse	*āditya gaṇa* (v.46)
XIV.1	75–79: 139.15 (vs.35–36)	4.11 (v.19); 2.6 (v.42); 4.11 (v.57)	40.6.13 (v.24); 32.10 (vs.35–36); 37.6 (v.64)	*Ṛg-Veda* X.85. *Gopatha Brāhmaṇa* I.2.9 (v.3)	marriage ceremonies	*varcasya gaṇa* (vs.35–36)
XIV.2	75–79	12.7 (v.47)	10.1.12 (v.6); 10.1.14 (vs.53–58); 4.2.6; 32.2 (v. 66)	*Atharva Prāyaścittāni* 6.5 (v.47); 4.2 (v.71)	marriage ceremonies *bhūmi-dāna* (vs.6, 53–58)	*kṛtyā gaṇa* (v.66)
XV.1-18	50.13 (5.1)*	—	42.2.11; 32.17, 18; 37.12.1 (5.1f)	—	*snāna-vidhi, prāyaścitta*	Vrātya hymns. *raudra, citrā gaṇas* (5.1f)

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
XVI.1	9.9	—	10.1.1; 10.1.13 (v.6)	—	preparing *śāntyudaka*. sprinkling a donor of land (v.6)	—
XVI.2	49.27; 58.6.12: 2.18; 137.33 (v.6)	2.9 (v.6)	—	—	witchcraft, for long life, *ājya-tantra*	—
XVI.3	18.25; 58.22	—	32.22	—	*citrā-karma, annaprāśana*	*salila gaṇa*
XVI.4	18.25*	—	32.22	—	—	*salila gaṇa*
XVI.5	46.9, 13	—	30[b].2.8; 32.8; 68.3.3	—	against evil dreams, *bṛhallakṣa-homa*	*duḥsvapnanāśana gaṇa*
XVI.6	49.19	—	32.8	*Ṛg-Veda* VIII.47.18 (v.1)	fettering the enemy, against evil dreams	*duḥsvapnanāśana gaṇa*
XVI.7	—	—	32.8	—	against evil dreams	*duḥsvapnanāśana gaṇa*
XVI.8	—	—	32.15	—	witchcraft	*devapurīya gaṇa*
XVI.9	6.16 (vs.3–4)	24.5 (v.3)	32.15	—	*parvan* sacrifice	*devapurīya gaṇa*
XVII.1	7.21*; 18.25; 54.11*; 55.17; 58.3, 11, 22; 99.3	3.3 (v.18); 14.2 (v.21); 11.16 (v.22); 11.13 (v.23)	1.18.3, 23.3; 12.1.6; 31.6.3; 32.9, 19[b], 22; 42.2.13; 46.8.5: 15.1.4 (v.18); 33.6.4 (v.24); 13.3.7 (v.27)	*Śānti-Kalpa* I.15.1: II.18.4 (v.18); I.15.6 (v.20). *Atharva Prāyaścittāni* 6.8 (v.20) *Ṛg-Veda* I.50.13 (v.24)	reception of Vedic student, for long life, solar eclipse, *graha-yāga*	*salila, āyuṣya, āditya gaṇas*

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
XVIII.1–4	80–89 (1.40–4.88)	30.14 (1.44–45, 51; 3.44–45, 51); 37.23 (1.44–46); 9.8 (1.51; 3.44–45; 4.71); 28.24 (1.55); 37.25 (2.19); 38.3 (3.2); 29.13 (3.5); 10.4 (3.18); 22.3 (3.25); 15.11 (3.38); 16.17 (4.28); 6.11 (4.59); 22.22 (4.75)	46.8.5 (1.1); 1.32.9 (1.40); 43.6.2; 44.3.4 (1.44); 44.2.11 (1.52); 46.8.5 (1.61); 44.4.5 (2.28); 44.2.11 (2.29); 44.4.3 (2.35); 46.8.5 (2.60); 67.3.4 (3.66); 46.8.5 (3.73; 4.89); 44.4.8 (4.39–40); 1.36.2 (4.59); 43.6.2; 44.2.11 (4.62); 43.6.4 (4.63); 44.3.7 (4.71); 44.4.5 (4.75); 44.4.11 (4.85)	*Gopatha Brāhmaṇa* II.2.14 (3.36); II.2.12 (4.28); I.2.9 (4.89). *Atharva Prāyaścittāni* 5.3 (1.27; 3.7); 2.5 (3.6; 4.28); 2.9 (2.27; 4.13). *Śānti-Kalpa* I.15.9 (1.30); II.14.2 (1.50); II.18.6 (4.89). *Ṛg-Veda* X.10–18; 31–33; 154	funeral ceremonies, *sautrāmaṇi, puruṣa-medha, śrāddha-kalpa. vāruṇī-śānti* (4.89)	—
XIX.1	19.1*, 4*; 9.7 (vs.9–10)*	—	—	*Śānti-Kalpa* II.20.2	curing cows' diseases, *mahā-śānti*	—
XIX.2	—	—	—	*Śānti-Kalpa* II.20.2	*mahā-śānti*	—

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
XIX.3	10.24*; 12.15*; 13.6*	—	18^{b}.15.1	—	initiation, *rājakarmāṇi*	—
XIX.4	"	—	—	*Śānti-Kalpa* I.10.5 (v.2)	begetting wisdom, *varcasyāni*	—
XIX.5	—	—	—	*Śānti-Kalpa* I.10.5. *Ṛg-Veda* VII.27.3 (v.1)	—	—
XIX.6	—	37.19	10.1.7; 42.2.11; 44.4.2; 72.4.3	*Ṛg-Veda* X.9; *Śānti-Kalpa* I.15.7	*bhūmi-dāna, graha-yāga*	Puruṣa hymn
XIX.7	—	—	1.11–16	*Śānti-Kalpa* II.6.7, 12.5	*Nakṣatra-Kalpa*	—
XIX.8	—	—	1.26: 18.1.9 (v.6)	*Śānti-Kalpa* II.6.7	*nakṣatra-yāga*	—
XIX.9	9.7*	—	4.5.14; 6.2.6	—	preparing *śāntyudaka*, for safe night	*śānti gaṇa*
XIX.10	9.7*	—	32.1, 20	*Ṛg-Veda* VII.35.1–10	preparing *śāntyudaka*	*Śānti-Kalpa*
XIX.12	9.7*	—	32.1	*Ṛg-Veda* X.172.4^{cd}; VI.17.15^{cd} (v.1)	preparing *śāntyudaka*	*Śānti-Kalpa*
XIX.13	—	1.18	6.1.15; 13.3.15; 17.2.8; 44.4.2	*Ṛg-Veda* X.103; *Gopatha Brāhmaṇa* II.1.18; *Yogayātrā* 8.6	safe night, *hiraṇyagarbha-vidhi, rājakarmāṇi*	*apratiratha* hymn
XIX.14	16.8*	—	32.12	—	battle-rites	*abhaya gaṇa*
XIX.15	16.8*	—	32.12; 41.2.2 (v.5)	*Ṛg-Veda* VIII.61.13; VI.47.8 (vs.1, 4) *Gopatha Brāhmaṇa* II.6.4 (v.4)	battle-rites. *saṁdhyopāsaṇa* (v.5)	*abhaya gaṇa*
XIX.16	—	—	4.5.13; 6.2.5; 32.14; 41.3.2	*Atharva Prāyaścittāni* 1.5	*saṁdhyopāsana*	*śarmavarmā gaṇa*

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
XIX.17	140.9*	—	4.4.10; 19.1.9;	*Atharva Prāyaścittāni* 2.9: 6.9 (vs.1, 3–5)	protection at night, *Indramahotsava*	*devapurīya gaṇa*
XIX.18	140.9*	—	4.4.10 (Sayana) 19.1.9	—	*Indramahotsava*	—
XIX.19	—	—	32.14, 15	—	for safety	*śarmavarmā*, *devapurīya gaṇas*
XIX.20	25.36 (v.4)*	—	32.15	—	*bhaiṣajya*	*devapurīya gaṇa*
XIX.21	—	—	—	*Śānti-Kalpa* II.18.3	*gāyatrī-śānti*	*chandogaṇa*
XIX.22	139.25	—	46.2.3: 37.6.1; 46.2.6: 49.5.8 (v.21)	*Śānti-Kalpa* II.18.3*	*āṅgirasī-śānti*	*samāsa* hymn
XIX.23	139.25	—	46.2.3: 37.6.1; 46.2.6; 49.5.8 (v.30)	*Śānti-Kalpa* II.18.3*	*āṅgirasī-śānti*	*samāsa* hymn
XIX.24	—	—	—	*Śānti-Kalpa* II.18.6	*tvāṣṭrī-śānti*	—
XIX.25	—	—	14.1.13; 15.1.3	*Śānti-Kalpa* II.18.7	*hastirathadāna*, *aśvarathadāna*, *gāndharvī-śānti*	—
XIX.26	—	—	11.1.6; 13.1.7	*Śānti-Kalpa* II.19.1	*tulāpuruṣa-vidhi*, *hiraṇyagarbha-vidhi*,	—
XIX.27	—	—	37.17 (v.5); 13.3.2 (v.10); 10.1.17; 20.4.2 (v.11)	*Śānti-Kalpa* II.19.2	*āgneyī-śānti* tying amulet in *prājāpatyā-śānti*. *hiraṇyagarbha-vidhi* (v.10)	—

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
XIX.28	—	—	—	*Śānti-Kalpa* II.19.4	tying *darbha-maṇi* in *aindrī-śānti*	—
XIX.29	—	—	—	*Śānti-Kalpa* II.19.4	"	—
XIX.30	—	—	—	*Śānti-Kalpa* II.19.4	"	—
XIX.31	—	—	—	*Śānti-Kalpa* II.19.4	tying *audumbara-maṇi* in *kauberī-śānti*	—
XIX.32	—	—	—	*Śānti-Kalpa* II.19.6	tying *darbha-maṇi* in *yāmyā-śānti*	—
XIX.33	2.1; 137.32 (v.3)*	—	—	*Śānti-Kalpa* II.19.6	"	—
XIX.34	—	—	—	*Śānti-Kalpa* II.19.6	tying *jaṅgiḍa-maṇi* in *vāyavyā-śānti*	—
XIX.35	—	—	—	*Śānti-Kalpa* II.19.6	"	—
XIX.36	—	—	—	*Śānti-Kalpa* II.19.6	tying *śatavāra* amulet in *saṁtati-śānti*	—
XIX.37	—	—	—	*Śānti-Kalpa* II.19.7 *Gopatha Brāhmaṇa* II.1.29 (v.3)	tying amulet in *tvāṣṭrī-śānti*	—
XIX.38	—	—	4.4.7, 5.10; 17.2. 14; 40.2.4	—	burning incense, for safe night	—
XIX.39	—	—	4.4.7, 5.10; 17.2. 14; 40.2.4	—	burning incense, for safe night	—
XIX.40	—	—	37.4, 14	*Atharva Prāyaścittāni* 1.4 (vs.1–3)	*prāyaścitta*	—
XIX.41	—	—	20.4.1	—	*skanda-yāga*	—

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
XIX.43	—	—	18[b].1.4 (v.6)	—	*janmanakṣatra-yāga*	—
XIX.44	47.16 (v4)*	—	37.1.10 (v.4)	*Śānti-Kalpa* II.19.7	*abhicāra, prāyaścitta* (v.4) tying amulet in *nairṛtī-śānti*	—
XIX.45	—	—	—	*Śānti-Kalpa* II.19.7	tying amulet in *nairṛtī-śānti*	—
XIX.46	—	—	—	*Śānti-Kalpa* II.19.7	tying *astrta* amulet in *mārundganī-śānti*	—
XIX.47	—	—	4.4.1, 5.7	—	night ceremony	—
XIX.48	—	—	4.4.1, 5.7	—	night ceremony	—
XIX.49	—	—	4.4.1, 5.7	—	night ceremony	—
XIX.50	—	—	4.4.1, 5.7	—	night ceremony	—
XIX.51	91.3: 2.1*, 21*; 137.18* (v.2)	3.9 (v.2)	38.2.3 (v.2)	*Gopatha Brāhmaṇa* II.1.2 (v.2)	*madhuparka, brahmakūrcha-vidhi* (v.2)	
XIX.52	6.37; 45.17; 68.29: 92.30 (v.5)*	—	10.1.7; 20.4.1, 5.5; 39.1.9; 46.2.6, 7.4, 5	*Atharva-Prāyaścittāni* 2.5	*vaśāśamana, bhūmi-dana, skanda-yāga, taḍāgādi-vidhi*	Kāma hymn
XIX.53	—	—	10.1.7; 20.4.1; 42.2.11	—	*bhūmi-dana, snāna-vidhi*	Kāla hymn
XIX.54	—	—	10.1.7; 20.4.1; 42.2.11	—	*bhūmi-dana, snāna-vidhi*	Kāla hymn
XIX.55	—	—	20.4.1; 45.2. 15–16	—	*agnihotra-homa-vidhi*	—
XIX.56	—	—	8.1.4, 5; 20.4.1	—	against evil dreams, *ghṛtāvekṣaṇa*	—

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
XIX.57	—	—	8.1.4; 20.4.1; 30[b].2.8; 45.2.16	*Ṛg-Veda* VIII.47.17 (v.1)	*ghṛtāvekṣaṇa, agnihotra, bṛhallakṣa-homa*	—
XIX.58	3.16 (v.5)*	—	8.1.5; 20.4.1	*Ṛg-Veda* X.10.1.8 (v.4)	*darśapūrṇamāsa, ghṛtāvekṣaṇa*	—
XIX.59	6.37 : 5.12 (v.3)*	3.5; 19.12 (v.3)	20.4.1	*Ṛg-Veda* VIII.11.1; X.2.4 (vs.1–2). *Atharva Prāyaścittāni* 2.4, 8	*darśapūrṇamāsa*	—
XIX.60	66.1	cf. 3.14	20.4.1	*Gopatha Brāhmaṇa* II.1.3	*sava-yajña*	—
XIX.61	—	—	20.4.1	—	*skanda-yāga*	—
XIX.62	—	—	37.16	—	*prāyaścitta*	—
XIX.63	6.21*	—	—	—	*darśapūrṇamāsa*	—
XIX.64	57.26	28.14 (v.3)	—	—	*upanayana*	—
XIX.65	—	—	41.1.4	—	*saṁdhyopāsana*	—
XIX.66	—	—	41.1.3	—	*saṁdhyopāsana*	—
XIX.67	—	—	41.3.1	—	*saṁdhyopāsana*	—
XIX.68	25.36*; 35.20*; 53.2*; 57.22*, 32*; 58.19*; 75.1*; 137.4*; 139.10	—	—	—	introduction to Vedic study, *bhaiṣajya strīkarmāṇi, saṁskāras*	—
XIX.69	3.4; 58.7; 90.22	1.19	41.1.3	*Gopatha Brāhmaṇa* I.1.39	*parvan* sacrifice, *madhu-parka, saṁdhyopāsana*	—
XIX.70	—	—	41.3.1	*Gopatha Brāhmaṇa* I.1.39	*saṁdhyopāsana*	—
XIX.71	—	—	41.3.2	*Gopatha Brāhmaṇa* II.2.20	*saṁdhyopāsana*	—

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
XIX.72	42.18*; 89.17*; 139.26	—	41.3.2	—	commencement of Vedic study, *saṁdhyopāsana*	—
XX.1	—	19.6	—	*Gopatha Brāhmaṇa* II.3.14	*agniṣṭoma*	—
XX.2	—	19.23	—	—	*agniṣṭoma*	—
XX.3	—	21.1; 27.19; 31.21; 33.3	—	*Gopatha Brāhmaṇa* II.3.14	*agniṣṭoma, aptoryāma, sattra*	—
XX.4	—	21.1; 27.20	—	*Gopatha Brāhmaṇa* II.3.14	*agniṣṭoma, aptoryāma*	—
XX.5	—	21.2	—	*Gopatha Brāhmaṇa* II.3.14	*agniṣṭoma*	—
XX.6	—	21.2	—	*Gopatha Brāhmaṇa* II.2.20: II.3.14 (v.2)	*agniṣṭoma*	—
XX.7	—	21.2; 33.2	41.1.8	*Gopatha Brāhmaṇa* II.3.14	*agniṣṭoma, sattra, saṁdhyopāsana*	—
XX.8	—	21.21	—	*Gopatha Brāhmaṇa* II.2.21	*agniṣṭoma*	—
XX.9	—	22.7; 31.22; 33.7; 42.5: 22.7 (v.3)	—	*Gopatha Brāhmaṇa* II.4.2	*agniṣṭoma, sattra*	—
XX.10	—	22.11; 27.12	—	*Gopatha Brāhmaṇa* II.4.2	*agniṣṭoma, vājapeya*	—
XX.11	—	22.12; 31.25	—	*Gopatha Brāhmaṇa* II.4.2, 6.1	*agniṣṭoma, sattra*	—

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
XX.12	—	22.13, 14 (v.6)	—	*Gopatha Brāhmaṇa* II.4.2, 6.1, 2	*agniṣṭoma*	—
XX.13	—	22.21; 23.3 (v.4)	—	*Gopatha Brāhmaṇa* II.2.22, 4.16	*agniṣṭoma*	—
XX.14	—	25.3 (vs.1, 3)	—	*Gopatha Brāhmaṇa* II.4.16: II.2.22 (v.2)	*atyagniṣṭoma*	—
XX.15	—	25.7	—	*Gopatha Brāhmaṇa* II.4.16	*ukthya* sacrifice	—
XX.16	—	25.8	—	*Gopatha Brāhmaṇa* II.4.16	*ukthya* sacrifice	—
XX.17	—	25.9	33.5.4 (v.12)	*Gopatha Brāhmaṇa* II.4.16	*ukthya* sacrifice	—
XX.18	—	26.5 (vs.1, 4)	—	*Gopatha Brāhmaṇa* II.5.13 (v.2)	*atiratra* sacrifice	—
XX.19	—	29.5; 31.22: 32.3 (v.4); 32.2 (v.6)	—	—	*agnicayana, sattra*	—
XX.20	—	31.22	—	—	*sattra*	—
XX.21	—	26.7 (v.11)	—	—	*atirātra sacrifice*	—
XX.22	—	26.9; 33.2; 40.10: 26.9; 32.5; 40.9; 42.5 (v.4)	—	—	*attirātra, sattra, kāha, ahīna*	—
XX.23	—	31.22	—	—	*sattra*	—

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
XX.24	—	31.22	—	—	*sattra*	—
XX.25	—	26.10 (vs.6–7)	14.1.13	—	*hastirathadāna-vidhi*	—
XX.26	—	26.12: 27.19; 33.2; 39.4 (v.4)	—	*Śānti-Kalpa* I.15.9	*graha-yāga*	—
XX.27	—	31.22; 32.4: 39.13 (v.5)	—	—	*sattra*	—
XX.28	—	31.22 (v.4)	—	*Gopatha Brāhmaṇa* II.5.13. *Atharva Prāyaścittāni* 6.1 (v.4)	*sattra*	—
XX.32	—	26.13 (v.3)	—	—	*atirātra*	—
XX.33	—	26.7: 26.13 (v.3)	—	—	*atirātra*	—
XX.34	—	33.12	—	—	*sattra*	—
XX.35	—	31.19	—	*Gopatha Brāhmaṇa* II.5.15	*sattra*	—
XX.36	—	31.25	—	*Gopatha Brāhmaṇa* II.6.1	*sattra*	—
XX.37	—	31.25	—	*Gopatha Brāhmaṇa* II.6.1	*sattra*	—
XX.38	—	31.16; 33.3; 42.5 (v.4)	—	*Gopatha Brāhmaṇa* II.3.14	*sattra, ahīna*	—

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
XX.39	—	35.10; 39.10: 35.11 (v.2)	—	*Gopatha Brāhmaṇa* II.5.12: II.5.13 (vs.2–4); II.6.5 (v.2)	*ekāha*	—
XX.40	—	33.3; 42.2	—	—	*sattra, ahīna*	—
XX.41	—	40.14	—	—	*ekāha*	—
XX.42	—	41.6: 41.17 (v.3)	—	—	*ahīna*	—
XX.43	—	27.20	—	—	*aptoryāma*	—
XX.45	—	39.9; 41.13	—	—	*ekāha, ahīna*	—
XX.46	—	42.8. 23.20 (v.3)	—	—	*ahīna. agniṣṭoma* (v.3)	—
XX.47	—	27.28; 33.14; 41.5, 9	41.1.5 (v.13)	*Gopatha Brāhmaṇa* II.3.14 (v.7)	*aptoryāma, sattra, ahīna. saṁdhyopāsana* (v.13)	—
XX.50	—	27.13; 35.12	—	*Gopatha Brāhmaṇa* II.6.3: II.4.2 (vs.4, 6)	—	—
XX.51	—	31.13, 24; 33.7; 41.8	—	—	*sattra, ahīna*	—
XX.52	—	32.6; 33.16; 42.2	—	—	*sattra, ahīna*	—
XX.53	—	42.5	—	—	*ahīna*	—
XX.54	—	40.14; 41.1; 42.5	—	—	*ekāha, ahīna*	—
XX.56	—	41.17	—	—	*ahīna*	—
XX.57	—	27.25; 34.6; 39.5	—	—	*aptoryāma, sattra, ekāha*	—

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
XX.58	—	33.6; 40.5; 41.9, 10, 19; 42.5: 33.6, 16 (v.3)	—	—	*sattra, ekāha, ahīna*	—
XX.59	—	33.24 (vs.1, 3)	—	*Gopatha Brāhmaṇa* II.4.2; II.4.3 (v.3)	*sattra*	—
XX.60	—	31.26; 40.14; 41.7, 8, 16; 42.1	—	—	*sattra, ekāha, ahīna*	—
XX.61	—	39.2; 41.1, 5	—	—	*ekāha, ahīna*	—
XX.62	—	41.17 (v.5)	—	*Gopatha Brāhmaṇa* II.4.16	*ahīna*	—
XX.63	—	32.12: 27.15; 31.20; 33.18; 40.12; 41.11, 18, 22; 42.7 (v.4); 27.5; 31.20 (v.7)	—	*Gopatha Brāhmaṇa* II.6.12	*sattra, vājapeya, ekāha, ahīna*	—
XX.64	—	41.21	—	—	*ahīna*	—
XX.67	—	31.27: 29.8 (v.3)	—	—	*sattra*	—
XX.68	—	33.15: 39.11 (v.7)	—	—	*sattra*	—
XX.69	—	33.15	—	—	*sattra*	—

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
XX.70	—	33.15	—	*Gopatha Brāhmaṇa* II.5.12 (v.16)	*sattra*	—
XX.71	—	42.8 (v.11)	—	—	*ahīna*	—
XX.72	—	31.27	—	—	*sattra*	—
XX.73	—	32.7	—	—	*sattra*	—
XX.74	—	32.8	—	—	*sattra*	—
XX.75	—	32.9	—	—	*sattra*	—
XX.76	—	32.10	—	*Gopatha Brāhmaṇa* II.6.2	*sattra*	—
XX.77	—	33.17	—	*Gopatha Brāhmaṇa* II.5.15	*sattra*	—
XX.78	—	27.10; 39.3, 18	—	—	*vājapeya, ekāha*	—
XX.79	—	27.12; 33.6, 10; 39.14; 40.13	—	—	*vājapeya, sattra, ekāha*	—
XX.80	—	27.12; 33.6	—	—	*vājapeya, sattra*	—
XX.81	—	27.22; 33.9; 42.9	—	—	*aptoryāma, sattra, ahīna*	—
XX.82	—	27.22; 33.9	—	—	*aptoryāma, sattra*	—
XX.83	—	27.23; 33.11	—	—	*aptoryāma, sattra*	—
XX.84	—	31.16; 33.14; 40.11	—	—	*sattra, ekāha*	—
XX.85	—	31.18; 40.11	—	—	*sattra, ekāha*	—

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
XX.86	—	35.13	—	*Gopatha Brāhmaṇa* II.6.4	*ārambhaṇīyā*	—
XX.87	—	33.19, 20	33.5.4 (v.7)	*Gopatha Brāhmaṇa* II.3.23 (v.5c) II.4.16 (v.7)	*ghṛtāvekṣaṇa* (v.7)	—
XX.88	—	33.19	—	—	*sattra*	—
XX.89	—	33.19	—	*Gopatha Brāhmaṇa* II.4.16 (v.11)	*sattra*	—
XX.90	—	33.20, 21	—	—	*sattra*	—
XX.91	—	33.22	—	—	*sattra*	—
XX.92	—	32.5	—	—	*sattra*	—
XX.93	—	33.23; 39.5: 34.7 (v.4)	—	—	*sattra*	—
XX.94	—	33.20	—	*Gopatha Brāhmaṇa* II.4.16 (v.11)	*sattra*	—
XX.95	—	34.19 (vs.1–2)	—	—	*sattra*	—
XX.96	—	34.20	—	—	*sattra*	—
XX.97	—	39.3, 18; 40.8; 42.5	—	*Gopatha Brāhmaṇa* II.6.3 (v.3)	*ekāha, ahīna*	—
XX.98	—	39.5; 42.9	—	*Atharva Prāyaścittāni* 6.1 (v.2)	*ekāha, ahīna*	—
XX.99	—	39.6	—	—	*ekāha*	—
XX.100	—	39.7; 40.4	—	*Gopatha Brāhmaṇa* II.4.17	*ekāha*	—

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
XX.101	—	39.8; 40.2	67.4.4	*Gopatha Brāhmaṇa* I.2.23	*adbhuta-śānti*	—
XX.102	—	39.8	—	—	*ekāha*	—
XX.103	—	39.8; 40.2	—	—	*ekāha*	—
XX.104	—	39.9; 41.13	—	—	*ekāha, ahīna*	—
XX.105	—	39.11: 39.12 (v.4)	—	—	*ekāha*	—
XX.106	—	39.14	—	—	*ekāha*	—
XX.107	34.21 (v.11)*	39.15 (vs.1, 4)	41.1.5 (vs.13–14)	—	*saṁdhyopāsana* (vs.13–14)	—
XX.108	—	39.17; 40.4; 41.4, 10, 15, 20; 42.2, 7	—	—	*ekāha, ahīna*	—
XX.109	—	39.19; 41.6	—	—	*ekāha, ahīna*	—
XX.110	—	40.1	—	*Gopatha Brāhmaṇa* II.5.3	*ekāha*	—
XX.111	—	40.1, 4; 41.22	—	—	*ekāha, ahīna*	—
XX.112	—	40.3	—	—	*ekāha*	—
XX.113	—	40.3, 8	—	—	*ekāha*	—
XX.114	—	40.4; 41.20	—	—	*ekāha, ahīna*	—
XX.115	—	40.6	—	—	*ekāha*	—
XX.116	—	40.7; 41.12	—	—	*ekāha, ahīna*	—
XX.117	—	40.8; 42.9	—	—	*ekāha, ahīna*	—

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
XX.118	—	41.2; 42.5: 41.3 (v.3)	67.1.6 (v.3)	—	*adbhuta-śānti* (v.3)	—
XX.119	—	41.5	—	—	*ahīna*	—
XX.120	—	42.3, 5	—	—	*ahīna*	—
XX.121	—	42.9	—	—	*ahīna*	—
XX.122	—	42.9	—	—	*ahīna*	—
XX.123	—	33.6	—	—	*sattra*	—
XX.124	—	42.9	—	*Gopatha Brāhmaṇa* II.4.1: II.6.12 (v.4)	*ahīna*	—
XX.125	—	32.13. 30.10 (v.2); 30.11 (v.3)	—	*Gopatha Brāhmaṇa* II.6.12	*sattra, sautrāmaṇi*	—
XX.126	—	32.14, 17	—	*Gopatha Brāhmaṇa* II.6.12	*sattra*	—
XX.127	—	32.19	—	*Gopatha Brāhmaṇa* II.6.12	*sattra*	*kuntāpa-sūkta*
XX.128	—	38.2 (v.9)	—	*Gopatha Brāhmaṇa* II.6.12	*puruṣa-medha*	—
XX.129	—	32.20	—	*Gopatha Brāhmaṇa* II.6.13	*sattra*	—
XX.133	—	32.21	—	*Gopatha Brāhmaṇa* II.6.13	*sattra*	—
XX.134	—	32.22	—	*Gopatha Brāhmaṇa* II.6.13 (vs.1–6)	*sattra*	—

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Atharva-Veda	*Kauśika*	*Vaitāna*	*Pariśiṣṭa*	*Other references*	*Use (viniyoga)*	*Remarks*
XX.135	—	32.23: 32.26 (v.4); 32.28 (v.6); 32.30 (v.11)	—	*Gopatha Brāhmaṇa* II.6.13: II.6.14 (vs.6–11)	*sattra*	—
XX.136	—	32.31	—	*Gopatha Brāhmaṇa* II.6.15	*sattra*	—
XX.137	—	23.17; 32.33 (v.3); 32.33 (vs.4, 7)	38.2.2; 46.3.4 (v.3)	*Gopatha Brāhmaṇa* II.6.16 (vs.3–4)	*bṛahmakūrca-vidhi* (v.3)	—
XX.138	—	27.28; 33.14; 41.8, 11; 42.6	18[b].1.4	*Śānti-Kalpa* II.18.4	*janmanakṣatra-yāga, māhendrī-śānti*	—
XX.139	—	27.29	—	—	*aptoryāma*	—
XX.143	—	27.29: 27.30	—	—	*aptoryāma*	—

Notes: (1) The references where the *mantras* are not actually employed by the texts, but are prescribed by the commentators, are marked with an asterisk (*).

(2) The references to the employment of stray verses are shown separately from the ritual application of the entire hymn by means of a colon (:).

(3) The groups of *mantras* which are used collectively in the various rites and observances may be noted from the *Gaṇamālā* (pp. 271–280 above).

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